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Α

CLASSICAL MANUAL,

BEING

A MYTHOLOGICAL, HISTORICAL, AND GEOGRAPHICAL,

Commentary

ON

POPE'S HOMER,

AND

DRYDEN'S ÆNEID OF VIRGIL:

WITH A COPIOUS INDEX.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

1833.

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ADVERTISEMENT.

The study of Homer and Virgil being considered an essential part of polite education, the young might, it was presumed, derive some advantage from a work intended as a companion to those poets. The author has endeavoured to comprise, in the following pages, the more material circumstances relative to the mythology, religious rites, customs, fables, traditions, authentic history, and geography of the ancients. A judicious execution of this design would present a great variety of information, which can otherwise not be attainable but by laborious research, and by reference to many scarce and expensive publications. The author has, therefore, spared no pains in collecting information from works of the highest au-

ery copious Index is subjoined, which we rer convenience might have been derived and assumed the form and plan of a ary.

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CLASSICAL MANUAL.

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THE ILIAD OF HOMER.

BOOK I.

[The Figures prefixed to the articles indicate the line of the poem to which they refer.]

1.] ACHILLES was the son of Peleus, king of Thessaly, and of Thetis, one of the sea deities. In the history of the Trojan war, which is ascribed to Dictys, a Cretan, (who accompanied Idomeneus to Troy,) but which is now supposed to have been a composition of the 15th century, it is affirmed that Thetis, in order to ascertain whether her children were mortal, either immersed them in boiling water, or threw them into fire. Some of them perished; and Achilles would have shared the same fate, had not Peleus snatched him from the flames, before any part of his body had been injured but the heel. meaning of his first name Pyrisous, " saved from the fire," seems to favour this tradition, which, no doubt, had its foundation in the observance of some religious rite, peculiar to Thetis. According to others, Achilles was so beloved by his mother, that she nourished him with ambrosia by day, and enveloped him in celestial fire by night; and being thrown by her into fire, in order to purify him from whatever mortal properties he might possess, he was rescued from his perilous situation by his father; and, as was related in the former tradition, his heel only received injury. But it is asserted in more popular fiction, that Thetis plunged her son into the waters of the Styx, and, by that immersion, rendered the whole of his body invulnerable, except the heel by which she held him. The care of his education was confided to the Centaur Chiron (see Chiron) and to Phænix, (see Phænix, Il. ix. 221.) son of Amyntor, king of Argos. As Thetis was aware of the oracle which had declared that he should perish in the Trojan war, she removed him privately to the court of Lycomedes, king of Scyros, where he assumed a female dress, and the name of Pyrrha. It had, however, also been predicted by Calchas, that Troy could not be taken without the assistance of Achilles. This soothsayer, having made known the retreat of the prince, Ulysses immediately proceeded to Scyros; and by the stratagem of offering jewels and arms to sale, under the disguise of a merchant, succeeded in detecting the object of his search. Achilles betrayed himself by the eagerness with which he seized upon the arms, while the daughters of the king directed their whole attention to the female ornaments. Achilles, thus discovered, hastened to join in the common cause against Troy. This fiction, relative to A

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the concealment of Achilles in the court of Lycomedes, is unknown to Homer, who represents that here as proceeding directly to the Trojan war from the court of Peleus. He led the Thessalians, under the various denominations of Achaians, Myrmidons, Hellenes, &c. to the war; his empire extending from Ælean Trachin and the river Sperchius, as far as the Enipeus, where Pharsalus is situated, and thence to the When the Greeks had effected their landing on the shores of Troas, (see Protesilaus,) some engagements ensued, in which the respective combatants made trial of their strength: but such was the valour of Achilles, that Hector retreated before him, (Il. ix. 466.) and the Trojans shut themselves up within their bulwarks. From this period, till the tenth year of the siege, no action of importance is recorded: the interval was occupied in mutual preparation for attack and defence; and more especially on the part of the Greeks, in rendering themselves masters of several of the towns in Asia Minor which had declared in favour of Troy. Among these, (according to Strabo,) Achilles took possession of Pedasus, Zelia, Adrastia, Percote, Arisba, Abydos, Chrysa. Cilla, Thebes, Pityea, and Lyrnessus, (Il. ix. 432.); and it was in the division of the spoil, after the capture of the last-mentioned city, that those dissensions arose between him and Agamemnon, on account of the beautiful Briseis, which ended in the temporary retirement of Achilles from the coalition. Briseis had originally fallen to the lot of Achilles: but when Calchas, encouraged by his assurance of protection, had ventured to attribute the pestilence which then desolated the Grecian camp to Agamennon's detention of Chryseis, (see Chryses,) the Grecian king evinced his resentment at this privation, by compelling Achilles to surrender Briseis. Achilles resisted every persuasion to return to the field, until he was roused to action and revenge, by the death of his friend Patroclus, (see Patroclus,) when a reconciliation was effected between the contending chiefs. and the captive Briseis (Il. xix. 254.) was restored. Vulcan, at the request of Thetis. fabricated for her son a suit of invulnerable armour, (Il. xviii. 537. &c.) The appearance of Achilles before Troy gave new vigour to the Greeks. After many acts of extraordinary valour, he slew Hector, the bulwark of that city, and dragged his body thrice round the monument of Patroclus (Il. xxiv. 25.), or, according to Virgil, thrice round the walls of Troy, (En. i. 676.) Having thus avenged the death of his friend, he yielded up, to the tears and entreaties of Priam, the mangled corpse of his son, (Il. xxiv. 749.) and granted a truce for the purpose of enabling the Trojans to pay funeral honours to the greatest and most beloved of their heroes.

The circumstances connected with the death of Achilles are variously represented. The greater part of the poets affirm that Paris killed him with an arrow, by the aid (Æn. vi. 90.) or command of Apollo. Horace (Ode iv. 6.) ascribes the death of Achilles to the hand of Apollo himself, who wounded that hero in his heel. The anger of Apollo against Achilles is ascribed to various causes. Apollo (say some) was offended at the unworthy manner in which Achilles had treated the corpse of Hector. Achilles (say others) had incurred the wrath of the god by slaying his son Tenes, (see Tenedos,) the reputed offspring of Cycnus. Some writers assert that Achilles fell on the day subsequent to the death of the Trojan chief; but the general tradition represents him as previously slaying Memnon, Penthesilea, and Troilus. The spot in which Achilles fell, is involved in the same contradictions, as are the cause and author of his death. Some writers relate that he was slain (in consonance with Hector's prophecy, Il. xxii. 452.) in the Scean gate, while rushing into the city. Dictys and Dares narrate, that Achilles was enamoured of Polyxena, a daughter of Prism and Hecuba; and that being inveigled by Priam, under the hope of meeting that princess, into the temple of Thymbræan Apollo, he was there insidiously slain. The ashes of Achilles were mingled in a golden urn with those of Patroclus, (Od. xxiv. 93-116.) and a magnificent tomb erected to his memory at Signum, where Thetis caused funeral games to be celebrated in his honour: these were afterwards annually observed, by a decree of the Oracle of Dodona. It is said, that after the taking of Troy, the ghost of Achilles appeared to the Greeks and demanded of them Polyxena, who was accordingly sacrificed on his tomb, (.En. iii. 417.) by his son Neoptolemus or Pyrrhus. The mother of this prince was Deidamia, (called also Scyrias,) a daughter of Lycomedes, whom Achilles had married while at the court of that monarch. Some ages after the Trojan war, Alexander, in the progress of his march into Persia, offered sacrifices on the tomb of Achilles; and, by such extraordinary honours, attested his admiration of a hero whose good fortune it had been to meet with a friend like Patroclus, and a poet like Homer to perpetuate his fame. Among the predictions mentioned by Homer relative to Achilles are the following:that he was to reap great glory (Il. xviii. 78.) at Troy, but to die before its walls; that Troy was not (Il. xvii. 470.) to fall by his hands; that while he was yet alive, the bravest of the Myrmidons was doomed to death, the name of Patroclus not being (Il. xviii. 14.) expressly mentioned; and that his own death was soon to follow that of Hector (Il. xxii. 451.) The silence, however, of the Greek poet upon many other traditions respecting this prince, justifies the presumption that they were not generally prevalent at the time he wrote.

Among the appellations under which Achilles is generally known, are the following:—

ÆACIDES, from his grandfather Æaces.

ÆMONIUS, from Æmonia, a country which afterwards acquired the name of Thessaly.

ASPETOS, the inimitable or vest: his name at Epirus.

LARISSEUS, from Larissa (called also Cremaste) a town of Thessaly, which still bears the same name.

LIGYRON, his original name.

NEREIUS, from his mother Thetis, one of the Nereids.

Pelides, from his father Peleus.

PHTHIUS, from his birth-place Phthia.

1.] GREECE. The geography of Greece in the time of Homer, must be sought in the poet's own elegant fiction, or actual description, when (II. ii. 586.) he reviews the Grecian chieftains and their respective forces. Greece, so called by us from the Roman appellation of Greecia, was very early known to the Egyptian and Phosnician navigators; and as no part of the country was at any considerable distance from the sea, the whole of it possessed opportunities for civilisation, unenjoyed by the rest of Europe. Among the uncertain traditions relative to the various hordes of barbarians (a term appropriated by the Grecian writers to all people who were not Greeks) who, in the most remote times, overran the country, the Pelasgi, Apii, Leleges, Hyantes, Argivi, Hellenes, and Dolopes, are enumerated; but of these, the Pelasgi are considered, by Herodotus and other ancient authors, to have been the first people that became powerful in the country, which from them was called Pelasgia. The Pelasgian name (see Pelasgi, Il. ii. 1018.) may be traced back into Asia and Samothracia: according to Herodotus, they were the first also that invoked the gods, whose worship had been introduced into Greece from Egypt, (see Fable,) under the names by which they were distinguished in the latter country. The Greeks were denominated Apii, and the country Apia, from Apis, a Pelasgian chief, who first crossed the Corinthian gulf, and, by destroying the wild beasts, rendered the Peloponnesus habitable for man: Leleges, from Lelex, the first of the kings of Sparta: Hyantes, from Hyas, one of the kings of Bocotia: Argivi, from Argus, the founder of the city Argos: Hellenes, from Hellen, (son of Deucalion,) a king of Phthiotis; and Dolopes, from Dolopia, a district of Greece near Mount Pindus. Homer applies the term Achaians to the Argives and all the people of the north-eastern coast of the Peloponnesus; and often distinguishes the whole of that Peninsula from the rest of Greece by the name of Achaian Argos. For

a more detailed account of Greece, the reader is referred to Adams' Summary of

Geography and History; Dr. Butler's Sketch of Modern and Ancient Geography; and Mitford's Grecian History, vol. 1. ch. 1. sect. 1—3.

2.—Heavenly Goddess.] Calliope, Muse of heroic poetry. One of the nine Muses: daughter of Jupiter and Mnemosyne. (See Muses.)

3.] PLUTO, a son of Saturn and Ops, to whom Jupiter, in his division of the vast empire of the Titans, assigned the dominion of Hell. The Greeks were accustomed to consider the countries east of Greece as being more elevated than those to the west of that country; and they thence denominated the former Heaven, and the latter Hell. Under this persuasion, they placed the kingdom of Pluto in Italy and Spain; and that of Jupiter, in Greece, where Olympus was his immediate residence. This prevailing opinion of the ancients is confirmed by Dr. Davis, the author of Celtic Researches. " As the whole of Europe lay directly west of Asia, it was overshadowed by the darkness of the night, when the morning arose upon the eastern habitations of the Noachidæ; and the evening sun would appear to descend, in its progress towards the western continent, as to a lower sphere. Hence the portion (Europe) of Japheth, or Dis, obtained the description of a lower region, 'the land of shades and of night.'" Pluto has been sometimes confounded with Plutus: this may be explained by recollecting, that Spain was anciently reputed to abound in the precious metals, and that Tartarus, being a corruption probably of Tartessus, (an island joined by the two mouths of the Bætis, now the Guadalquiver,) was a region in the kingdom of Pluto. Some suppose that his dominions were called the Infernal Regions, from his having been the first who obliged his subjects to labour in mines. Others, confounding him with Serapis, or with the Sun, imagine, that the severe aspect and occupations ascribed to Pluto, denote the diminution of light and heat from that luminary during the winter season: or else, that his fiery realms signify the central fire said to exist within the earth, and to be the animating cause of the productions of nature. He was the first that introduced the ceremony of interment of the dead, and was therefore denominated the God of Deaths and of Funerals. Proserpine, the daughter of Ceres, was his wife, and the queen of Hell. Pluto is variously represented-often, in a car, carrying off Proserpine to his kingdom of the Infernal Regions: he has a severe countenance; a dark beard; occasionally bears on his head a vase like that of Serapis: has keys in his hand, to indicate, that whoever enters his kingdom, can never return; and either holds a fork with two prongs, denoting his wrath against the souls of the wicked, or a spear or sceptre, with which he welcomes virtuous spirits into Elysium; the latter (as symbolical of goodness and the economy of Providence) being equally the attribute of all the divinities. Pindar describes him as conducting the shades with a rod like that of Mercury; sometimes as carrying a sword, which he once employed, at the entreaty of Jupiter, to deliver Admetus from the unjust vengeance of Acastus, (see Alcestis). At other times he is seated on an antique car drawn by four black and furious horses, to which, by different authors, the following names are assigned: -Nonius, Æton, Orphneus, Nycteus, Alastor, Ametheus, Abastor, Abetor, and Metheus. In some representations, Pluto appears, with Proserpine at his left hand, seated upon a throne of ebony and sulphur, beneath which are the sources of the rivers Lethe, Cocytus, Phlegethon, Acheron, and Styx, while, around him, are the Fates, the Furies, the Harpies, and the dog Cerberus. The helmet, with which the head of this god is usually covered, was fabricated and presented to him by the Cyclops during the war between the Gods and the Giants, and had the property of rendering its wearer invisible. By the aid of this piece of armour, he camied away Proserpine; and, while wearing it, the name of Orcus (dark) was particularly applied to him. This helmet was worn by Minerva in her attack upon Mars, (Il. v. 1037.) From a belief of the inflexibility of Pluto and the Infernal deities, few temples were erected to

their honour; and the worship paid to them was attended with ceremonies calculated to increase the awe which they inspired. Pluto was adored at Nysa, at Opus, and Træsene; and at Pylos he had a temple which was opened only once a year, and into which none but priests were suffered to enter. But he was more particularly reverenced in Italy, where he was classed by the Romans among their eight Dii selecti, (see Rome). Priests called Cultrarii, who were accustomed during the sacrifices to uncover their heads, and preserve a solemn silence, were appointed to officiate at his altars. Among the ancient Latin nations, human victims are said to have been anciently offered to the Infernal powers; and though in later times the immolation of black hulls and sheep was substituted for these barbarous rites, yet we find, that the custom of devoting criminals to Pluto was instituted by Romulus, and practised among the Romans; and instances are even recorded in the history of that republic, of generals who voluntarily sacrificed themselves, for the purpose of propitiating the favour of that deity, and thus securing victory to their troops. The sacrifices of l'luto were always observed in the night; and, contrary to usual custom, it was deemed unlawful for the priests or people to eat any part of the offered animal. The cypress and narcissus were sacred to him, as also whatever (the number two being of this character) was considered inauspicious; and, of the parts of the body, (every one of which was sacred to some divinity; viz. the head to Jupiter, the eyes to Minerva or Cupid, the chest to Neptune, the ear to Mnemosyne, the forchead to Genius, the knees to Mercy, the eye-brows to Juno, the fingers to Minerva, the feet to Mercury, the right hand to Faith, &c.) the back was consecrated to Pluto.

Among the appellations under which Pluto is generally known, are the following:-

Adesius, Gr. his name in Latium. It is expressive of the grave.

AGELASTUS, Gr. from his melanchely countenance.

Agesilaus, Gr. expressive of his attracting all people to his empire.

AGETES, or HEGETES, a name assigned to him by Pindar, as to one who conducts.

AIDONEUS: this name is probably derived from Pluto's having been sometimes confounded with a king of this name among the Molossi, whose daughter Proserpine Theseus and Pirithous attempted to carry off. (See Theseus.)

ALTOR, Lat. from alo, to nourish.

AMENTHES, a name of Pluto among the Egyptians. Plutarch informs us, that the word Amenthes has a reference to the doctrines of the metempsychosis, and signifies the place which gives and receives; on the belief that some vast gulf was assigned as a receptacle to the souls, which were about to animate new bodies.

Axiocensus, Gr. or the shorn god, a name of Pluto in the mysteries of the Cabiri: he was there represented as without hair.

CHLOTORIUS, Gr. infernal, a name assigned to him by Orpheus in his hymn to the Eumenides.

CLYMENUS, Gr. renowned.

Dis, the name under which he was worshipped by the Gauls.

EUBULIUS, Gr. the consoler, death being the termination of human sorrows.

FEBRUUS, Lat. from Februa, signifying the sacrifices and purifications adopted in funeral rites.

FERALIS DEUS, the dismal or cruel god.

HADES, his name among the Greeks.

IAO, his name at Claros, a town of Ionia.

LACTUM, his name among the Sarmatians.

LARTHY TYTIRAL, sovereign of Tartarus, his name in Etruria.

Manus, or the diminutive of Summanus, an Etruscan epithet. (See Summanus, Manus, below.)

MOIRAGETES, Gr. his name as guide of the Fales.

NIGER Date, black god, his epithet as god of the Infernal Regions.

OPERTUS, Lat. the concealed.

OPRIZEDS, his name as the blind god among the Messenians: it was derived from their dedicating certain Augurs to him, whom they deprived of sight at the moment of their birth.

Oncus, Gr. signifying ocths; Pluto being the avenger of the perjured. Orcus is often used to imply the Infernal Regions.

POLYDEONEMOS, Gr. expressive of his receiving indiscriminately all persons into his empire.

POSTULIO, Lat. a name assigned to him by Varro, under which he was worshipped on the shores of the lake Curtius, from the circumstance of the earth's having opened at that spot, and of the Aruspices having presumed that the King of Death thus asked for (postule, I ask,) sacrifices.

PROFUNDUS JUFITER, deep or lower Jove, from his being sovereign of the deep, or infernal regions.

QUIETALIS, Lat. from quies, rest.

Ruson, Lat. because all things return eventually to the earth.

SALUTARIS DIVUS, a name assigned to him when he restored the dead to life. Whenever the gods wished to re-animate a body, Pluto let fall some drops of nectar from his um upon the favoured person: this may account for his being sometimes represented with an inverted vase.

SATURNIUS, from his father Saturn.

Soranus, his name among the Sabines, in the temple dedicated to him on Mount Soracte.

STYGIUS, from the river Styx.

SUMMANUS, from summus manium, prince of the dead.

TELLUMO, Lat. a name derived from those treasures which Pluto possesses in the recesses of the earth. Tellumo denotes (according to Varro) the creative power of the earth, in opposition to Tellus the productive.

URAGUS, Lat. expressive of his power over fire.

Unous, Lat. from urgeo, to impel.

Among the epithets applied to this god by Homer and Virgil, are:

The grisly god, Il. ix. 209.

Infernal Jove, ib. 584.

Ruthless king, Æn. vi. 179.

Stygian Jove, ib. 207. (See art. Egypt, for further remarks upon this deity.)

7.] ATRIDES. Agamemnon. (See Agamemnon.) This name is indiscriminately applied to Agamemnon and Menelaus, as being descended from Atreus.

8.—Will of Jore.] "Plutarch, in his treatise of reading poets, interprets Jupiter, in this place, to signify Fate, not imagining it consistent with the goodness of the Supreme Being, or Jupiter, to contrive or practise any evil against men. Eustathius makes (will) here to refer to the promise which Jupiter gave to Thetis, that he would honour her son by siding with Troy, while he should be absent. But to reconcile these two opinions, perhaps the meaning may be, that when Fate had decreed the destruction of Troy, Jupiter, having the power of incidents to bring it to pass, fulfilled that decree by providing means for it. So that the words may thus specify the time of action from the beginning of the poem, in which those incidents worked, till the promise to Thetis was fulfilled, and the destruction of Troy ascertained to the Greeks by the death of Hector. However, it is certain that this poet was not an absolute fatalist, but still supposed the power of Jove superior: for, in the 16th Iliad, we see him designing to save Sarpedon, though the Fates had decreed his death, if Juno had not interposed. Neither does he

exclude free-will in men; for, as he attributes the destruction of the heroes to the will of Jove in the beginning of the Iliad, so he attributes the destruction of Ulysses' friends to their own folly in the beginning of the Odyssey." P.

8.] JOVE, Jupiter. The most powerful of the deities of the pagan world, the father of gods and of men. Varro and Eusebius enumerate three hundred of this name. Cicero acknowledges three; viz. the son of Æther and father of Proserpine and of Bacchus; the son of Heaven and father of Minerva, (to whom respectively the Arcadians attributed their civilisation and their science in war); and the Cretan Jupiter, the son of Saturn. Diodorus Siculus admits of two; a prince of the Atlantides, and a king of Crete: but it is to the Jupiter of Crete, the son of Saturn and Ops, that the actions of the others are, by the generality of mythologists, referred. Jupiter is said to have been saved by his mother from the destruction denounced against all the children of Saturn (see Saturn), and to have been entrusted by her to the care of the Corybantes. who brought him up in a cave on Mount Ida, in Crete, and there fed him, according to some, upon the milk of the goat Amalthæa. While in that island, he raised an army composed of Cretans, for the purpose of delivering his father from the imprisonment to which Titan had consigned him. The war of Jupiter against the Titans was successful; and Saturn was restored to his throne. This exploit, however, so excited the jealousy and fears of Saturn, owing to the declaration of an oracle that he should be dethroned by one of his sons, that he secretly meditated the destruction of his liberator. His machinations were discovered, and he was driven from his kingdom. The government of Jupiter was less benign than that of Saturn; and his Age accordingly acquired the appellation of the Silver, in contradistinction to the Golden, Age, a title which dignified the milder reign of Saturn. Such, indeed, was the rigour with which he exercised his supreme power, that the very gods themselves (Il. i. 510-529.) rose in rebellion against him. From the effects of this formidable combination he was rescued, according to Homer, by the interposition of Thetis, who called to his aid the giant Briarcus, (see Briarcus). It is the more received opinion that, after the banishment of Saturn, the giants attacked Olympus, in revenge for the former defeat of the Titans, (see Titans); and that, notwithstanding their enormous stature, as well as the tremendous weapons with which they were armed, Jupiter was enabled, by the powerful assistance of the gods and goddesses (see Styx), and of Hercules in particular, to overpower and totally to defeat them. The flight which the gods made into Egypt, under the assumed form of different animals, is generally referred to the period of the attack made upon Jupiter by Typhon (see Typhon), subsequently to that of the Jupiter having restored peace to his kingdom, and being without a competitor in power, divided the empire of the world with his brothers Neptune and Pluto, reserving to himself the government of heaven and earth. Hesiod assigns to Jupiter, in the following succession, seven wives: Metis; Themis (mother of the Fates, of Eirene or Peace, and of Eunomia); Eurynome (of the Graces, and of Asopus); Ceres (of Procerpine); Mnemosyne (of the Muses); Latona (of Apollo and Diana); and Juno (of Hebe, Vulcan, Arge, Angelo, &c.); Juno being alone dignified with the title of Queen of Heaven.

Of his transformations—Jupiter is said to have introduced himself to Danaë (mother of Perseus) in a shower of gold; to Antiope, daughter of Nycteus, (mother of Amphion and Zethus), under the form of a satyr; to Leda (mother of Pollux and Helena), under that of a swan; to Europa (mother of Minos, Sarpedon, Rhadamanthus, Dodon, and Carnus), under that of a bull; to Asopis, or Ægina, daughter of Asopus, (mother of Æacus), under that of a fiame of fire; to Callisto, daughter of Lycaon, also called Erymanthis, and Helice, (mother of Arcas), under the habit of Diana; to Alcmena,

daughter of Electryon, (mother of Hercules), under the semblance of Amphitryon; to Mnemosyne (mother of the Muses), under that of a shepherd; and to Proserpine (mother of Zagreus), under that of a serpent. Among his mistresses are also enumerated Carmis (mother of Britomartis); Coryphe, daughter of Oceanus, (mother of Coria, the Minerva of the Arcadians); Lamia, daughter of Neptune, (mother of the sibyl Herophyle); the nymph Lardane (mother of Sarpedon, neither the Lycian nor Cretan, and Argus); Laodamia, daughter of Bellerophon, (mother of the Lycian Sarpedon); the nymph Thorrebia (mother of Carius); Todame (mother of Deucalion of Crete, and of Thebe, wife of Ogyges); the nymph Ora (mother of Colaxes); Thracia (mother of Bithynus); Anaxithea, one of the Danaides, (mother of Olenus, who, with his wife Lethea, a native of Phrygia, was changed into stone on Mount Ida, for the presumption of the latter in considering herself superior to the goddesses in beauty), &c.

The representations of Jupiter, as may be inferred from the universality of his worship, were various. Among the most known are the following: -As the Capitoline Jupiter. be is sitting on a curule chair, with the fulmen (thunder) or lightning in one band, and, in the other, a sceptre of cypress; this wood (being of an incorruptible property) designating the eternity of his empire. The fulmen was always adapted to the character under which the god was depicted: if mild and calm, it is represented by flames bound closely together, and held down in his hand; if full of wrath and vengeance, it is held up by the deity, with two transverse darts of lightning, with wings sometimes added to each side, to denote its swiftness; this figure being denominated by the poets the three-forked bolt of Jove. Both the hands are often filled with raging flames. The statues of the mild Jupiter were generally of white, and those of the terrible Jupiter of black marble; the face of the one being pacific and dignified, and that of the other angry or sullen. The hair of the head of the mild deity is curled and arranged in order; while the locks of the terrible Jupiter are so discomposed, that they fall half way down the forehead. In some of the Greek statues he is represented without the fulmen, with a cornucopia in the left, and a patera in the right hand; and his crowns are indiscriminately composed of oak, olive, or laurel. In Lacedæmon his statues have often four ears, while in Crete they have none: at Heliopolis he is represented with his right hand elevated, holding a whip, and with the fulmen and ears of corn in his left. -The figures of Jupiter were moreover often accompanied by Justice, the Graces, the Hours, or Hebe; a Victory is sometimes in his left hand, and the eagle, with expanded wings, in the act of carrying off Ganymede, at his feet. As Jupiter Tonans, he is holding up the triple bolt in his right hand, and standing on a chariot which seems to be whirled on impetuously by four horses.

As the presiding Genius over a single planet, he is in a chariot with only two horses.

As Jupiter Pluvius, he is seated in the clouds, holding up his right hand, or extending his arms in a straight line, pouring a stream of hail and rain from the right, and bearing the fulmen downwards in the left hand.

As Jupiter Anxurus, he is represented on the medals of Terracina, as young and beardless, with rays round his head.

As Jupiter Orkios, he is represented at Olympia with a thunderbolt in each hand, and a plate of brass (on which were engraven certain elegiacal verses, for the purpose of deterring men from invoking the assistance of the god in the furtherance of any false practices,) at his feet.

As Jupiter the Avenger, he is represented holding arrows, to show his readiness to execute vengeance upon crimes.

As Æther, or the god of air, he is represented by the Etruscans with wings.

As Jupiter Serspis, he has a bushel, instead of a crown, upon his head, (see Egypt).

As Jupiter Ammon, he is either depicted with horns, or with a ram's head, surmounted by a dove.

The superiority of Jupiter was principally manifested by an air of majesty and serenity. (see Æn. i. 346. &c.); and particular attention was invariably paid by the ancient artists to the hair, (see II. i. 678-687.), the eyebrows, and the beard of the god.

Jupiter had several oracles, of which the most celebrated were those of Dodona, (see Dodona.) and of Ammon. (see Egypt.) The festivals celebrated in his honour were almost innumerable; but his most sacred rites were observed at Olympia, (see Elis.)

The victims most generally sacrificed to Jupiter, were the she-goat, the sheep, and the white buck, whose horns were gilded for that purpose. Sometimes, especially at Rome, flour, salt, and incense, were offered to him; at Athens, oxen were immolated on his alters; and, when he represented Jupiter the Avenger, the sacrifice presented to him was a she-goat. Of trees, the oak and the olive were consecrated to him.

Among the appellations under which Jove was known, were the following:

ABRETANUS, his name among the Abretani, a people of Mysia.

ACHAD, one of his names in Syris.

ACREUS, his name at Smyrna.

ACRETTERUS, his name in Mysia.

ADAD, one of his names in Syria.

ADULTUS, from his being invoked by adults, on their marriage.

ÆGIOCHUS, Gr. the ægis-helder, (see Ægis.)

ÆGYPTIUS, as venerated by the Egyptians.

Æxzsius, from his temple on Mount Æxxm, in Cephallenia.

ÆTHER, or air, his name among the poets.

ÆTHIOPS, his name in Ethiopia.

ÆTNEUS, from Mount Eina.

AGETOR, Gr. a name under which the Lacedemonians invoked him as a leader or guide, when they were about to set out upon any military expedition.

Agonaus, Gr. his name in markets or public places.

ALITERIUS, Lat. from his having prevented the millers, in time of famine, from stealing the corn (aleo, I grind.)

ALUMNUS, Lat. because he cherishes (ale, I nourish) all things.

ALTIUS, from his being worshipped in the sacred grove Altis, which surrounds his temple at Olympia.

ALYSIUS.

Ambulius, Lat. probably from a statue of the god in a portico at Sparta, in which the people of that city were accustomed (ambulo, I walk) to walk. But as it seems strange that the Lacedsmonians should have chosen a Latin in preference to a Greek term, other mythologists derive Ambulius from Ambulti, a word which is said to imply prolongation, inasmuch as Jupiter prolongs life.

Ammon, Gr. from a word signifying sand; Jupiter baving succoured his son Bacchus with water, while traversing the sandy deserts of Africa: or from a Hebrew word signifying sun, with which luminary Jupiter is often confounded, (see Egypt.)

ANCHESKIUS, from the mountain Anchesmus, in Attica.

Awxunus, from his temple at Anxur, in Campania.

APATENOB, Gr. the deceiver. See Melanaigis, under the titles of Bacchus.

APERIUS, Gr. averter of coil, a name think which he was worshipped on Parnessus, a mountain of Bactriane, in Asia. in moder aims.

Cl. Men.

APERANTIAN, from Aperes, Aperes, or Aperentus, a mountain of Peloponnesses, near Lorna.

APRESIUS, Gr. (or the easter), worshipped under this name in his temple on the summit of a mountain, which commanded the road to Sciron. During a drought, Æacus, after having made a sacrifice to Pallantian Jupiter in Ægina, caused a part of the victim to be brought to the top of the mountain, and three is into the sea, in order to propitlate the god.

APHLYSTIUS.

Aria, (see Egypt.)

APORATERIUS, Gr. who presides over landing; his name among mariners, from his enabling them to quit their ships and recover the land.

Arony 10s, Gr. alluding to his having driven away flies, which incommoded Hercules during a sacrifice.

ARBITRATOR, his name at Rome, as invoked in erbitrations.

ARETRIUS, his name among the Phomicians.

Assystus, from the Asbysta, a people of Libya, in whose country the temple of Jupiter Ammon was built.

Assabinus, an Arabian name.

ASTERIUS, (see Crete).

ASTRAPEUS, Gr. altended by lightning.

ATABYRIS, from his temple on a mountain of that name in Rhodes.

Athous, his name on Mount Athos.

BAAL, (see Phœnicia.)

BELUS, his name among the Assyrians and Bahyloniana.

BENILUCIUS, a name inscribed upon his statue near the Abbey Flavigay in Burguady.

BIENNIUS, from Biennus, one of the Curetes.

BRONTEUS, Gr. the thunderer.

BULEUS, Gr. counsellor; sacrifices were offered to him under this name, at Athena, whenever the senate was assembled.

CARITOLINUS, from his temple on Mount Capitalinus.

CAPPAUTAS, Gr. making to cease; the title Jupiter Cappantas, was given to the stone on which Orestes was seated at the moment of recovering his reason,

CAREUS, one of his names in Caria.

Casius, his name on Mount Casius, at the east of Pelusium.

CATEBATES, Gr. from a word expressive of his occasional descent upon earth,

CATHARSIUS, Gr. or the parifter; he was invoked by this name at Athena in public causes.

CELESTINUS, Lat. the celestial.

CENEUS, from his temple on the promontory Geneum, in Enbosa.

CERTIFEDA, Lat. or hundred-footed, in allusion to his stability.

CERAUNIUS, Gr. the thunderer.

CHARISTUS, Gr. from a word signifying grace, fenour; as being the god by whose influence men obtain favour with each other. The Greeks, at their banquets, poured out their libations in the name of Jupiter Charistus.

CHARMON, one of his names in Arcadia.

CHRYSAORBUS, from Chrysaoris, a town of Cilicia.

CITHERONIUS, from Mount Citheron, in Beetia.

CLERIUS, Gr. his name near Tegma in Arcadia; the sons of Arcas having settled their inheritances by drawing lots in this place.

CONIUS, Gr. his name at Megara in Achaia, where his temple, being devoid of reef, was exposed to dust.

CONSERVATOR, Lat. or preserver; his name on the coins of Domition.

COSMETES, Gr. one of his epithets at Sparta, from giving arrangement and method.

CRESCENS, Lat. his name as a child mounted upon a goat.

CROCKATES, his name at Crocese, in Laconia.

CTESIUS, Gr. giver of riches.

Custos, Lat. or guardien.

CYNETHEUS, one of his names in Arcadia.

DAMASCENES, his name at Damascus.

DAPALIS, Lat. from his presiding over (dapes) sacred feasts.

DEMARUS, his name in Phonicia.

DEPULSOR, Lat. from depello, to push, to defend.

DESCRISOR, Lat. expressive of his occasional descent upon earth.

DICTEUS, his name on Mount Dicte, in Crete.

DIESPITER, Lat. or father of day.

DIJOVIS, Lat. a contraction of deus Jovis, the god Jupiter.

DIOMEUS, his name in the Athenian borough of Diomus.

DODONEUS, from his famous oracle at Dodone.

Dolichentus, a name under which he was worshipped at Dolichene, a town of Syria. and at Marseilles; his statue representing him in complete armour, standing upon a cask, at the foot of which was a spread eagle.

EJARIUS.

Elzus, his name at Elis.

ELEUTHERIUS, Gr. or the assertor of liberty. This title was assigned to him after the defeat of the Persians at Platea.

Elicius, Lat. from elicio, to draw down; Jupiter being drawn down by prayer.

ELIPINATES, Gr. presiding over banquets.

ENDENDROS. Gr. probably from his temples being often surrounded with trees or thick groves.

EPIDOTES, Gr. expressive of his liberality; his name at Mantinea.

EPIRNUTIUS, one of his names in Crete.

EPIPHANES, Gr. expressive of appearance.

Epistius, Gr. as presiding over hearths or harbours.

ERCRUS, Gr. or Herceus; according to some, he was invoked as a household god under this name.

ERIGDUPOS, Gr. expressive of thundering.

EVANEMUS, Gr. expressive of his being invoked to appeare the winds. He had a temple under this name at Sparts.

EUROPEUS, from his flight with Europa.

EXACESTERIUS, Gr. the healer or appeaser.

EXPLATOR, Lat. from his being worshipped as the expiator of mankind.

FAGUTALIS, Lat. a name under which he was worshipped on Mount Aventine, amid a grove of beeck trees.

FERETRIUS, Let. from the spoils of Acron, which were consecrated to Jupiter, being carried (fere, I carry) by Romulus into the city in triumph, suspended on a frame (fere train). Acron was king of the Caninenses.

FORENSIS, Lat. (see Agorea).

FLUVIALIS, Lat. from his presiding over (fluvius) rivers.

PULGRES,

Lat. from his celestial (fulge, I shine) splitadour. Fereus.

FULGURATOR,

FULMINANS, FULMINATOR, Lat. the thunderer, from fulmen, thunderbolt.

GAMELIUS, Gr. presiding over marriages, which were celebrated on the first day of the month Gamelion, being considered as of good omen.

GENETEUS, his name on the promontory Genetæum, in Sicily.

GENETHLIUS, Gr. as presiding over births; one of the names under which he was worshipped at Sparts.

GENITOR, Lat. or father.

GRAGUS, his name in Lycia.

HECALUS, or HECALESIUS; from Hecale, one of the boroughs of the Leontian tribe in Attica; or from an old woman called Hecale, by whom he had a statue erected.

HECATOMBEUS, Gr. one to whom hecatombs are offered; his name in Caria and in Crets.

HELICONIUS, worshipped on Mount Helicon.

HELLANIAN, (see Sellasian, below).

HELLENIUS, as worshipped by the Hellenes.

HERCEUS, Gr. the defender of houses and their inmates.

HERMONTHITES, his name at Hermonthis, in Egypt.

HERUs, the lord; the interpretation of his title upon the obelisk of Rameses.

HOMACYRIUS, Gr. as presiding over public assemblies; his name at Ægium, a town on the Corinthian isthmus, (see Ægium.)

Homoloius, Gr. his name at Thebes, from Homole in Beeotia; from the prophetess Homoloia; or, from a Greek word, which, in the Eolian dialect, signifies peaceable.

Horacius, Gr. presiding over the solemnity of eaths.

HOSPITALIS, Lat. from his presiding over the laws of kospitality.

HUPATUS, Gr. or the supreme; Cecrops, king of Athens, dedicated a temple to him under this name.

HYETIUS, Gr. bringing rain; he had a temple on Mount Hymettus, in Attica, under this name.

HYMETTIUS, another of his names on Mount Hymettus.

HYPATUS, Gr. (see Hupatus, above).

ICESIUS, Gr. presiding over suppliants.

ICMRUS, Gr. showering, raining.

IDEUS, from being worshipped on Mount Ide.

ILEOS, Gr. propitious.

IMPERATOR, Lat. ruler, commander; the name of one of his statues in the Capitol.

INFANS, Lat. his name at Ægium, a town on the Corinthian isthmus.

INFERNALIS, Lat. his name in a temple of Minerva at Argos: the statue of wood which represented him had three eyes, as symbolical of his triple power, over the heavens, the earth, and the sea.

INVENTOR, one of his names at Preneste.

INVICTUS, Lat. the invincible.

Ion, one of his names when confounded with Osiris.

ITONIUS: he had a statue under this name in the temple of Minerva, at Itonia, in Bootia.

ITHOMETES, from Ithome, a city in Thessaly or Messene, where Jupiter is said to have been nursed by the nymphs Ithome and Neda, who gave names, the former to a town, the latter to a river.

JUPITER, a contraction of two Greek words, signifying father Jove.

LABRADEUS, one of his names in Caria. Lybrys, in the Carian language, signifies a hatchet; which implement was placed in Jupiter's hand, in Caria.

LAOSTAS, Gr. or plobelets; one of his names at Olympia,

LAPHYSTIUS, from his temple on Laphystium, a mountain of Bestia.

LAPIDEUS, Lat. from the stone (lepis) which Seturn swallowed, instead of Jupiter.

LARISSEUS, from his temple at Lerisse, a town of Asia Minor, on the Cayster.

LATIALIS, From his being worshipped in Latinus.

LEUCEUS, Gr. skining, clear, white; his name at Leprium, in Elis,

LIBERATOR, Lat. the deliverer.

LOCHEATES, Gr. his name at Alipheria, a town of Arcadia; from his having givenbirth to Minerva.

LUCERIUS, Gr. Lucerius, Lat. as being the god of fight.

Lucaus, Gr. from a word signifying welf; Jupiter having been said to change Lycaon, the son of Titan and Terra, into a welf: or from a mountain in Arcadia, spon which Lycaon had built a temple to his honour. (See Lycaon, under article Lupercalia.) LYCOREUS, his name at Lyceres, in Phocis.

MADRACCHUS, his name among the Syrians, implying all-seeing and omnipresent.

MAIMACTES, from the Greek month Maimacterium; or from a Greek word signifying furious. Jupiter was wershipped under this name, as god of the sir, that he might avert storms and intemperate seasons.

MAIUS, Lat. from his superiority over the other gods.

MARAMASIS, his name at Gasa in Palestine.

MARIANUS, from a temple built to his honour by Marius.

MARINUS,) as presiding over the (mere) sea; the latter was his name among the MARITIMUS, Sidonians.

MARTIUS, from his martial power.

MAXIMUS, Lat. from his being the greatest of the gods.

MECHANEUS, Gr. from a word signifying means or instrument; Jupiter being considered as the patron of all undertakings.

MELLICHIUS, Gr. or the propitious; the name by which he was invoked in one of his festivals at Athens.

MELISSEUS, from Melissa, the sister of Amalthea, one of his nurses.

MESSAPEUS, his name at the foot of Mount Taygetus, in Laconia.

MINIAMUS, Lat. from his statues being painted, on festival days, with (minism) vermilion.

Molossus, his name at Molossus, in Epirus.

Morrus, Gr. as protector of the mulberry tree, which was sacred to Minerva.

Muscarius, Lat. from (musca) a fly, corresponding with the Greek Apomylos. (See Apomyios.)

MOIRAGETES, Gr. conductor or ruler of the Fates.

MYCALEAN, his name at Mycale, in Asia Minor.

MYIODES, Gr. the same as Apomyios.

NEMEUS, his name at Nemes, in Arcadia.

NEMETOR, Gr. the guenger. (See Il. ii. 955.)

NICAUS, Gr. the victorious.

NICEPHORUS, Gr. carrying victory.

NILUS, from the Nile.

Nomius, Gr. presiding over laws.

OGOA, his name at Mylama, a town of Caria.

ULTOR, Lat. as being the (ulter) avenger of crimes. URANIUS, Gr. the heavenly. URANUS, his name among the Persians. Univs, Gr. from sending propitious winds. VALENS, Lat. or the strong. VEDIUS. or little Jose, represented without thunder, b VEJOVIS. VEJUPITER. VICTOR, Lat. or conquerer. VIMINALIS, from his temple on Mount Viminalis. XENIUS, Gr. presiding over hospitality. ZAY, ZENOGONOS, Gr. the origin and preserver of life. Zzus. ZEUMICHIUS, or ZEUMUCHIUS, the Jupiter machinist of the H ZEUXIPPUS, Gr. goker of horses, or charioteer, a name under : Byzantium. Zoogonos, (see Zan, above.) Among the epithets applied to Jove by Homer and Virgil, The thunderer, Il. i. 464. Cloud-compelling Jove, ib. 517. Stre of gods, ib. 554. Sire of gods and men, ib. 666. Majesty of heaven, ib. 693. Austere Saturnius, ib. 714. Supreme of gods, Il. ii. 491. Omnipotence of heaven, ib. 521. Avenging god, ib. 955. Inviolable king, Il. iii. 144.

Eternal Jove, ib. 348.

L. ILIAD. BOOK I.

9.-Muse.] Calliope. (See Muses.)

11.-Latona's Son.] Apollo.

18 .- King of Men.] Agamemnon.

18 .- Reverend Priest.] Chryses.

15.] CHRYSES, Priest of Apollo Sminthæus at Chrysa. He was father of Astynome, who was called, from him, Chryseis. In the division of the spoils of Thebe, (see Thebe, Il.i. 478.), when that city was taken by the Greeks, Chryseis, one of the captives, fell to the share of Agamemnon. Chryses, upon hearing of his daughter's fate, repaired to the Grecian camp, attired in his sacerdotal robes, to solicit her restitution; but his intreaties proving ineffectual, he, in despair, implored the aid of Apollo to avenge his wrongs. His prayers were heard; and Agamemnon was compelled, by the dreadful plague, which, by command of the god, desolated his army, to restore his captive to her father. Ulysses was accordingly appointed to reconduct her to Chrysa, where, on her return, Chryses immediately offered a hecatomb to Apollo in behalf of the Greeks, and, by his intercession, prevailed with the god to terminate the plague. It has been asked how Chryseis, though a native of Chrysa, could have been taken prisoner at Thebe? Some say that her father had carried her thither, in order to marry Eetion, king of that city; others, that she had gone to assist in a sacrifice, which Iphinoe (the sister of Eetion, and daughter of Actor) was offering in honour of Diana.

16-Captive Daughter.] Chryseis.

18.—Apollo's aucful ensigns.] The sceptre and the fillet. Suppliants generally carried the fillets in their hands: in the present case, Chryses seems to have fastened the fillet to the sceptre.

18.] APOLLO. Cicero mentions several deities of this name; of these, the most known are, a son of Vulcan; a Cretan, the son of Corybas (son of Cybele and Iasion); a native of Arcadia, called Nomius, on account of his skill as a legislator; and the son of Jupiter and Latons, to the last of whom the actions of the other three are attributed. Some authors suppose Apollo to have been a king of Arcadia, who, being expelled from his dominions for the rigour of his government, was entrusted by Admetus with the sovereignty of part of Thessaly. Vossius, however, considers Apollo to be merely an allegorical representation of the sun, his attributes expressing the various properties of that luminary; and it is under this hypothesis that he is said to be the son of Jupiter, the creator of the universe, and of Latona, and to have been born in the island of Delos; the word lateo (I am concealed) implying that darkness originally enveloped all things; the word Delos signifying manifestation; the arrows of the god denoting the sun's rays; and his presiding over medicine, the influence of the sun upon the growth of plants. Herodotus supposes, that the tradition stating that the floating isle of Delos was the birth-place of this deity, was borrowed from Egyptian mythology, which asserts that, in order to preserve Orus the son of Osiris from the persecution of Typhon, his mother Isis confided him to the charge of Latona, who hid him in the isle of Chemmis, situated in the midst of a deep lake in Egypt. As the Orus and Osiris of the Egyptians were the Apollo and Jupiter of the Greeks, and the Egyptian Orus and Greek Apollo were equally the gods of eloquence, music, poetry, and medicine, and symbols of the sun, the confusion may easily be accounted for. It is the Grecian fiction, that Juno being jealous of her husband's intrigues, sent the serpent Python (see Typhon) to torment Latona, and that Neptune, who was moved to compassion at the severity of her fate in being refused a place where she might give birth to her children, raised the island of Delos (on which Apollo and Diana were born) from the bottom of the sea. Apollo, immediately after his birth, destroyed the serpent Python with his arrows; and, in commemoration of his victory, instituted the Pythian games. (See Pytho.) He was worshipped as the god of poetry, music, medicine, augury, archery; and the fine

..... requerus had treated him, by b drawn by a bull and a lion, with which the monarch obt daughter of Pelias, and by prevailing upon the Fates to

(See Alcestia.) It was during the banishment of Apollo the ears of Midas, king of Phrygia (see Bacchus), into the to maintain the superiority of Pan on the flute; and to ha Hyagnis) alive, for having had the arrogance to declare hi From the service of Admetus, he was transferred to that him, in conjunction with Neptune, to build the walls o notes to Il. xxi. 507.) Some have explained the fable, had appropriated the treasures consecrated to Apollo and and fortifying of his capital; and that the war, subsequent Hercules, was the effect of the revengeful spirit excited by t After this, Jupiter was induced to restore him to his origin Apollo, as the god of all arts and sciences, dwelt with the Helicon, and Pierus. During his banishment from heaven, he according to some, of Minos, king of Crete, and mother of of Oaxus and Caphauras; other mythologists describe Acac mother of Phylacis and Philander, who were exposed to wild after their birth, but were preserved by a goat. Among the other wives and mistresses of Apollo, the foll Leucothea, daughter of Orchamus (king of Assyria) and atroduced himself under the form of her mother; Leuca er father, at the instigation of Clytia, daughter of Ocean od had deserted for her sake, and was metamorphosed hich bears the frankincense, Clytia being changed into a s f Macareus, son of Lycaon, whom he visited in the character orphosis represented on the web of Arachne, the nymph merity in vying with, and her excelling, Minerva in the art of the goddess into a spider); Chione, daughter of Deucalion iom he courted under the form of

one of the Oceanides (mother of Ismenus and Tænarus); Amphiasa, daughter of Macareus, son of Æolus; the nymph Lycia (mother of Icadius); Bolina (whom he rendered immortal, on account of her having thrown herself into the sea, in order to escape from his pursuit); Dryope, daughter of Eurytus, king of Œchalia; Sinope, daughter of the Asopus (mother of Syrus); Psamathe, daughter of Crotopus king of Argos (mother of Linus Crotopiades); Themisto (mother of Galeotis, the Sicilian god); the nymph Rhoda (mother of Electryon); Pharnace (mother of Cinyras, king of Pontus); Ocyroe, daughter of Ocean (mother of Phasis); Phthia (mother of Laodocus); Deione (mother of Miletus), Parthenopæa, daughter of Anceus and Samia (mother of Lycomedes); and the nymph Acanthet, said, by some, to have been changed into the plant of that name (Acanthus being by others stated to have been a youth, who was metamorphosed into a bird). Apollo was also father of Pamphila, the inventress of embroidery; of Pytheus; of Eurynome (mother of Adrastus, king of Argos); of the soothsayer Iamus; of Oncus, an Arcadian prince; of Arabus, &c.

The character under which this god is represented, is often suggested by the taste and caprice of the sculptor or the poet. He appears at Lesbos holding a branch of myrtle, a tree considered by the ancients to be emblematical of divination: sometimes he holds an apple, the prize at the Pythian games. At Delos, he has a bow in his right hand, and in his left the three Graces, each of them bearing an instrument of music, the lyre, the flute, and the syrinx. As the sun, he has a cock on his hand, is crowned with rays, and traverses the zodiac in a car, drawn by four white horses, to which the names Eous, Philogeus, Erythreus, Ethon, Acteon, and Pyrois, are variously given. At other times, he appears upon Parnaseus, surrounded by the Muses, with his lyre in his hand, and a wreath of laurel on his head. The Persians, who confounded Apollo with the sun, represent him with the head of a liou and human features, surmounted by a tiars, and holding by the horns an infuriated bull, an emblem of Egyptian origin. The Egyptians (see Egypt), who identify him with Orus, represent him as an infant (see Isis under Ceres), swathed in variegated clothes, holding in one hand a staff, which terminates in the head of a hawk, and in the other a whip with three thongs; but he is most generally represented as tall, beardless, in the beauty and vigour of youth, with flowing locks, holding in his hand a bow, and sometimes a lyre, his head being crowned with laurel, and surrounded with beams of light. In the temple of Assyrian Juno at Hierapolis, he is seen, near the throne of the sun, as an old man with a long beard. The statue of the god which has acquired the greatest celebrity, is that of Apollo Belvidere, which represents him at the moment of having discharged the arrow from his bow. Homer, and the most ancient mythologists, considered the sun and Apollo as two distinct divinities; whereas Plato, Cicero, and the Greeks, generally identified them. Upon antique monuments and coins they are almost invariably distinguished from each other; and more recent inquiries into this part of mythology tend to confirm the propriety of the distinction, from the fact of the advration of the sun having been prevalent among the Egyptians, the Phænicians, the Arabians, the Persians, and other nations of the greatest antiquity, long before that of Apollo. As the sun, he is represented in ancient busts, as well as on many coins, with the link of a chain fastened to his skull, and suspended as it, were to a roof; this being emblematical of the ancient superstition relative to that luminary, which was considered to be suspended by a golden chain.

The worship of this god was universal, but his most splendid temples and statues were in Egypt, (where the town Apollinopolis, in Thebais, was built to his honour,) Greece, and Italy. Among birds, the hawk, the cock, the swan, the phœnix, the raven, the sparrow, and the crow, were sacred to him; among animals, the lion, the bull, the lamb, the serpent, the griffin, the wolf, and the grasshopper; and among plants, the olive, the laurel, and the palm tree. The month of May, as also the 7th day of every month,

SELINUNTIUS, his name at Orobia, in Eabora.

SITALCAS, the name of one of his statues at Delphi.

SHINTHEUS (see Il. i. 53.), from Sminthe, a colony of the Cretans in Troas, on the Hellespont; he received the name for having freed the colony from the mice with which their country was infested. The word Sminthus, in the Cretan language, denotes measure.

SORACTIS, from his being worshipped on Mount Soracte. (See Æn. zi. 1153.)

Sosianus, Gr. healer of the mad.

SPELAITES, Gr. from his being worshipped in grettos.

Spodius, Gr. from a word signifying ashes. Pausanias mentions a place in Bosotia, where he had an altar, erected out of the ashes of victims offered to him.

TEGYRAUS, from Tegyra, a town of Bosotia.

TELCHINIUS, from the Telchines, a people of Rhodes.

TEMENITES, from Temenos, a place in Syracuse.

THEORIUS, Gr. his name at Træzene, a town of Argolis.

THEORENIUS, from the festival Theoremia, observed in every city of Greece, in honour of Mercury and Apollo.

THERMIUS, Gr. expressive of warmth; his name as the sun at Olympia.

THORATES, Gr. engendering.

THORNAX.

THURIUS, his name at Thurium, a town of Bœotia.

THYMBREUS, from Thymbra, a plain in Troas, where he had a temple.

THYRRUS, Gr. a word signifying gate, entrance: bis alters were often placed in entrances.

THYRKEUS: he had an oracle of universal resort under this name at Cyane in Lycia, where the votaries of the god, by looking into a fountain which was sacred to him, were able to discover all they wished to know.

TORTOR, Lat. a name under which he was worshipped at Rome.

Toxophorus, Gr. or one who bears a bow.

TRIOPIUS, from his being worshipped at Triopium, in Caria.

ULIUS, Gr. the healthy.

VOLIANUS. (See Belenus above.)

VULTURIUS, Lat. from his having been instrumental in causing the deliverance of a shepherd from a subterraneous cavern, by vultures. This shepherd raised a temple to him on Mount Lissus in Ionia.

ZERYNTHIUS, from Zerynthus, a town of Samothracia.

ZOSTERIUS, Gr. encircling the world as with a belt.

Among the epithets applied to Apollo by Homer and Virgil, are:

Phæbus, Il. i. 30.

The god who darts around the world his rays, ib. 52.

Sminthæus, ib. 53.

Source of light, ib. 55.

God of the silver bow, ib. 59.

God who rules the day, ib. 109.

The darting king, ib. 584.

God of light, Il. ix. 602.

He that gilds the morn, Il. xiii. 1049.

God of every healing art, Il. xvi. 636.

God of health, ib. 649.

The bright far-shooting god, 11. xix. 458.

Hyperion, Il. xxi. 253.

The god who darts othereal flame, ib. 641.

Minstrei god, Il. xxiv. 81.

Bouyer god, Od. viii. 260.

Thymbraus, Æn. iii. 114.

Delian god, ib. 208.

The laurel's god, Æn. vii. 95.

God of archers, Æn. ix. 895.

Ruling power among the gods, Æn. xi. 1154.

[Further remarks upon this deity will be found under Egypt.]

22.—Brother kings.] Agamemnon and Menelaus. 22.] ATREUS. A king of Argos, son of Pelops (see Pelops) and Hippodamis. (daughter of Enomaus, king of Pisa); brother to Pittheus, Træzen, Thyestes, (see Thyestes,) and Chrysippus, and uncle to Eurystheus. This king is mentioned incidentally by Homer, as having been a progenitor of Agamemnon and Menelaus, whom he educated as his own children, (see Agamemnon,) and who were called, after him, the "Atridæ." It is recorded of him, that he was obliged to fly, with his brother Thyestes, from the court of Pelops, in consequence of their being suspected of the murder of their brother Chrysippus; whereas, according to another fable, that prince bad fallen a victim to the jealousy which his mother entertained towards him, from his being the illegitimate son of her husband Pelops. Atreus took refuge in the court of Eurystheus, married his daughter Ærope, and at his death succeeded to the throne of Argos. Thyestes, who had accompanied Atreus to Argos, was, in process of time, banished from the court of his brother, in consequence of his intrigues with the queen. According to some accounts, he was subsequently secalled by Atreus for the horrid purpose of serving up before him, at a feast, the flesh of the children which Ærope had borne him: this action being considered so cruel and impious, as that the sun is said at the appalling spectacle to have started back in his course. Thyestes fied into Thesprotia, and soon found a ready instrument of vengeance in his own son Ægisthus, (see Ægisthus,) whom he persuaded to murder Atreus, while the latter was officiating at some sacrifice. Atreus had espoused Pelopea after the death of his queen Ærope, and had adopted her son Ægisthus, little suspecting that, in the person whom he had designed as the murderer of Thyestes, he should meet his own.

The descendents of Atreus and of Pelops were called Pelopides.

24.] TROY. Troy was the first powerful settlement upon the Asiatic coast of which any information has been handed down to us. It was the capital seat of the kingdom of Priam in Asia Minor, (see Priam,) and was built on a small eminence near Mount Ida and the promontory of Sigzeum (now Cape Incihisari), at the distance of about four miles from the sea-shore, near the mouth of the river Scamander, or Xanthus, and below its junction with the Simois, which were torrents flowing from the mount. The origin of the Trojans, like that of all people of very remote antiquity, is enveloped in obscurity and fiction. Some refer it to Crete (Æn. iii. 145.), and some to Italy, while others, who adopt the opinion of Diodorus Siculus and of Apollodorus, in opposition to the complimentary. statement of Virgil that the Trojans were of Italian origin, consider them to have come from Samothracia, (see Samothracia,) and the worship of the gods of that island to have been introduced among them by Dardanus, their first king, and founder of the city. indiscriminately called from him Dardania, and from Tros and Ilus, two of his successors. Troja and Ilium, or Ilion. The country was originally named Teucria, from Teucer, a king of Phrygia, whose daughter Batea was the queen of Dardanus; and subsequently Trees. from the same king, who gave the name Troja to its capital city. The walls of Troy were constructed by Laomedon, the predecessor of Priam, and were of such strength, as to have been described as the work of the gods Neptune and Apollo. (See Laomedon.) Different causes are assigned for the war which Greece undertook against Troy. (see June. Helen): but it is the more received opinion that its immediate object was to compel Paris,

the son of Priam, to restore Helen. All Greece united to avenge the sause of Menelaus; and every prince and ally of that country furnished a certain number of ships and troops for the undertaking. Of these princes and their allies, as well as of the Trojons who engaged in the war, and the number of vessels supplied by the Greeks, an exact enumeration is contained in the second book of the Iliad. Agamemnon was appointed generalissimo of the Grecian forces; and the fleet equipped by that king was disposed in the following manner: to Agapenor was assigned the command of the Arcadians; to Menelaus, that of the Spartans; to Nestor, that of the Messenians; to Polyxenus and Amphimachus, that of the Epci; to Diomed, to Sthenelus, and to Euryalus, that of the Argives; to Menestheus, that of the Athenians; to Ajax, the son of Telamon, that of the people of Megara and of Salamis; to Schedius and Epistrophus, that of the Phocians; to Thous, that of the Ætolians; to Meges, that of the Dulichians; to Ulysses, that of the-Ithacans and Cephallenians; to Penelius, Leitus, Prothoënor, Arcesilaus, and Clonius, that of the Bœotians; to Eumelus, that of the people of Iolchos and Pherse: to Podalirius and Machaon, that of the people of Echalia and Ithome; to Ascalaphus and lalmen, that of the Orchomenians; to Ajax the Less, that of the Locrians; to Elpenor, that of the Eubocans: to Achilles, Protesilaus, and other chiefs, that of the Thessalians; to Idomeneus, that of the Cretans; to Tlepolemus, that of the Rhodians; and to Phidippus and Antiphus, that of the inhabitants of the islands of Cos, Calydnæ, Nisyrus, &c. The Trojan forces, and those of their allies, were under the direction of the following commanders: Pandarus, Sarpedon, and Glaucus, headed the Lycians; Adrastus and Amphius, the people of Adrastia, Apassus, Pityaea, and Tereae; Asius, the people of Arisba, Percote, Practium, and Abydos; Hippothous and Pyleus, the Pelasgian auxiliaries from Larissa; Acamas and Pyrous, the Thracian auxiliaries, from the neighbourhood of the Hellespont; Euphemus, the Ciconians; Pylæmenes, the Paphlagonians; Chromis, the Mysians; Rhesus, the king of Thrace, his own subjects; Memnon, the Æthiopians and Persians; Penthesilea, (their queen), the Amazons; Æneas, Archilochus, and Acamas, the Dardanians; Corcebus, the Phrygians, &c. If we except the engagement which took place at the landing of the Greeks, (see Protesilaus,) the first nine years of the war were not marked by any immediate conflicts with the Trojans; the interval was employed by the Grecian chiefs in capturing the neighbouring cities in alliance with Troy. Homer begins his poem (see Achilles) with the contention of Achilles and Agamemnon, at the commencement of the tenth year of the siege, and terminates it with the account of the death and funeral of Hector. By some it is affirmed that the city was delivered up to the enemy by the treachery of Antenor and Æneas; but Homer and Virgil have adopted the tradition, that the Greeks made themselves masters of the place by the stratagem of the wooden horse. (See Wooden Horse.) All, however, agree that the town was, after a ten years' siege, sacked, and reduced to ashes, 1184 B.C. (Æn. ii. 845), and that Priam and his numerous family fell victims to the fury of the Greeks. Certain fatalities were attached to the destruction of Troy, which appear to have had no other foundation than obscure or misinterpreted oracles; and which, though not observed by Homer, deserve to be noticed, as it is the opinion of other ancient authors that neither the Greeks nor the Trojan armies were ignorant of the existence of such traditions. Of these fatalities. the principal were, that Troy could not be taken without the assistance of the descendants of Æacus; the possession of the arrows of Hercules (see Philoctetes); the seizure of the Palladium (see Palladium); the preventing the horses of Rhesus, king of Thrace, from drinking the waters of the Xanthus (see Æn. i. 661.); the sacrifice of the life of Troilus, the son of Priam (see Æn. i. 663.); the destruction of the tomb of Laomedon (see Laomedon); and the presence of Telephus, (see Hercules,) the son of Hercules. The same tradition affirms that these destinies were accomplished; and that the city, which till then had vigorously resisted its asseilants, accordingly fell to the Greeks.

In Wood's description of the Troad, the following observations are made upon Troy and upon the wooden horse. " In how high veneration the history of this city was held, may be known by the many poems, histories, and dissertations which were composed in its honour. The time of its being taken was looked upon as one of the principal eras in Greeces Indeed, it was many times taken, if we may believe the best authors of antiquity. The three first calamities which it underwent are mentioned by Lycophron in the person of Caseandra. In this account the poet alludes to three periods, in which Troy was taken by Hercules, by the Amazons, and, lastly, by the Grecians under the conduct of the Atrides. It has been observed by those who have written upon this subject, that a horse had always been ominous to the Trojans. They were first subdued by Hercules, when the dispute was about the horses of Laomedon. The Amazons were all equestrians, and one of their devices was a horse; and when the city was surprised by the Grecians, it was by means of the wooden horse Duris. Lastly, when it fell into the hands of Charldonns, the capture was owing to a horse which fell down in the entrance of the city, and prevented the shutting of their gates." The kings of Troy were, in succession, Dardanus, Erichthonius, Tros, Ilus, Laomedon, and Priam. (See Mitford's Hist, of Greece, vol. i, chap. !. sect. iv. relative to the Trojan war, and the rise of the Trojan state.)

- 28.] CHRYSEIS. Daughter of Chryses (see Chryses), priest of Apollo Smintheus.
- 30.] PHŒBUS. Apollo.
- 32.] PRIEST. It was the custom of the heathens to pay particular honour to their priests. The priesthood was, most generally, combined with the regal power (see Il. i. 410. and Æn. iii. 106.); but when the offices were separate, the priests ranked next in order to their sovereigns. In some places they were appointed by lut; and in others by princes, or by popular election. Among the ancient Greeks, there were no distinct orders of priests; every god had a certain number of priests assigned to him, varying according to the place or circumstance in which the god was invoked. They seem to have had a high-priest, whose office was to superintend the subordinate ministers, and to execute the more sacred rites and mysteries of religion. (See the Reman orders of Priests, Æn. vi. 1104.)
 - 88.] ATRIDES. Agamemnon.
 - \$8 .- Thy god.] Apollo.
- 45.] ARGOS. A city of Peloponnesus, afterwards the capital of Argolis. It derived its name from Argus, (son of Jupiter and Niobe, daughter of Phoroneus,) the successor of Apis; the inhabitants of Argos being thence, as well as the Greeks generally, called Argivi. The foundation of the kingdom of Argos is, by chronologers, ascribed to Inachus, (supposed to have been an Egyptian colonist,) about 1800 years B. C. The last of his descendants who reigned at Argos was Gelanor. This king was dispossessed of his throne by Danaus, the brother of Ægyptus, king of Egypt, who, being obliged to abandon his country owing to some family dissensions, landed near Argos, and having there established himself, secured the kingdom to his posterity. The immediate successors of Danaus were Lynceus and Acrisius; the latter was grandfather to the renowned Perseus, (see Perseus,) the son of Jupiter and Danaë, who transferred the seat of government from Argos to Mycenæ. Argos, in the more ancient usage of the term, seems to have denoted the Argive dominion, such as it was under the dynasty of Perseus, and thereby to have included a great portion of the Peloponnesus, and more especially Mycens and Thrynthus. Hence it arose that, in later times, cities, though no longer subject to the family of Persons, still retained the appellation of Argive, and also of Achesan, from which branch the former inhabitants of Argos derived their stock. The Homeric use of the word Argos must, of course, be sought in the work of the poet himself. In Il. i. 45, Arges is the city of that name. In Il. ii. 136, and Il. ix. 184, Argos is the empire of Agamenmon, under which Mycenae was included. In Il. zix. 114, Achaian Argos must either designate

Mycens, in which city Sthenelus reigned, or the district in which Mycens was situated. Thus Nestor makes mention of Argos, though he himself resided in Pylos. In Il. vi. 580, the word Argose must imply Thessaly, (in which Pelasgic Argos was situated,) as is evident from Homer's allusion to "Hyperia's spring." From these references it appears that Argos is used generally for what we term Greece. The naval empire of Agamemnon is a matter of disputation among the critics. He is stated to have furnished the Arcadians with ships; and is styled by Homer "the king of all Argos and many islands." (See Mitford's Hist. of Greece, vol. i. ch. i. § 2.) Argos (called also Pelopeia Mania) and Mycens were used indiscriminately by the tragic poets. Juno was the tutelar deity of the city.

- 52.—The god who darts around the world his rays.] Apollo.
- 53.] SMINTHÆUS. (See Sminthæus, under Apollo.)
- 53.] LATONA. Mother of Apollo and Diana. (See Apollo.) Latona, according to Homer, was daughter of Saturn, and, according to others, of Cœus the Titan, and of Phosbe, the daughter of Cœlus and Terra. She received divine honours after death at Argos and Delos, and had a celebrated oracle at Butus in Egypt. Latona, as the daughter of Titan, is called Titanis.
 - 54.] CILLA. A town of Tross, in the Æolian district, sacred to Apollo.
- 55.] TENEDOS. An island of the Ægean Sea, opposite Troy, anciently called Leucophrys, Phanice, and Lyrnessus. On the shores of this island the Greeks (see Æn. ii. 27.) concealed themselves, with a view to induce the Trojans to believe that they had given up the siege, and thus to remove from them any suspicion relative to the admission of the wooden horse within their walls. (See Wooden Horse.) Tenedos derived its name from Tenes, the son of Cycnus (son of Neptune), and the nymph Proclea. This prince having refused to return the affection which Philonome, his father's second wife, had conceived for him, was accused by her to Cycnus of dishonourable conduct towards her. The credulous husband caused Tenes to be exposed in a coffer to the mercy of the waves: he was, however, saved from the danger that threatened him; and being cast on the isle, subsequently from him called Tenedos, was kindly received by the inhabitants, who elected him for their king. Some time afterwards Cycnus was informed of the artifice of his wife; and, struck with remorse for the error into which he had suffered himself to be led, determined to seek his son and obtain his forgiveness: but on endeavouring to land at Tenedos, the implacable Tenes cut with his hatchet the cable by which his father had attached his vessel to the strand, and Cycnus was driven out to sea. From this circumstance "the hatchet of Tenes" has become proverbial, to express implacable vengeance: others, however, derive this saying from the inflexible severity of the laws of that monarch, and particularly from the summary punishment which he inflicted on those who were convicted of falsehood. Tenes was slain by Achilles, when that here had invaded the isle of Tenedos; a circumstance which occasioned no slight regret to Achilles. Tenes, it seems, was the son of Apollo, although Cycnus was his reputed father. Among the fatalities with which the history of Achilles was blended, it had been predicted that, if a son of Apollo chanced to be slain by him, the death of the victor would soon ensue. .Thetis, aware of the danger which impended over her son, had despatched a messenger to caution him against any attempt upon a life so intimately connected with his own; but the messenger arrived too late-Tenes had already fallen. Achilles, overpowered by grief and indignation, slew the tardy bearer of his mother's commands, and graced the deceased king with honourable burial. The inhabitants of Tenedos also worshipped him after death as a god; his fate inspiring them with such enmity against Achilles, that it was forbidden to pronounce the name of the latter in the temple of their deified sovereign. The fertility of Tenedos, which had one town inhabited by Æolians, in which there was a temple of Apollo Sminthaus, was so remarkable, that Ceres, ears of corn, or grapes, are represented upon several of the ancient coins of the island,

- 56.] CHRYSA. The Homeric Chrysa is situated upon a hill between Troy and the promontory of Lectum. Apollo Sminthsus had here a temple, over which the priest Chryses presided. Chrysa was subject to the sway of Eëtion, the king of Thebé.

57.] FANE. It is not agreed among ancient writers by whom the first temple for divine worship was erected. The honour is equally ascribed to the Egyptians, the Arcadians, the Phrygians, the Cretans, and the Thracians. That such edifices were of great antiquity, is to be inferred from the fact, that tombs, among which may be mentioned these of Acrisius, (one of the earliest kings of Mycense,) of Erichthonius, and of Cecrops, were discovered in the temples of Pallas at Larissa, of Minerva Polias, and in the Acropolis of Athens. Before the existence of temples, the Greeks, and most other nations, (Il. xxii. 226.) worshipped their gods upon the tops of mountains. Temples were built and adorned with all possible splendour and magnificence, and were raised in such spots as were most congenial with the character of the deity to whom they were dedicated. Sometimes the same temple was sacred to several gods, as, for instance, to Isis and Apis; to Ceres, Bacchus, and Apollo; to Jupiter Capitolinus, Juno, and Minerva, &c. &c.

Temples were divided into three parts: viz. 1. the immost, into which none but the priests could enter, and where oblations were made; 2. the porch, in which usually stood an altar, or image; and 3. the place upon which the image of the chief god was erected.

Rites, religious.] The invention of religious rites and ceremonies among the ancients, like all other institutions which took their rise in fabulous times, cannot be referred to any particular period or individual. Secrifices, accompanied by prayers, (II. i. 584—621.; ii. 475—513.; iii. 338—377.; and Æn. xii. 255.) formed a considerable part of their worship, and appear to have been either propitiatory, supplicatory, of free-will, or for the dead. (See Rites, funeral.) The most ancient sacrifices consisted only of herbs, fruits, and plants plucked up by the roots, and burnt whole. Frankincense even was unknown, and cedar and citron used instead of it, in the times of the Trojan war. Solemn sacrifices consisted afterwards of libations of wine, oil, or milk; of incense; of fruits, leaves, or accorns; of cakes of salt and barley, and of animals; which last differed according to the deity who was invoked, or the person by whom they were immolated. The custom of sacrificing human victims was practised in Greece and at Rome; but not so commonly as by other heathen nations.

Particular ceremonies of ablution and purification were observed by the officiating priests, as well as by those persons about to perform sacrifices; and, the whole being prepared, the people ranged themselves round the altar, the priest making the circuit of it, and sprinkling them and the altar with the water which had been previously used for purification. A prescribed form of prayer, which continued during the burning of the sacrifice, was their offered up, and the ceremony concluded by thanksgivings to the god in whose honour the oblation had taken place; by a feast (for the laying out of which, tables were provided in the temples); and by the appointed distribution of the parts of the victim. which had not been consumed. In the first ages of the world, the whole of the sacrifice was dedicated to the gods; but subsequently, certain portions only were consumed, and the remainder of the victim was otherwise allotted: sometimes it was customary to dance round the altar, while sacred hymns were sung. The time of sacrificing to the celestial gods was in the morning, and to the infernal deities, over whose sacred rites Hecate presided, in the night. The dress of the offering priests was of the most magnificent descrip-.tion; the colour of their robes, as well as the leaves of which their crowns were composed, depending upon the deity in whose honour the solemnities were celebrated. In addition to this crown, the priests sometimes were a sacred infula, or mitre, from which, on each side, hung a fillet or riband. Infule were usually made of wool, and were not only worn by the priests, but were, like crowns, put upon the horns of the victim, and upon the temple and altar. The mitre was rather of Romas than of Grecian origin; but the accoration of the victims with garlands was of very ancient usage.

Offerings.] In addition to sacrifices, offerings, either for propitiation, or of gratitude, were made to the gods, and deposited in the temples. These consisted of crowns and garlands, of garments, of cups of gold or other metal, and of any thing which could conduce to the embellishment or enriching of those sanctuaries.

Dedication of implements to the gods.] It was customary also (see Æn. v. 645.) upon the renunciation of any employment or mode of life, to dedicate the implements or whatever had been used in the prosecution of it, to the gods: thus, shepherds consecrated their pipes to Pan; beauties, their mirror to Venus, &c.: the tenth of spoils, and of the produce of fields, which, like trees and plants, were often consecrated to particular deities, or dedicated to religious purposes (see Il. ii. 850. and Æn. ix. 362.), were also annually sacrificed.

Alters.] The word implying Altar, among the Greeks, is one of wider signification than the Alters of the Latins, which simply denotes such places for sacrifices as were raised high from the ground; while the former comprehended any spot consecrated to the performance of divine fites.

Neither the form of altars, nor the materials of which they were composed, were always the same; they were either oblong, square, or round, and were constructed of brick, stone, earth, the ashes of burnt sacrifices, or turf. Those dedicated to the celestial gods were, by some ancient writers, affirmed to have been raised to a height of twenty-two feet from the ground; to the infernal gods, sacrifices were made in little ditches or trenches dug for the purpose; to heroes, upon altars close to the ground; and to nymphs, and deities of their order, in caves. (See Od. xvii. 242, &c.) The most ancient alters were ornamented with horns: the figures of Roman alters upon medals are never without them. To these horns the victims were fastened, and suppliants who fled to the altar for refuge (Æn. ii. 700-719.) caught hold of them; but it is not certain that they were originally intended for these purposes. Horns were, in the primitive ages of the world, an ensign of power and dignity; and thus may be accounted for, their frequent introduction into the pictures of the most ancient gods and heroes, as well as upon the medals of Serapis, Isis, Jupiter Ammon, and Bacchus, and the coin of the Persian and Grecian monarchs. Altars were also adorned with flowers, leaves, and sacred herbs; were bound with woollen fillets; and were also the depository of gifts. (See Æn. v. 66.) It was customary to engrave upon altars the name or symbol of the deity to whom they were dedicated: some were even erected to unknown gods. This practice arose from a superstitious fear of omitting the worship of any of the strange gods which the ancient Greeks, but more especially the Athenians and Delphians, considered themselves under an obligation to observe, in addition to that of 30,000 deities mentioned by Hesiod. The consecration of altars was, among the Greeks of the first ages, attended with little expense and form; but, in aftertimes, the pomp and costliness of their religious ceremonies corresponded with their advanced state of refinement and luxury. Great sacrifices were offered and sumptuous entertainments made upon such occasions; but the chief act of consecration consisted in the unction; a ceremony which was derived from the earliest antiquity.

Images.] The Images were placed in the middle of the temple upon pedestals, which were raised above the height of the altar, and enclosed with rails. According to Lucian, the Greeks worshipped their gods, without any visible representation, till the time of Cecrops. The idols of other barbarous nations were exceedingly rude: thus, the Scythians worshipped a kind of sword; the Arabians, a stone; but nothing was more common than the erection of pillars or oblong stones as objects of adoration. In Egypt (see Egypt) they were to be seen on each side of the highways. Heliogabalus (the Sun) in Syria, and the god Mars in Arabia, were worshipped under that figure; and Tacitus

describes the images of the German divinities as consisting merely of unformed trunks of cal.

The first statues of the Greeks, according to Plutarch and Pausanias, were generally of wood, and constructed of whatever trees were sacred to the deity whom they were intended to represent: thus, the statue of Jupiter was of oak; that of Venus, of myrtle; of Herrales, of the poplar; of Minerva, of the olive, &c.: sometimes they were of marble, ivory, gold, ailver, or brass, and even of clay or chalk.

Osths.] The invocation of the gods by Oaths was considered so sucred a part of the seligious system of the ancients, that the violation of an oath was often punished with death. (See Leucothea and Palicus.)

JUPITER, by some, and ORCUS, the son of Eris, by others, is stated to be the god of saths; and Jupiter ORKIOS, to be the avenger of perjury. The gods, by whom the Greeks chiefly swore in general cases, were, Jupiter, Apollo, Minerva, Neptune, Ceres, Castor, and Pollux; and the goddesses, by whom women took their oaths, Juno, Diana, Venus, Cerea, or Proserpine: but men as well as women, under particular exigencies, invoked the deities who especially presided over the circumstances or concerns in which they might be engaged. They also swore by the ground they stood upon; by rivers, fountains, &c.; by the elements; by the head or other members of the dead or the living; by relations and beloved persons; by whatever instruments might be used in the pursuance of their avocations—as, a fisherman by his nets, a soldier by his spear; this last weapon being treated with such religious veneration by the ancients, as to be sometimes worshipped as a god. Kings and princes usually swore by their sceptres. (II. i. 316.)

The manner of taking oaths was either by lifting up the hands to heaven; by laying them upon the altar, upon a stone, or spon the hand of the party concerned; or by taking each other by the hands. In all solemn leagues and covenants, animal sacrifices and libations of wine were offered to those gods in whose name oaths were sworn.

The most sacred oath among the gods was, by the Styx. (See Styx.)

- Vose.] It was customary among the Greeks as well as Romans, when they entered appear a war, or any great undertaking, to endeavour to propitiate heaven by Vows, prayers, and sacrifices (Il. xi. 864.); and a hymn was sung to Mars before they engaged in battle, as was one to Apollo, after the successful termination of the conflict. Sometimes the Romans used to write their vows on paper, or waxen tablets; to seal them up, and to fasten them with wax to the knees (as the seat of mercy) of the images of the gods.
 - 59. God of the silver bow. Apollo.
- 62.] OLYMPUS. Olympus, in Homer, is sometimes the mountain on the borders of Pieria and Macedonis, and is represented with various summits, (see line 649,) windings, recesses, &c.; at other times, Olympus designates the palace of Jove, as if built upon this mountain, and containing halls, banqueting-rooms, and minor chambers for the gods.
- 67.—He twanged his deadly bow.] "In the tenth year of the siege of Troy, a plague happened in the Grecian camp, occasioned, perhaps, by immoderate heats and gross exhalations. At the introduction of this accident, Homer begins his poem, and takes occasion from it to open the scene of action with a most beautiful allegory. He supposes that such afflictions are sent from heaven for the punishment of our evil actions; and because the sun was a principal instrument of it, he says it was sent to punish Agamemnon for despising that god, and injuring his priest!"—Eustathius. P.
 - 68 .- Feathered Fates. The arrows of Apollo.
- 72.] PYRES. The observance of funeral rites was very much the same among the ancient Greeks and Romans, the latter having derived many of their laws and customs, as well as great part of their system of polytheism and idolatrous worship, from the former. The Greeks ascribe the institution of their ceremonies in honour of the dead to Pluto, and the Romans, to their king Numa; and so inviolable did both nations consider

the obligation to perform the obsequies of the dead according to the prescribed form, that such as disregarded them were deemed accursed. The solicitude upon this point arcse from the prevailing opinion that the souls of the departed could not be admitted into the Elysian fields till after the expiration of a hundred years, unless their bodies had received sepulture with the accustomed solemnities. (II. xxiii. 87—92. Od. xi. 81—90. Æn. vi. 227, 228, xi. 36.) Some were deemed unworthy of all title to funeral rites, or of any burial whatever; viz.

Persons unworthy of burial.

- 1. Public or private enemics. (Il. xi. 568-571.)
- 11. Conspirators or Traitors. (Il. xv. 401.)
- 111. Tyrants. (Od. iii. 318-323.)
- zv. Suicides.
- v. Sacrilegists.
- vi Persons killed by lightning.
- vii. Those who wasted their patrimony.
- viii. Those who died in debt.
- 1x. Those who died by the hands of the executioner.

Infants who died before they had cut their teeth, were interred instead of being reduced to ashes.

·The funeral rites of the ancients may be considered under the following heads:-

- 1. CEREMONIES IN SICKNESS AND DEATH, AND PRIOR TO FUNERALS.
- II. FUNERAL PROCESSIONS.
- III. MOURNING FOR THE DEAD.
- IV. INTERRING AND BURNING THE DEAD.
- v. Sepulchres, Monuments, &c.
- VI. FUNERAL ORATIONS, GAMES, LUSTRATIONS, FEASTS, AND OTHER HO-NOURS OF THE DEAD.
- 1. Ceremonies, &c. A branch of rhamn and laurel was usually fixed over the door of the sick, the former of these plants being reputed a sovereign charm against demons, and the latter being sacred to the God of Physic. All sudden deaths of men were imputed to Apollo (Il. xxiv. 761.), as were those of women to Diana (Il. xix. 61. xxiv. 762. Od. xi. 244.) The ground of this opinion was, Apollo's being identified with the sun, and Diana with the moon; those planets being believed to possess a great influence over human life. All dying persons were considered to be under the cognisance of the infernal deities, and could not yield up life until they had been consecrated to them by the cutting off some of their hair: thus Euripides introduces Death with a sword, in the act of taking off a lock from the head of Alcestis; and Virgil (Æn. iv. 1000.) describes Iris as performing a similar office for Dido. This practice seems to have arisen from that of cutting some of the hairs from the forehead of the victim at sacrifices, and offering them to the gods as the first fruits of the oblation. Dying persons usually addressed their prayers to Mercury, as the conductor of spirits to the regions of Pluto. Their last words were anxiously attended to by the surrounding friends and relations; and absence, on these melancholy occasions, was deemed a great calamity by surviving relatives (see the lamentations of Andromache, Il. xxiv. 907-939., and the mother of Euryalus, Æn. ix. 637-660.) The most dear friend, or relation, was anxious to receive the last breath of the dying (Æn. iv. 983.), as fancying the soul to expire with it, and to enter into their own bodies; at this moment, it was customary to beat brazen kettles, under the presumption that the departed, being thus secured from Furies, who could not endure so discordant a sound, would be quietly conveyed to the peaceful region in the dominions of Pluto. (Æn. vi. 726-730.) The next ceremonies were to close the mouth and eyes (Od. xi. 529. Æn. ix. 647.), to bathe and anoint the body, and to wrap

it in a garment (see II. xviii. 414. Od. ii. 107—114. Æn. vi. 315. ix. 656. for the importance attached to this custom.) The body was then laid out, and decked with leaves, boughs, and chaplets of flowers, and placed either upon the ground, or upon a bier, decorated also with flowers, near the entrance of the house, with the feet towards the gate (II. xix. 210.) In the mouth of the deceased were placed a small coin called obolus, as a fare for Charon; and a cake composed of flour and honey, intended to appease the fury of Cerberus (see Æn. vi. 562—572.) A person was often appointed to watch the corpse (Æn. xi. 45.) The hair of the dead was hung upon the door, and a vessel of water and a branch of cypress placed at it, in order to warn the Pontifex Maximus, who was neither permitted to touch or to look at a corpse, from entering the house.

11. Funeral Processions. Funerals were of two kinds, public or private: the public was called indictivum, because persons were invited to them by a herald; and the private, tacitum. The time for burial seems not to have been limited, some bodies being kept seventeen (Od. xxiv. 81-83.), and others, nine days (Æn. v. 82.) Funerals were, very anciently, solemnised in the night by torch-light; but, in after ages, public funerals were celebrated at an early hour in the forenoon, and with torches also. Young men only were buried in the morning twilight; and hence the poetical expression of their "being stolen by Aurora." The corpse, which was placed upon a couch, covered with rich cloth, was commonly borne by the nearest relations of the deceased, or by his heirs or freedmen. Julius Casar was borne by the magistrates; Augustus by the senators, &c. It was sometimes carried on a bier (feretrum), or on a shield (Æn. x. 705.); and even the most ancient Grecians, as is proved by Achilles' bearing up the head of his friend Patroclus (II. xxiii. 168.), conveyed the body to the tomb without any support. Common funeral processions were made on horseback, or in carriages, and the more distinguished on foot (Il. xxiii. 157-165.) They were opened by musicians of various kinds (En. xi. 203.), then followed mourning women (prafice), hired to lament (En. v. 796.), players and buffoons dancing and singing, and freedmen; before the corpse were carried the images of the deceased and of his ancestors, as also his arms, trophies, crowns, &c. (En. xi. 111-120.) Immediately after the corpse followed the friends in deep mourning; the sons veiled, and the daughters with their heads bare and their hair dishevelled; the magistrates without their insignia; and the nobility without their ornaments.

the ancients were, abstinence from entertainments; from the use of musical instruments, and all ornament in dress; wearing sable garments; tearing and cutting off the hair, and either covering the dead body with it (II. xxiii. 166.), or casting it on the funeral pile (II. xxiii. 172—177.); throwing themselves upon the ground; covering the head with ashes (II. xxiv. 262.); tearing the garments; beating the breasts, &c. (II. xviii. 27—36. xxiv. 807. Æn. iv. 967. xii. 891—896.); and wrapping the head in a veil; accusing their gods, to whose cruelty or envy the heathens imputed calamities; and, if the decreased were a prince or high magistrate, shutting up all schools of exercise, baths, and places of public resort, with a total cessation from business: (this was termed justifices.)

IV. Interring and burning the Dead. It is not known which of these cuatoms has the greatest claim to antiquity, nor in what precise manner either the tombs or the funeral piles of the Greeks were erected. The Latin authors describe the regus or pyra, as being built in the form of an altar, with four equal sides, and composed of various kinds of wood, more particularly those of an unctuous nature (Æn. iv. 729. vi. 264.) The corpse, with the couch, was placed on a pile by the nearest relations, who, turning away their faces (Æn. vi. 319.), prayed for a wind to assist the flames (Il. xxiii. 238, &c.) Various perfumes and oils, the clothes and ornaments of the deceased, and whatever he may have valued, were then thrown into the fire; and, as the manes were supposed to be

propitiated with blood, various animals (Il. xxiii. 205, &c. Æu. xi. 303.), and sometimes even human victims (11. xxiii. 215. Æn. x. 721, &c. xi. 115, &c.), were immolated. At the funerals of military commanders or illustrious persons, their arms, rewards, and spoils, were committed to the flames, and the soldiers made a circuit (decursio) (Il. xxiii. 15, 16. Æn. xi. 288, &c.) three times round the pile, with their arms inverted, and striking their weapons, one against the other, to the sound of cymbals and trumpets. During the burning, they bade a formal adieu to the spirit of the deceased, by loudly exclaiming "Ave!" or "Vale!" "Farewell!" while copious libations of wine were poured into the flames (II. xxiii. 219. and 273. Æn. vi. 324.): when the pile was consumed, the remains of the fire were extinguished with wine; the bones and askes of the deceased separated from those of the victims; and then, being besprinkled with the rarest perfames, were placed in an urn (arag), which, according to the rank of the departed, was either of wood, stone, marble, earth, silver, or gold. This urn was either adorned with flowers and garlands, or covered with a cloth, until deposited in the tomb (Il. xxiii. 294-320. and 1005. and Æn. vi. 322-330.); sometimes also a small glass vial, full of tears, called by the moderns a lachrymatory, was put into the urn.

v. Sepulchres, Monuments, &c. The primitive Grecians and Romans had, in their own houses, repositories for their dead; whence, according to some, the origin of idolatry and the introduction of household gods. The Romans prohibited (except is the case of Vestal virgins) burning or burying in the city, the places for common burials being in fields or gardens near the highway, and for kings and great men, beneath elevated mounds of earth, or in the Campus Martius (Æn. vi. 1206.) The ground which surrounded the grave (lorica) was fenced in with a wall, or iron rail, and planted with trees. Tombs of stone were polished with great art, and adorned with figures, statues, columns, &c. These decorations were often symbolical of the occupation and profession of the deceased: thus Diogenes the Cynic had the figure of a dog, as emblematical of his sect, on his monument; Isocrates, that of a siren; Archimedes, of a sphere and cylinder; Elpenor (Od. xi. 97.), of an oar; Misenus (Æn. vi. 332, 333.), of a trumpet, a sword, and an oar, &c. The columns or pillars frequently bore inscriptions or epitaphs, which were indiscriminately in prose or verse. They began usually with the letters D. M. S., Dis manibus sacrum, or, Hic situs est, or jacet, and then described the character and principal circumstances of the life of the deceased. Common sepulchres (hypoges) were usually built below ground; many still exist in Italy under the name of catecombs, and contain niches (columbaria) in the walls for the depository of the urns. When the body was not burnt, it was placed in the tomb (as was that of Numa, by his desire) in a coffin (surcephagus.) Monuments (called cenotaphia) were also frequent in bonour of persons whose funeral rites had either been solemnised out of their country, or who had never been buried with due ceremonies (Æn. vi. 680.)

vi. Funeral Orations, Games, Lustrations, Feasts, and other honours of the Dead. The custom of delivering funeral orations is not very ancient. It is supposed to have been introduced into Greece by Solon or Pericles, and into Italy by Poplicola, the colleague of the consul Brutus. In the former country, the oration was made before the final departure from the sepulchre; and in the latter, the panegyric (laudatio) was delivered from the restre in the Forum. Games (also celebrated on the anniversary of funerals) in honour of illustrious persons, were of very ancient institution. Besides those described in Homer and Virgil, Herodotus, Thucydides, and Plutarch, enumerate many.

When the ceremony of interment had been completed, that of the lustrations took place. Those persons who had been present at the solemnities were three times sprinkled by a priest, with pure water, from a branch of clive or laurel; they were then dismaissed by the prafics; returned to the house, which also underwent certain purifications (Od. xxii. 475. and 529.); and finally, partook of the funeral banquet at the abode

of the deceased person's nearest relation (II. xxiii. 38. xxiv. 1014.) Among the coremonies for the purification of the family, called *ferior denicales*, which took place on the tenth day after the death of any person, a thumb, or some part cut off from the body of the deceased hefore it was burnt, or a bone brought home from the funeral pile, was buried.

The other honours for the dead consisted of consecrations, sacrifices, inferies, or parentities, and libations. The hair of friends, with chaplets and ribands, was frequently hung upon the pillars near the grave, and the grave-stone perfumed with sweet ointments. Herbs and flowers (of which parsley, every sort of purple and white flower, with the rose and the myrtle, were most common) were strewed upon the tomb. The sacrifices were either black heifers or sheep, and the hair from the forehead of the victim: the libations consisted of honey, wine, milk, water, &c. (Od. iii. 567. xi. 31—42.) These were sometimes offered upon altars, which, with tablets for the sacrificial feasts, were placed near the ancient sepulchres. These feasts (silicernium) were for the dead; certain things being laid on the tomb, usually beans, lettuces, bread, eggs, &c. which it was supposed would be consumed by spirits. A keeper was appointed to watch the tomb, and it was not unfrequent to keep lamps constantly burning in the vaults of the dead.

Among the Romans, a waxen image of the deceased, if of illustrious birth, was made to the life; which, after a variety of ridiculous ceremonies paid to it for seven days in the palace, was carried on a couch, in solemn procession, on the shoulders of young men of equestrian and patrician rank, first to the Forum, where a dirge was sung by a choir of boys and girls of the most noble descent; then to the Campus Martius, where it was barnt, with a vast quantity of the richest odoars and perfumes, on a lofty and magnificent pile; from the top of which an eagle, let loose, was supposed to convey the departed soul to heaven.

All the funeral ceremonies, comprehended in this article, with minute references to the Isad, Odyssey, and Æneid, may be found in the respective poems, in the description of the funeral solemnities of Patrocius (II. xxiii. 15. to the end of the book); of Anchiess (Æn. v. 65—783.); of Misenus (Æn. vi. 307—335.); of Pallas (Æn. xi. 42—148.); and of the Trojans and Latians who fell in the Ratulian war (Æn. xi. 281—326.)

74.] JUNO. Daughter of Saturn and Ops. She was sister and wife of Jupiter, and sister also of Neptune, of Pluto, of Ceres, and of Vesta. Sames and Argos, over both which cities she presided as the tutelar deity, contended for the honour of her birth. The care of her infancy was, according to Homer, consigned to Oceanus and Tethys; while others maintain that she was nursed either by the Hours, or by Eubea, Prosymna, and Acres, daughters of the Asterion, a river of Peloponnesus. By her union with Jupiter she became Queen of Heaven and Earth. Jupiter, in order to render their nuptials more solemn, directed Mercury to summon all the gods, all mankind, and all the animal creation, to witness their celebration. The nymph Chelone was the only individual who ventured to disregard the mandate; and she was consequently precipitated by Mercury into a river upon the banks of which her habitation was situated; was transformed into a tortoise; was doonted to perpetual silence; and to the necessity of eternally carrying her house upon her back. The life of Jupiter and Juno was a continued scene of violence and discord. Jupiter, in revenge for her persecution of his son Hercules, suspended her (see Il. av. 28-34.) from heaven by a golden chain, with an anvil fastened to her feet; and he punished Vulcan (according to some accounts) for rescuing his mother from this humiliating situation, by precipitating him from heaven. (See Vulcan.) The ancients differ on the subject of the offspring of Juno: according to Hesiod, she was mother of Hebe, Venus, Lucina, and Vulcan; and to others, of Mars and Typhon. The fable of Jupiter's having induced Jumo, under the semblance of a cuckoo, to become his wife, is thus explained by Lord Bacon :- " This is a wise fable, and drawn from the very entraits" of morality. The moral is, that men should not be conceited of themselves, and im that a discovery of their excellencies will always render them acceptable; for thi only succeed according to the nature and manners of the person they court or ac who, if he be a man not of the same gifts and endowments, but altogether of a hav and contemptuous behaviour, here represented by the person of Juno, they must en drop the character that carries the least show of worth or gracefulness: if they pr upon any other footing, it is downright folly: nor is it sufficient to act the deformi obsequiousness, unless they really change themselves, and become abject and contible in their person." Juno's enmity to the Trojans is to be ascribed to the "Judi of Paris." who had allotted the golden apple (the orange of the ancients) to Venus Il, xxiv. 36-41.), at the marriage of Peleus and Thetis (see Il. xxiv. 81.) The Gc of Discord, not having been invited to partake of the entertainment, determined t turb its harmony, by throwing into this assembly of the gods a golden apple, on was the inscription "Detur pulchriori,"-" let it be given to the more beautiful." contention for this apple was at first general, but was at length confined to June, V and Minerva. Jupiter, unwilling to interfere, despatched the three goddesses, und conduct of Mercury, to Mount Ida, there to be subject to the decision of Paris, indgment was to be definitive. Juno, in her province of distributor of kingdoms, em and riches, endeavoured to secure his preference by the promise of a kingdom; Mi of military glory; and Venus, of the fairest woman in the world for his wife. To he assigned the disputed prize. In the course of time, Helen, the wife of Men king of Sparta, proved to be the person destined to him by this goddess; and her c ture from her country with Paris was, according to most authors (see Helen, and Pi the immediate cause of the Trojan war.

The worship of Juno was universal; but the places in which it was more partic observed, were, Mycenze, Argos, Samos, and Carthage; and her votaries were after very considerable at Rome. She presided especially over marriage ceremonies, the of mankind, money (see Moneta, among the names of Juno), and the dress and ments of women. The ancients generally offered on her altars a lamb and a sow no cows were ever sacrificed to her, in consequence of her having, under the form c animal, fled into Egypt during the war between the gods and the giants. Among the hawk, the goose, and, above all, the peacock (her distinguishing symbol), were to her; and, among flowers, the dittany, the poppy, and the lily. The healing proj of the dittany are defined in the statement made of the means adopted by Venus i cure of Æneas (Æn. xii. 609.) Of her representations, which were various, the Homer (Il. v. 886-903.), and the following, are the most known:-sometimes sitting on a throne, with a diadem, or a crown of rays, on her head, a golden as upon which was a cuckoo, in her right hand, and attended by peacocks, whi appears behind her with her attribute—the rainbow; at others, she is borne throu air, seated in a splendid car, drawn by peacocks; at Carthage, she was sculpture painted, sitting on a lion, holding thunder in her right, and a sceptre in her left, at Lanuvium, she appeared with a goat's skin, a javelin, a shield, and sandals; at . her statue, which is of colossal dimensions, formed of gold and ivory, and placed t throne, represents her crowned, with the Hours and Graces about her head, sceptre (at the end of which is a cuckoo) in one hand, and a pomegranate in the and at Lucina, a city in Upper Thebais, where human victims were sacrificed a altars, she was worshipped under the image of a vulture. When she was confo with Diana, and considered as the goddess who presided over the birth of mankir was represented as a matron, holding a cup in her right hand and a spear in her lef the inscription Junoni Lucina upon it; or seated, holding in her left hand a cl swaddling clothes, and in her right a flower resembling the lily; or, with a whip

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Jupiter, in revenge for her persecution of Ms son Hercules, suspended her 18—34.) from heaven by a golden chain, with an airvil fastened to her feet; had Vulcan (according to some accounts) for resceing his mother from this situation, by precipitating him from heaven. (See Vulcan.) The ancients subject of the offspring of Juno: according to Hersiod, she was mother of Lucina, and Vulcan; and to others, of Mers and Typhon. The fable of ing induced Juno, under the semblance of a cackoo, to become his wife, is 16 by Lord Bacon:—"This is a wise fable, and drawn from the very entraits"

should not die until he had found a prophet more skilful than himself: this he experienced in the person of Mopsus; and he accordingly retired to the wood of Claros, sacred to Apollo, where he expired of grief and mortification. He was called Theoremines, from his father.

THESTOR was also father of two daughters, Theonoe and Leucippe. during her rambles on the sea shore, was carried away by pirates, and sold to Icarus, king of Caria. Thither Thester immediately pursued her; but having made shipwreck upon the coast of that country, he was imprisoned by order of its monarch. Leucippe, being ignorant of the catastrophe which had befallen her father, consulted the oracle, and was informed that, in order to succeed in discovering his retreat, she must cut off her hair, and prosecute her researches under the garb of a priest of Apollo. She set out so equipped, and landed in Caria, where, in consequence of her rejecting the tenderness which Theonoe, ignorant of the disguise, instantaneously conceived for her, she was loaded with chains and consigned to prison, there to be secretly despatched by Thestor. The father, compassionating the fate of the unhappy Leucippe, was in the act of drawing a sword to pierce his breast, rather than obey the cruel mandate, when Leucippe, recognising her father, snatched the weapon from his grasp, and ran to the apartment of Theonoe for the purpose of putting her to death, calling upon Thestor to assist her in the bloody deed. Theonoe, upon hearing the name of her parent, exclaimed that she was his daughter; and Icarus, being made acquainted with the extraordinary history, loaded the whole party with presents, and caused them to be reconveyed to their own country.

107.] PELIDES. A patronymic of Achilles, from his father Peleus.

109.—By that god I swear, who rules the day.] (See Oaths.)

111.] ORACLES. The term Oracles, among the heathens, was applied to the answers which the gods were supposed to give to those who consulted them upon any affairs of importance. Their origin, like that of most superstitions, is referred to the Egyptians: they are mentioned in the very infancy of Greece; and it is as uncertain when they were finally extinct, as when they began, for they often lost their prophetic quality for a time, and then recovered it. The word Oracle is also used for the god who delivered the answers, or the place where they were given. The credit attached to oracles was so great, that, in all doubts, disputes, cases of private or public exigency, declaration of war or peace, change of government, &c. &c. they were, under particular restrictions, universally resorted to, and their determination held sacred and inviolable. The answers were usually given by the intervention of the officiating priest or priestess of the god to whom the cracle belonged, and were generally expressed in such ambiguous and unintelligible terms as would easily apply to whatever events might succeed the consultation of the oracle, and not implicate its truth. Jupiter was considered to preside over oracles, and, with Apollo, over all other sorts of divination. The oracles in greatest repute were those of Jupiter and Apollo; and, of these, the principal were at Dodona and Delphi. (See Dodona, Selli, Pytho.)

Apollo had other oracles-

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at Abz, a city of Phocis;
in EGYPT (see Egypt);
at CIRRHA, a sea-port of Delphi;
at CLAROS, a city of Ionia;
at CORYPE, in Thessaly;
at DELOS (see Delos);
at DIDYME, near Miletus, in Asia Minor;
at EUTERSIS, a village of Bosotia;
at Hybla, in Attica;
at ICHNEA, in Macedonia;
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on the borders of the Ismenus, a river of Besotia;
             at Larissa, a citadel of Argos;
             at Oronia, towns of Eubma;
             at Onopus.
             at PATARA, a city of Lycin;
             in Proces, near the Castalian fountain ;
             on Provs, a mountain of Bœotia; and
             at TEGYRA, a city of Bœotia.
                         Of other Oracles the chief were :-
  The Oracle of ÆGEUS;
             of Æscularius, at Epidaurus (see Epidaurus);
             of Amphianaus, at Oropus, a city on the confines of Attica and Borotia
                  (see Amphiaraus);
             of BACCHUS, at Amphiclea, in Phocis;
             of CASSANDRA, at Thalamize, in Laconia;
             of CERES, at Patræ, in Achaia;
         🖫 of Darune, at Thalamiæ, in Laconia ;
             of DIANA, in Egypt, and at Colchis;
             of the Earth, in Elis;
             of HERCULES, in Egypt; at Athens; at Bara, in Achaia; and in Gades;
             of Ino, in Laconia:
             of Juno, in Achain, between Lechsum and Pages; and in Laconia;
             of Jupiter Serapis, at Alexandria, in Egypt;
             of LATONA, at Butus, in Egypt;
             of Mans, in Egypt;
             of MERCURY, at Patræ, and at Pharæ, in Achaia;
             of MINRRVA, in Egypt; and at Mycenæ;
             of NIGHT, of which the place is not defined;
             of ORPHEUS, at Lesbos;
             of Pan, in Arcadia; and at Pisa, a town of Elis, in the Peloponnesus;
             of Pasiphe, at Thalamis, in Laconia;
             of TIRESTAR (see Tiresias):
             of TROPHONIUS, at Lebadea, in Berotia;
             of ULYSSES, in Ætolia;
             of VENUS, at Paphos; and
             of VESTA, at Pharm, in Achaia.
  114.-His priest. | Chalcas.
  116 .- King of kings.] Agamemnon.
  120 .- Injured priest. ] Chryses.
  124.—Black-eved maid.] Chryseis.
  126 .- The god.] Apollo.
  127 .- Prophet. ] Chalcas.
  131.] AUGUR. One who is versed in augury; a soothsayer; a diviner. Augury,
strictly speaking, is exclusively applied to the art of foretelling future events by observa-
tions taken from the chirping, singing, feeding, and flight, of birds; but it is used, by
some writers, in a more general sense, as comprising all the different kinds of divination.
Homer invariably adopts the term under its more limited acceptation; as, although
frequent details of the nature of sacrifices occur throughout the Iliad and Odyssey, men-
tion is never made of the Aruspices; and the presumption, therefore, of the superior
antiquity of the institution of Augury over that of Aruspicy, has obtained credit. The
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augurs among the Romans (see Priests, Ain. vi. 1106.), formed one of their four principal

Cl. Man.

colleges of priests. Augury, like all other superstitions, originated in ignorance; for, so great was the astonishment of the primitive inhabitants of the world, at the migration, sudden flight, and stated re-appearance of birds, that it was conceived they retired somewhere out of the sphere of the earth, and, by their voices, were enabled to hold communication with the gods, of whom mankind, moreover, considered them interpreters. Indeed, so extraordinarily did this idea prevail, that those who were qualified to understand and explain their oracles, as they may be termed, were held in the highest veneration in the Greek and Roman states.

Divination by birds has been variously ascribed to Prometheus, Melampus, Car, and Parnassus.

Birds were of fortunate, or unfortunate omen, either by their own nature, or by the place and manner of their appearance. A flock of all sorts of birds, flying round a person, was a propitious omen: the eagle, if it appeared flapping its wings, and flying from the right hand to the left (see Il. xiii. 1039. and xxiv. 363.), or dragging a fawn by the feet (see Il. viii. 297—305.), was one of the most auspicious the goda could give; while the same bird, on the contrary, appearing on the left, and bearing it is talons a serpent (see Il. xii. 229—242.), or two eagles flying swiftly through the air aring each other with their talons (Od. ii. 171.), were the most inauspicious. Among ominous birds may be particularly ranked the eagle, the vulture, the kite, the hawk, the buzzard, the falcon-hawk, the heron (see Il. x. 322—325.), the swallow (see Il. ii. 377.), the owl, the dove, the raven, the magpie, the cock, the bat, &c.

The remaining kinds of divination may be comprised under those of-

Divination by beasts and insects;

by the phenomena of nature;

by lots, and by certain ominous things and words.

Among beasts and insects of ominous import, may be named the boar, the serpent (see II. ii. 366—387.), the toad, the hare, the ant, the bee, the locust, &c.

Among the phenomena of nature, all meteors, eclipses, thunder (see Il. xx. 128.), and lightning (Od. xxi. 453.), earthquakes, winds, &c.

Of divination by lots, over which Mercury especially presided, there were several kinds: verses were sometimes written on small pieces of paper, thrown into an urn (see Il. iii. 403.), or other vessel, and being drawn therefrom promiscuously, were supposed to propound the fate of any individual so exposing himself to the trial: the work of any celebrated poet was sometimes opened indiscriminately, and the first verse upon which the eye glanced, accepted as a prediction; of these, the sortes Homerica and the sortes Virgiliana were the most in esteem. The word sortes (lots) was applied to the verbal responses of an oracle (Æn. iv. 544. vi. 111.); also, to a kind of dice, composed of wood or other material; to pebbles; to black and white beans; to little clods of earth, &c. which, with certain letters, words, or marks inscribed on them, were usually thrown into an urn filled with water, or on tables consecrated for the purpose, and drawn by the hand of a boy, or of the person consulting the oracle, the result of which was referred to the priest for interpretation. Lots were also taken by rods, sticks, and arrows; and, for those whose circumstances did not admit of their baving recourse to the higher kinds of divination, it was usual in Greece, and at Rome, for a man or boy to stand in the market, highways, or any places of public resort, with a little tablet, inscribed with certain fatidical verses, which verses, according to the throwing of the dice, declared the fortunes of the consulter. Sometimes they held urns, into which these verses were thrown, and theree drawn by boys: this sort of divination, at Rome, was termed sortes viales.

Of certain essiness things and words, which furnished sources of divination, the following may be enumerated; viz.

Marks upon the body; mental and bodily emotions and contortions; sneezing (Od.

avii. 624.), (to this the Greeks ascribed a deity, Ptarsee); sudden light; extraordinary darkness; whatever befel the temples, altars, or statues of the gods; unusual appearances in nature; the meeting a black, an ape, a dog with whelps, a snake, a hare, a wearle, or a black dog crossing the path; a mouse eating a bag of salt; the spilling of salt, water, honey, or wine; a sudden silence; receiving the left shoe from a servant before the right; the falling of a crown from the head; and a variety of other accidents.

The custom of taking omens from words was of great antiquity (Od. xx. 131.); but the quotation of expressions which were either of good or bad pressee, would be endless.

The Grecian augurs were clothed in white, having, when they made observations, a crown of gold upon their heads. They generally carried about with them tablets, on which they wrote the names and flights of the birds, &c. and at the moment of taking the omens, they kept their faces to the north; all appearances in the east, from its being the quarter in which the sun rises, being accounted fortunate, and in the west, inauspicious. The symbol of the augurs was a staff (lituus) a little bent at the end.

Apollo, under the direction of Jupiter, presided over every kind of divination.

143.] CLYTEMNESTRA. Wife of Agamemnon. (See Agamemnon.)

159.— (See Il. ix. 432.)

164.] ILION. Troy.

167 .- My prize.] Chryseis.

168 .- Thine.] Briseis.

177.] AJAX. Son of Telamon and Peribera, daughter of Alcathous, king of Megara. He was the bravest, except Achilles, of all the Greeks; but, like him, was of an imperious and ungovernable spirit. In other peculiarities of their history there was also a striking resemblance. At the birth of Ajax, Hercules wrapped him in the skin of the Nemean lion, and thus rendered his body involnerable in every part of it, except that which was left exposed by the aperture in the skin caused by the wound the animal had received from Hercules. To Ajax fell the lot of opposing Hector, when that hero, at the instigation of Apollo and Minerva, had challenged the bravest of the Greeks to single combat. The glory of the antagonists was equal in the engagement; and, at parting, they exchanged arms, the baldrick of Ajax serving, most singularly, as the instrument by which Hector was, after his fall, attached to the car of Achilles. In the games, celebrated by Achilles in honour of Patroclus, Ajax (as commentators have remarked) was unsuccessful, although he was a competitor on not less than three occasions; in hurling the quoit; in wrestling; and in single combat with arms. At the death of Achilles, Ajax, according to Homer, disputed the possession of his arms with Ulysses; and upon the success of the latter in the contest, Ajax became so infuriated, that, in a fit of delirium, he slaughtered all the sheep in the camp, under the delusion that his rival, and the Atridse, who had favoured his cause, were the objects of his attack. When reason returned, Ajax, from mortification and despair, put an end to his life before the termination of the siege. The sword which he used as the instrument of his death, had been among the arms exchanged with Hector; and thus, by a singular fatality, the present, mutually conferred, contributed to their mutual destruction. This transaction is very differently reported; some being of opinion that it was the Palladium which was the subject of dispute between Ajax and Ulysses; that Ulysses, in concert with Agamemnon, caused him to be assessinated; and that the soothsayer Chalcas, upon being consulted, declared that his impiety rendered him unworthy of funeral honours. Strabo, and others, affirm, that the Greeks erected a magnificent tomb (which was visited by Alexander the Great) to his memory, at Rhæteum; while Sophocles, whose authority is followed by Horace, states, that he remained without sepulture.

177.—Prize.] TECMESSA, daughter of Teleutas, or Teuthras, a Phrygian prince. She became the captive, and afterwards the wife, of Ajax, at the time the Greeks ravaged the

name under which she was worshipped at Corones, in Bootia, er and to Plutus.

from the Larissus, a river of Peloponnesus.

ne of the names under which she was worshipped in the citadel ne work of the celebrated Phidias, having been there consecr

er name at Lindus in Rhodes.

Lat. (see Aulon, above.)

RIX, Lat. one of her names in Arcadia; inventress of arts.

he name under which she was invoked when spears were consecr as a sort of arrow in use among the Gauls.

a, Gr. skilful, inventive; the name under which she was invoke

at, the name under which she was invoked at Rome, as goddess on Mera, one of the Asiæ, who was changed into a dog by Diana, ag her in the chase, been carried off by Jupiter under the form of meet signified dinine wisdom among the Egyptians ader the symbol of a beautiful female countenance surrounded wit Lat. from her worship on a mountain of Phrygia (see Adporina, see Aulon, above.)

om Narceus, a son of Bacchus, who erected a temple to her in l of her names in Egypt.

1, one of her most ancient names among the Greeks.

sictory: under this name she had a temple at Athens, in men seens in Crete.

one of her Egyptian epithets.

zame in Phomicia.

ITIS, Gr. eve-preserver.

PARTHENOS, Gr. from her perpetual celibacy.

PERSPICAN, Let. a name by which she was worshipped at Arges, in a temple dedicated to her by Diomedes.

POLIAS. Gr. protectress of the city of Athens.

POLIUCHOS, Gr. presiding over towns or citatlels: one of her names at Athens.

PRESTES, Lat. chief.

PROMACHORMA, Gr. hasting to battle; her name upon the mountain Buporthmos, in Peloponnesus.

PRONOA, Gr. precident; her name in a temple at the gates of Delphi.

PYLOTIS, Gr. from the custom of placing her image over the gates of cities, in the same manner as that of Mars was fixed over those of suburbs; implying that, if it were necessary to have recourse to arms to repel any enemy without, it was to her wisdom they must refer within.

Saxs, from Sais in the Delta, where she was worshipped with very particular solemnity. Salpiga, Gr. (See Aulon, above.)

SALPINX, Gr. Minerva had a temple at Corinth under this title, built by Hegelaus, son of Tyrrhenus, to honour the memory of his father, the inventor of the trumpet.

SCIRAS, from Scires, one of the ancient names of the island Ægina,

SELLASIAN OF SYLLANIAN. (See these appellations under Jupiter.)

Sign, one of her Phonician epithets. Cadmus transported the image of her so called, from Phoenicia to Thebes.

SOTEIRA, Gr. preserver.

STRENIAS, Gr. from a word signifying strength.

STRATEA. Gr. warlike.

Sunias, from Suniam, a promontory of Attica. (See Od. iii. 352.)

TELCHINIA, one of her names in Buotia. She was so called from the Telchines, magicians of the island of Rhodes, who were descended from her and Apollo.

TITHRONIA, her name at Tithronium in Phocis.

TRITOGERIA, Gr. as born near the river Tritonis in Africa.

TRITONIA,

TROMPEA.

Unca, her name among the Phonicians.

UNIGENA, Lat. as the daughter of Jupiter alone.

VIRAGO, Lat. as having the courage of a man.

ZOSTERIA, Gr. girt or armed for battle.

Among the epithets applied to Minerva by Honor and Virgil, are :-

Progeny of Jove, Il. i. 273.

Blue-eyed maid, ib. 291.

Warlike maid, ib. 519.

Pallas, ii. 203.

Martiel maid, ib. 210.

Queen of wer, iv. 28.

War's flerce goddess, ib. 595.

Th' Athenian maid, v. 987.

Immortal maid, ib. 1010.

Power of wisdom, viii. 38.

War's triumphant maid, ib. 422.

Great queen of arms, ix. 337.

Celestial maid, ib. 345.

Her whose fury bathes the world with gore, ib. 653.

Hewen-born maid, Od. i. 138.

Cl. Men.

Martial goddess, Od. ii. 429.

Athena, iii. 65.

Daughter divine of Jove, ib. 1005.

Guardian goddess of the wise, xiii. 267.

Her whose arms display the shield of Jove, xviii. 277.

Virgin power, xxii. 301.

Patroness of arms, Æn. xi. 729.

262.—Sister and wife of Jove.] Juno.

271.—Atreus' son.] Agamemnon.

273.—Progeny of Jove.

Minerva.

291.—Blue-eyed maid.

309.—Now by this sacred sceptre.] "Homer has, in the process of this description, assigned reasons why it is proper for the occasion that Achilles should swear by the sceptre, which may be seen by considering it symbolically. First, that, as the wood being cut from the tree, will never reunite and flourish, so neither should their amity ever flourish again, after they were divided by this contention. Secondly, that, a sceptre being the mark of power and symbol of justice, to swear by it might, in effect, be construed swearing by the god of power, and by justice itself; and accordingly it is spoken of by Aristotle, 3. 1. Polit. as a usual solemn oath of kings." P.—(See an imitation of this passage, Æn. xii. 310.)

\$19.] HECTOR, the captain of all the Trojan forces, was the son of king Priam and Hecuba, husband of Andromache, and father of Astyanax. Homer describes him as being the most powerful, and valiant, and the most amiable of his countrymen (see note to II. xxii. \$17.), and as having particularly distinguished himself in his conflicts with Ajax, Diomed, and all the most formidable of the Greeks. The oracles had decreed that Troy would never be destroyed as long as Hector lived: the Greeks, therefore, after the death of Patroclus (see Achilles, Patroclus) made a grand struggle, under the command of Achilles; and, by the intervention of Minerva, who assumed the shape of Deiphobes (II. xxii. 291.), in order to urge Hector, contrary to the remonstrances of Priam and Hecuba, to encounter the Grecian chief, the death of the Trojan hero (II. xxii. 453.) accomplished the doom of the empire.

The poem terminates with the ransom of the body of Hector; the lamentations of Andromache, Hecuba, and Helen; and the solemnities of the funeral. The Trejans paid him divine honours after death; and, upon their coins, represented him in a car drawn by two horses, holding a spear in one hand and the palladium in the other.

Hector was also named EURYDAMAS, widely-conquering.

330.—Pylian sage.] Nestor.

331.] NESTOR. One of the twelve sons of Neleus and Chloris, nephew of Pelias, and grandson of Neptune. He is called the Pylian sage, from his birth-place, Pylos. (See Pylos.) Nestor was the only one of his family who, from having taken no part in the war which was carried on against Hercules, in favour of Augias, king of Elis, escaped the wrath of that hero. He succeeded his father on the throne of Pylos, which comprehended all the territory of the Messenians (see further, note to Od. iii. 8.); and, though at a very advanced age, led his subjects to the Trojan war, in which he particularly distinguished himself, among the Grecian chiefs, by his eloquence and wisdom. Indeed, by the picture drawn of him in the Iliad, as well as by the description contained in the Odyssey of his tranquil, virtuous, and useful life, it would appear that Homer meant to display in his character the greatest perfection of which human nature is capable. The most conspicuous enterprises in which Nestor bore a part prior to the Trojan war, were the chace of the Calydonian boar, the war of the Pylians against the Elians, and the battle between the Lapitha and the Centaurs. (See Centaurs.) Some have placed him among

the Argonauts. Nestor married Eurydice, the daughter of Clymenus (or as some say, Anaxibia, the sister of Agamemnon), and had seven sons and two daughters; viz. Perseus, Straticus, Aretus, Echephron, Pisistratus, Antilochus, and Thrasymodes, Pisidice and Polycaste, who are all, with the exception of Pisidice, mentioned by Homer. The manner and time of the death of Nestor, according to the best authors, are unknown, although some have chosen to ascribe to him the building and settling in the town Metapontum in Italy, after the Trojan war, while others affirm that he died at Pylos. Nestor is also called Nelesus, from his father Neleus.

"The commentators make not Nestor to have lived three hundred years (according to Ovid's opinion); they take the word 'generation' not to signify a century or age of the world; but a generation, or compass of time in which one set of men flourish, which, in the common computation, is thirty years; and is here translated as much the more probable.

"From what Nestor says in his speech, Mad. Dacier computes the age he was of at the end of the Trujan war. The fight of the Lapitha and Centaurs fell out fifty-five or fifty-six years before the war of Troy: the quarrel of Agamemnon and Achilles happened in the tenth and last year of that war. It was then sixty-five or sixty-six years since Nestor fought against the Centaurs; he was capable at that time of giving counsel; so that one cannot imagine him to have been under twenty: from whence it will appear that he was now almost arrived to the conclusion of his third age, and about fourseure and five or fourseure and six years of age." P.

335 .- His native realm.] Pylos.

347.] PIRITHOUS. This celebrated chief, mentioned by Nestor in his enumeration of the warriors who flourished in his younger days, was son of Ixion, and, according to some, of Dia; he was king of the Lapithæ, and husband of the celebrated Hippodamis, daughter of Adrastus, king of Argos. His history is entirely incorporated with that of his friend Theseus, and of the Centaurs. Pirithous is also called Ixionides.

348.] DRYAS. A Greek who distinguished himself in the war between the Lapithæ and the Centaurs.

248.] CENEUS, CÆNEUS, or CÆNIS. Son of Elatus (thence called PROLES ELATERA) and Laodice (daughter of Cinyras), and one of the Lapithæ chiefs. He was originally a female, and had obtained from Neptune the privilege of exchanging his sex, and of becoming a warrior and invulnerable. In this new sex he became celebrated for his valour and his exploits in the war against the Centaurs. He offended Jupiter, and was changed by him into a bird. Virgil represents Ceneus under a female form among the symphs in the Mournful Fields. (Æn. vi. 609.)

849.] THESEUS. This celebrated king of Athens is here mentioned by Nestor in the enumeration which he makes of the warlike race of heroes whom he had led to the hunt of the Calydonian boar, and to the war of the Lapithæ against the Centaurs. He is one of the most renowned of the heroes of antiquity; and, though the traditions respecting him are abundantly mixed with fable, they are yet considered, from their correspondence with the annuals of Attica of the same period, more worthy of credit than those of any other individual of the remote age in which he lived. Plutarch, by allowing him a place among the lives of the great men of Greece and Rome, who were known to have had an existence, professes his belief, that Theseus is not altogether a fabulous personage; and his accounts are corroborated, in many points, by the strong concurrent testimony of other ancient authors of various ages. Theseus was the son of Ægeus, king of Athens, and of Æthen, daughter of Pittleus, son of Pelops, and king of Træzene in Argolis, who was brother of Lynidice, the maternal grandmother of Hercules. Ægeus had been childless before the birth of Theseus; and it was on his return to Athens, from having inquired of the oracle at Delphi whether he should ever become a father, that he stopped at the court

whose queen was Ceres, and that of his dog, Cerberus: Among y sacrificing Pirithous to the fury and voracity of the animal, ar who was subsequently liberated by the intercession of Hercule ing the court of that monarch.

return of Theseus to Athens, he found his subjects had revolt as so indignant at their conduct, that, according to some, he hope of there ending his life in peace. This hope, however, pedes, the king of the island, either from jealousy or bribe im to be thrown from a rock, to which he had enticed him him the country.

It of Theseus into the infernal regions.] The descent of These infernal regions, is a favourite subject, though variously representations, and is supposed to have originated in the identity of the , and favourite animal of Aidoneus, with those of the soverer. Plutarch considers that by Proserpine is meant the moon, and young woman or daughter. The fable relative to the descent so seing oppressed at their entrance into the infernal regions by which they had performed, seated themselves upon a stort sized without the power of moving, until relieved from their cition of Hercules with Pluto. It is to this fable that Virgil allow.

f Theseus.] The age of Theseus, as represented by Plutarch, and precisely with the brazen age of Hesiod, is also compared errant, in after times, of the Gothic kingdoms. Theseus is the Argonauts, and is sometimes called ÆGIDES, from his funcs, from Cecrops, the first king of Athens.

POLYPHEMUS. A friend of Nestor. One of the princes c
---Mountain boar.] Calydonian boar. (See Encus.)

CENTAURS. A people of Thessaly, represented as half mi

Piritheus.] The conflict which took place at the nuptials of Pirithous, the king of the Lapithm, with Hippodamia, the daughter of Adrastus, king of Argos, was occasioned by the resentment of Mars (see Æn. vii. 422.), who being the only one of the gods not invited to the feast, determined to disturb its harmony by exciting a quarrel among the guests. Eurytion, one of the Centaurs, attempted to insult the bride; and, being instantaneously put to death for his audacity by Theseus, king of Athens, the rest of the Centaurs were irritated, and the contest became general; but the valour of Theseus, Pirithons, Hercules, Nestor, Dryas, and the rest of the Lapithse, was crowned with complete victory. After their defeat in that battle, being compelled to leave Mount Pelion, they fixed themselves on the confines of the Æthices, (extinct in the time of Strabo,) in the south of Thessaly, towards the borders of Epirus, on Mount Pindus. According to others, they sought refuge in Arcadia, where they established themselves on Mount Pholoe, (now Xiria,) and thence, it is said, were ultimately extirpated by Hercules. (See Æn. viii. 290.) They had provoked the anger of that hero by the attack which they made upon him, (while passing through their country to hunt the boar of Erymanthus,) on account of his baving forcibly taken, during the hospitable entertainment afforded him by the Centaur Pholus, some wine, which was the property of the rest of the Centaurs. His preceptor Chiron, the chief of the Centaurs (see Chiron), was wounded by him during the conflict with a poisoned arrow, and the torture he suffered was so excessive, that he prevailed upon Jupiter to exchange his immortality for death. Among the Centaurs are enumerated, Abas, Amphimedon, Amycus, Aphidas, Arius, Arneus, Astyle, Caumas, Charaxus, Chthonius, Clanis, Clytus, Cometes, Corynthus, Cromis, Cyllarus, Cymelus, Demoleon, Dictys, Dorylas, Dryas, Eurytus, Gryneus, Helimus, Helops, Hiphinous, Hippason, Hyle, Imbrius, Isoples, Latreus, Lycetus, Lycides, Lycus, Medon, Melaneus, Mencleus, Mermerus, Monychus, Nedymnus, Oditus, Œclus, Orneus, Petreus, Phareus, Pheocomes, Pholus, Pisenor, Rhœcus, Ripheus, Stiphilus, and Thonius.

"The most inquisitive and judicious of the ancient antiquarians appear to have been at a loss what to think of the Centaurs. Hesiod and Homer never speak of them as a savage race, and seem to have known nothing of their equine form, which, if not an Egyptian invention, has been found out by the ingenuity of later ages. The scholiast on Homer indeed says, that where Nestor, in the first book of the Iliad, speaks of mountain-beasts destroyed by Theseus, he means the Centaurs; but this interpretation seems violently far-fetched, and as unwarranted as unnecessary, while the meaning of the words in their common acceptation is obvious, and perfectly consonant to every account of the state of things in that age. Nor does the scholiast seem better founded in supposing that the Centaurs are intended, in the second book of the Iliad, under the description of hairy wild beasts of Mount Pelion. In the Odysses, we find the Centaur Eurytion, whose very name imports a respectable character, mentioned with an honourable epithet, not likely to be given to one of a tribe fit to be described by the gross appellation of mountain-beasts and hairy savages. He behaved ill: but it was in great company; and it is expressly mentioned as an extraordinary circumstance, the consequence of accidental drunkenness. The story indeed seems to be intended by the poet, as an instance that persons of highest rank and most respectable character, if they yield to intemperance, reduce themselves, for the time, to a level with the lowest and most profligate, and are liable to suffer accordingly. Pindar, in his 3d, 4th, and 9th Pythian Odes, and 3d Nemean, describes the Centaer Chiron as a most paradoxical being, which yet, in the fourth Pythian, he has defined in two words, a godlike wild beast. But even in Xenophon's time, it should seem, the term Centaur did not of itself discriminate the imaginary animal half man and half horse; for that author, wanting to particularise such animals, never calls them simply Centaurs, but always Hippocentaurs-Horse-centaurs." Mitford's History of Greece, chap. i. sect 3.

Lucian, and other ancient authors, mention female Centaurs.

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dess.] Thetis.

OCLUS. The son of Menœtius, king of the Locrians, and Sthenele, istus; the beloved friend of Achilles. He in his youth accidentally us, the son of Amphidamss, in a moment of ungovernable fury; and itly compelled to fly from Opus, his father's kingdom, he found an asylum Peleus, king of Phthia, who educated him with his son Achilles, under aron; and thus was contracted between the two youthful heroes, the never suffered any diminution. Upon the determination of Achilles to var (see Achilles), Patroclus, impatient at the successes of the Trojans, sion from his friend to lead the Thessalians to the combat. tion of the spear called Pelias, from its having been formed of the wood fount Pelion, and which no one but himself could wield) equipped him our. This stratagem entirely succeeded; and, from the consternation Projans were thrown at the presence of the supposed formidable Achilles, nabled to pursue them to the very walls of their city. The protecting of their tutelary god, Apollo, prevailed, and the brave Greek became the agonist Hector (Il. xvi. 989.) A great contest ensued respecting his Ajax and Menelaus ultimately obtained possession. The grief of e funeral rites performed in honour of his beloved friend, are detailed in ii. Patroclus was surnamed Menætiades, from his father; and Actorandfather, Actor.

LDS. Heralds, precones, or public criers, among the ancient Greeks, ach esteem and veneration. They were under the protection of all the neral sanctity of their office, but more particularly under the care of whom they derived their powers of persuasion. In the Homeric age, eems to have retained about his person one or more heralds, according to rank. The heralds were employed as attendants upon ambassadors; in

as his due, since he gives away length of life for it; and accordingly, when he complains to his mother of the disgrace he lies under, it is in this manner he makes a demand of homour.

"Mons. de la Motte very judiciously observes, that, but for this foreknowledge of the certainty of his death at Troy, Achilles' character could have drawn but little esteem from the reader. A hero of a vicious mind, blest only with a superiority of strength, and invulnerable into the bargain, was not very proper to excite admiration; but Homer, by this exquisite piece of art, has made him the greatest of heroes, who is still pursuing glory in contempt of death, and even under that certainty, generously devoting himself in every action." P.

469.] OCEAN. A powerful sea deity, son of Colus and Terra. He was husband of Tethys (the greatest of the sea deities, one of the Titanides), and father of the Oceanides. Homer (Il. xiv. 230.) considers that the gods derived their origin from Ocean and Tethys; but the incongruities which have been introduced into the fable of Ocean, from the wish of mythologists to give to it an historical, as well as physical interpretation (some declaring Ocean to be a Titan prince, and others, the great mass of waters which bears his name), have rendered it too obscure for any satisfactory investigation. The frequent mention, by Homer (see Il. i. 555. xxiii. 252, &c.), of the visits made by the gods to father Ocean, and of the hospitable and festive manner in which they were, during twelve days, entertained by him, may be accounted for from an ancient custom which existed among the people who inhabited the shores of the Atlantic Ocean, of observing, at a certain season of the year, solemn feasts, during the celebration of which, the statues of Jupiter and their other gods were carried in procession, and the greatest factivity observed. Ocean is generally represented as an old man with a flowing beard, sitting upon the waves of the sea. He is sometimes holding a spear in his hand, while skips, under sail, appear at a distance, and a sea monster stands near him; at others, he is pouring water out of a vase, the emblem of the sea, of rivers, and of fountains. The Egyptians ascribed to the Nile what the Greeks did to Ocean; and the latter assigned to Ocean the epithet BATHYNIDES.

Fables.] The representing Ocean as the Father of Rivers, belongs to that class of Greek fables which is termed physical. Fables (generally speaking) have either an historical, a physical, or an allegorically moral signification. To those of an historical mature may be referred, such as treat of the actions of Hercules, of Jason, &c. : to those of a physical, such as describe the phenomena of nature, as, Ocean being the father of all rivers and streams; the Air being the husband of the Moon, and father of the Dew, &c.: and to those of the allegorically meral class, such as render animals, and the judicial transformations of individuals, the medium through which instruction was communicated to mankind. Of the latter description, the fable of Narcissus may be adduced as furnishing an example at once of the folly and punishment of vanity and excessive personal admiration. The fables contained in the Metamorphoses of Ovid, of Hyginus, &c. are supposed to have had some foundation in facts, and their embellishment to have been the natural consequences of the figurative and metaphorical style of writing then prevalant. Among the transformations most familiar to us, mythologists have, for instance, attempted to account for that of Lycaon into a wolf, from the well-known cruckty of his disposition; for that of Ceyx and Alcyone into halcyons, from their domestic happiness; for that of persons into fountains or rocks, from the violence of grief, or any acute suffering, &c. &c. They also interpret the fable which ascribes the elevation of the walls of Thebes to the sound of the lyre of Amphion, as illustrative of the eloquence and persuasive powers by which he was enabled to induce a barbarous people to abandon their rude and savage kife, and to beild a town for the purposes of social intercourse. The fable which is descriptive of the power possessed by Orpheus, of charming tigers and lions, and of ren-Cl. Man.

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rocks alive to the fascination of sound, is supposed to be confirmatory of effect of music, &c. The Greeks entertained but a very confused idea their religion; for although they could not be ignorant that the gods had been introduced among them by Egyptian and Phonician colonies, ced them to adopt the false statements of their poets, who, either from m servility towards the reigning princes of Greece, had led them to supere the most ancient of all people, and that the gods were to be deduced a Thracian, or a Phrygian origin. It is, however, affirmed by Herodotus, Phonicia (see Egypt and Phonicia) were indisputably the nursery, as erent theogonies, as of the idolatry of the ancients; and this opinion is comparisons which have since been drawn between the theogenies in fragments of the works of Sanchoniathon, preserved by Eusebius. This r, who was a priest of Berytus, and is supposed to have lived prior to conceived that the whole system of religious rites and observances Greeks, was introduced among them from Phonicia, by the Titans, a y, supposed to have settled in Crete about the time of Moses, and to ce into Greece. The facility with which names occurring in the fabulous ce may be deduced from a Phonician original, strengthens this conjeci's History of Greece, from which the substance of the remaining obsermythology of the Greeks is taken, we find, that it was the opinion of Homer and Hesiod principally regulated the vague notions which the bed from foreigners upon religious subjects; but that the Orphic Poems. ain in their origin and date, though unquestionable as to their great antie curious fact of the very early inhabitants of Greece having maintained om many of the corruptions that were prevalent among the Egyptians, had received their first notions of religious ceremonies. Whatever has y ancient authors on the subject appears to justify the presumption that

The Gracks were considerably confirmed in the belief of the extravagant fables connected with their gods, by the intercourse which was maintained between them and their votaries, by the oracles. These oracles were considered to report the answers and decisions of the gods; they were consulted, not only upon every matter of public importance, but even in the ordinary affairs of private life; and the awe and mystery which accompanied the celebration of their religious games and festivals, tended very much to strengthen a severence for the whole system. (See Egypt.)

478.] THEBE'. Thebé was a town in the southern part of Troas, situated near Admssyttium, in the district which was afterwards termed the Adramyttinian. In the assighbourhood of Thebé were Chrysa, Cilla, and Lyrnessus, and the plain of Thebé. These regions were once held by the Cilicians, who, on their expulsion from that country, took possession of Pamphylia, and most probably of Cilicia. Hence Thebé is sometimes called Cilician Thebé, and Thebé of the Cilicians. Thebé was built at the foot of the Placean Mount, and was, with the other towns of that district, taken and sacked by Achilles (Il. vi. 524—543.), and its monarch, Eëtion, the father of Andromache, slain in the assault. Among the booty taken at Thebé, were, a celebrated lyre, the horse Pedasus (see Pedasus, Il. xvi. 186.), and the discus proposed as a prize in the funeral games of Patroclus. Chryseis also was captured at the same time. Thebé was sacred to Apollo.

479.] ÆTION, or EËTION, king of Thebé, in Troas, who was there killed with his seven sons by the Greeks, under the command of Achilles, during the interval between the first and tenth years of the war. He was father of Andromache.

483.—The gen'ral.] Agamemnon.

484.—Priest of Pharbus.] Chryses.

498 .- A prophet.] Chalcas.

519 .- Warlike maid.] Minerva.

519 .- Monarch of the main.] Neptune.

522.—Tites.] A generic term for a person of gigantic stature. It is not used in the original in this passage.

Sis.] BRIAREUS. The name, according to Homer, by which the gods called one of the Titans. He is generally represented with fifty heads, and a hundred hands, and as breathing flames from his mouth. Homer describes Briareus as defending the cause of Jupiter (II. i. 526—529.), in the conspiracy formed against him by Juno, Minerva, and Neptune: Virgil, on the contrary, represents him (Æn. x. 791—798.) under the name of Ægeon, and as opposing that god. Some mythologists affirm that, in the progress of the war which he sustained with the other Titans against Jupiter, he was crushed under Mount Etna, but was ultimately relieved from its weight; while others assert, that Neptune overcame him and precipitated him into the sea; but, after a subsequent reconciliation, admitted him into the number of the sea deities; that in this character he afforded succour to the Titans against the gods; and that he atoned for the act by the assistance which, according to Homer, he rendered to Jupiter.

The epithets Centimanus, hundred-handed, and Centumgeminus, hundred-timesdealie, were applied to Briareus; and he was also, with the giants Cottus and Gyges, called HECATONCHIRES. He married Cymopolia, the daughter of Neptune.

523.] EGEON. The name, according to Homer, by which men called the Titan

525.-He.] Neptune.

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536] AGAMEMNON. King of Mycense and Argos. He was brother to Menelaus (see Menelaus), and was, according to Hesiod, the son of Plisthenes, and grandson of Atrens; but Homer styles Agamemnon and Menelaus the sons of Atrens, in consequence probably of their having, from the early death of Plisthenes, been

educated by him. On the murder of Atreus (see Atreus, Ægisthus), and the accession of his uncle Thyestes to the vacant throne, Agamemnon fied to Sparts, where Tyndarus was then reigning. Tyndarus had married his daughter Clytemnestra to Tantalus, the son of Thyestes; but being dissatisfied with the alliance, he stipulated with Agamemnon to assist in recovering for him the crown of Mycense from Thyestes, provided he would carry off Clytemnestra and make her his queen. This stipulation was agreed to; and the stratagem having succeeded, Agamemnon married the daughter of Tyndaras, and was father of Orestes and of Iphigenia or Iphianassa, Laodice or Electra, and Chrysothemis. Agamemnon was one of the most powerful princes of his time, and, on this account, was chosen commander-in-chief of the Greeks in their expedition against Troy, but was detained by contrary winds at Aulis, owing to the weath of Diana, whom Agamemnon had offended by killing one of her favourite deer: Chalcus, the soothsayer, was consulted, and he declared that, to appease the goddess, Iphigenia, the daughter of Agamemnon, must be sacrificed. She was accordingly led to the after, and was about to be offered up as a victim, when (contrary to the statement of Virgil (see En. ii. 162.) that she was actually immolated) she is generally said to have suddealy disappeared, and a stag to have been substituted in her place. Those who adopt the latter account, describe her as having been conveyed by Diana, in a cloud, to the country of Taurica, (now Crim Tartary,) where she became priestess of that goddens; et, to the small island of Leuce in the Black Sea, where, under the name of Orelieckia, she was married to Achilles. The dispute of Agamemnon with Achilles, after the taking of Lymessus, respecting the captives Chryseis and Briseis; the consequent less to the Greeks of the services of Achilles; his return to the war after the restitution of Briscis, to avenge the death of Patroclus; and his victory over Hector, form the principal subject of the Iliad. In the division of the captives, after the taking of Troy, Cassandra, one of the daughters of Priam, the king of that country, fell to the lot of Agamemaon. She was endued with the gift of prophecy, and warned Agamemnon not to return to Mycens; but, from the disregard with which her predictions were generally treated (see Cassandra), he was deaf to her admonitory voice, and was, upon his arrival in the city, assessednated with her and their two children, by his queen Clytemnestra and Ægisthus. Orestes, the son of Agamemnon, was saved from his father's fate by his sister Electra, who conveyed him to the court of their uncle Strophius, king of Phocis. There he formed the most intimate friendship with Pylades, the son of Strophius, and with him concerted the means, which he successfully adopted, of revenging his father's death by the assassination of his mother and Ægisthus; the latter having, for several years, coenpied the usurped throne of Mycenæ. After the murder of Clytemnestra, the Furies are said to have so agitated the mind of Orestes, as to have driven him to distraction. Orestes having consulted the oracle at Delphi, respecting the duration of his wretchedness, was enjoined (for the purpose of conveying the statue of Diana to Argos) to procoed to Taurica. In that inhospitable region it was the custom to sacrifice all strangers to the goddess. When Orestes, with his friend Pylades, who never quitted him during his misery, were brought as victims to her altar, Iphigenia, perceiving them to be Greeks, offered to spare the life of one of them, provided he would convey a letter from her to Greece. This occasioned a contest between them, which should sacrifice himself for the other; and it ended in Pylades' yielding to Orestes, and agreeing to be the bearer of the letter: a discovery was the consequence; and Iphigenia accordingly contrived to carry off the statue of Diana, and to accompany her brother and Pylades into Greece. After the death of Ægisthus, Orestes reigned for many years at Mycenæ, and became the husband of Hermione (see Hermione), the daughter of Menelaus and Helen; and of Erigone, the daughter of Ægisthus and Clytemnestra, who had been delivered from the effects of his fury by Diana, and made; priestess of one of the temples of the goddess in Attica, and whose son Penthilus succeeded him. The appellation Coraces, was applied by the Scythians to Orestes and Pylades. Agamemnon and Menelaus were sometimes called Tantaluss, from Tentalus.

540.] THETIS. One of the sea deities; daughter of Nereus and Doris, wife of Peleus, and mother of Achilles (see Achilles); often confounded with her grandmother Tethys (see Tethys.) She was one of the Nereids, and was so remarkable for her beauty that she was sought in marriage by Jupiter, Neptune, and Apollo. When they, however, learnt that she was, according to an ancient oracle, to become the mother of a sen who would be superior to his father, they abandoned their suit, and thus facilitated the views of Peleus, king of Thessaly. Thetis was at first little satisfied with the addresses of a mortal, after having contemplated the possibility of a union with one of the gods; but she was ultimately induced to consent to the marriage. At the celebration of her suptials with Peleus, which were observed with great pomp on Mount Pelion, in presence of all the deities except the Goddess of Discord, arose that contention (see Juno), which was the primary cause of the Trojan war. Thetis was the mother of several children, whom she destroyed by fire in trying whether they were immortal; Achilles alone escaping the same fate (see Achilles), by the interference of his father. Thetis, being aware of the danger that awaited Achilles at the siege of Troy, endeavoured to prevent his joining the Grecian forces on that expedition by disguising him in female attire, at the court of Lycomedes, king of Scyros. When this stratagem failed, she frequently visited him while he was encamped before the walls of Troy; and, at her entreaty, Japiter punished the Greeks for the insults offered by Agamemnon to her son. After the death of Patroclus, the goddess rose from the sea, attended by the Nereids, to comfort bins under his sorrows (II. xviii. 41-176.) She then, having dismissed her train of nymphs, proceeded to the palace of Vulcan (Il. xviii. 431-712.), for the purpose of soliciting the god to fabricate for Achilles a suit of impenetrable armour, preparatory to his reappearing in the field to revenge the death of his friend; and when, at length, her son was slain, she again left the deep (Od. xxiv. 78-116.), and having collected his ashes, which she mingled in a golden urn with those of Patroclus, she erected a monument to him, and instituted games in his honour. Thetis had several temples in various cities of Greece; but she was particularly worshipped at Sparta.

The poets have calebrated the robe which Thetis is said to have received from Poleus on her marriage. Mr. Bryant (who considers the Greek term pharos (robe) to imply metaphorically towers, or temples, upon the walls of which were described either celestial appearances, the course of rivers, or notable achievements), represents it as alluding to an historical picture preserved in some tower, which referred to matters of great antiquity, and, among others, to the apotheosis of Ariadne.

Among the epithets applied by Homer to Thetis, are :-

Parent-goddess, Il. i. 460.
Goddess-mother, ib. 470.
Daughter of the sea, ib. 696.
Silver-footed dame, ib. 696.
Silver-footed queen, ib. 719.
Carulean Thetis, xviii. 163.
Azure goddess, ib. 448.
Wat'ry queen, ib. 452.

587.] ÆTHIOPIA, more anciently Ætheria and Atlantia. The term Ethiopians designated the most distant inhabitants on the verge of earth (see Il. xxiii. 255.) In a more specific sense Ethiopia was an extensive country of Africa, at the south of Egypt, divided into east and west by the ancients, the former division lying near Meroe, and the latter near the Mari. It is said that the Ethiopians were among the first who wor-

shipped the gods. They divided their gods into two classes; the one was composed of the heroes, whom they defined after death; the other, of those divinities whom they derived from their neighbours the Egyptians: like them, they adored the moon, under the name of Isis, and all nature, under that of Pan. They also held the sun in great veneration; but under the appellation of Assabinus, and not of Osiris. Among the Africans, Jupiter represented heaven, as well as sun, and was, as that divinity, styled by the Greeks and Romans, Æthiopian Jupiter.

"The Ethiopians, says Diodorus, are said to be the inventors of pomps, sacrifices, solemn meetings, and other honours paid to the gods. From hence arose their character of piety, which is here celebrated by Homer. Among these, there was an annual feast at Diospolis, which Eustathius mentions, wherein they carried about the statues of Jupiter and the other gods, for twelve days, according to their number: to which, if we add the ancient custom of setting meat before statues, it will appear a rite from which this fable might easily arise. But it would be a great mistake to imagine, from this place, that Homer represents the gods as eating and drinking upon earth: a gross notion, he was never guilty of, as appears from the fifth book, v. 425." P. (See Ocean, and notes to Od. i. 30. xiii. 134.)

600.] "If we consider this passage, it is not made to shine in poetry: all that can be done is to give it numbers, and endeavour to set the particulars in a distinct view. But, if we take it in another light, and as a piece of learning, it is valuable for being the most exact account of the ancient sacrifices any where left us. There is, first, the purification, by washing of hands: secondly, the offering up of prayers: thirdly, the mola, or barley-cake, thrown upon the victim: fourthly, the manner of killing it with the head turned upwards to the celestial gods (as they turned it downwards when they offered to the infernals): fifthly, their selecting the thighs and fat for their gods as the best of the sacrifice, and the disposing about them pieces cut from every part for a representation of the whole (hence the thighs are frequently used in Homer and the Greek poets for the whole victim): sixthly, the libation of wine: seventhly, consuming the thighs in the fire of the altar: eighthly, the sacrificers dressing and feasting on the rest with joy and hymns to the gods." P.

618.—Banquet.] Feasts and their attendant ceremonies seem to have ever formed a distinguished feature in the religious worship of almost all nations. The custom appears to have been introduced from Egypt or Phoenicia into Greece, where it perhaps originally served as the means of cementing bonds of union between the various independent states into which that country was divided. They were therefore, at first, celebrated in national assemblies, convened for the purpose of solemnising games in honour of the gods, such as the Olympic, the Pythian, the Isthmian, and the Nemean. In process of time, however, these festivals were multiplied till almost every city had distinct feasts instituted with peculiar ceremonies to its divinities and heroes, or to commemorate any remarkable event; and thus they, in some measure, supplied the want of written history in those early periods by preserving the memory of past occurrences. These solemnities generally lasted several days, which were appropriated to sacrifices, banqueting, games, and feriæ or days of rest; during their continuance the people expressed their joy by singing hymns, accompanied by music and dancing, in honour of their gods. The Romans had not only stated festivals instituted to their deities and heroes, but also moveable feasts, and those which were only occasionally celebrated, or which owed their origin to particular circumstances; as, to return thanks to the gods for some signal benefit received; to implore their assistance; to deprecate their wrath, &c. In time of extreme public danger or distress, they endeavoured to propitiate the favour of heaven by the lectisternium. which was a banquet provided, and served up in their temples for all the gods, but particularly for Jupiter, their statues being placed (according to the custom of the ancienta) in a reclining posture on marble couches round the table. The office of providing the

entertainment was entrusted at first to the Sibylline dnumviri, and afterwards to priests called epulones.

The Romans had also numerous feriæ, or days set apart for rejoicing, on which they rested from their ordinary labour. These were either private feriæ, when a single family commemorated some domestic occurrence; or public feriæ, occasionally appointed by the authority of the magistrates, on account of some national events; or recurring at stated seasons of the year: as, the estivales, or summer feriæ; the messis feriæ, held at the harvest; the vindemialis, from the 20th August to the 15th October, during the vintage; the quirinalia, or stulterum feriæ, celebrated in the month of February; the victoriæ feriæ, in August; the compitalitiæ, the feriæ held in cross-ways; the indictive, those ordered by the magistrates; the feriæ in honour of Vulcan, on the 22d May; and the anxiversariæ, observed on anniversalies. The feriæ Latinæ were instituted by Tarquin on the occasion of a peace concluded with the Latins; they lasted four days, during which a bull was sacrificed to Jupiter on Mount Alba. During the feriæ numetime, which occurred every ninth day, the Romans were accustomed to hold their fairs, at which the inhabitants of neighbouring cities assembled, for the purpose of exposing their merchandise for sale.

619.—Peaus.] Hymns in honour of Apollo; psean is also put for a joyful song in praise of any other god. (See Æn. x. 1040.)

641 .- Olympian.] From Olympus.

645 .- Daughter of the sea.] Thetis.

660 .-- Achaian race.] The Greeks; Achai being one of Homer's names for them.

676.—Haughty partner of my sway.] Juno.

683.—He spoke; and eveful bends.] "This description of the majesty of Jupiter has something exceedingly grand and venerable. Macrobius reports, that Phidias, having made his Olympian Jupiter, which passed for one of the greatest miracles of art, was asked from what pattern he framed so divine a figure, and answered, it was from that archetype which he found in these lines of Homer." P. (See corresponding passage, Æn. x. 171.)

696.—Silver-footed dame.] Thetis.

714.—Saturnine.] This epithet is applied equally to Jupiter, Pluto, and Neptune, from their being the sons of Saturn.

723.—Her fierce, inexorable son.] Achilles.

738.] VULCAN. According to Cicero, there were several persons of this name; but the god who presided over fire, who was the patron of all artificers in metal, and to whom the actions of the others are attributed, is stated to have been either the son of Jupiter and Juno, or to have originated from Juno alone, as Minerva had from Jupiter. The Egyptians considered him as the chief of the gods, the same as the Sun, equivalent to Orns or Osiris. (See Egypt.) Sir Isaac Newton, upon the authority of Clemens of Alexandria, Apollodorus, and Pindar, identifies Vulcan with Thoas, king of the island of Lemnos, who, according to the same authorities, was the husband of Venus, the reputed mother of Æneas. Upon this the Greeks founded the fable, now more universally received, that Vulcan was precipitated (his deformity being thus accounted for) from Olympus by Jupiter, for having attempted to disengage his mother from the golden chain by which he had suspended her (see Juno); that he fell upon the island of Lemnos; that he there erected for himself a palace, and constructed forges for the manufacture of mctalline bodies; that he was subsequently restored to the favour of Jupiter, and became the husband of Venus. This same fiction, supported by Homer, comprehends the further popular opinions, that the Cyclops of Sicily (Æn. viii. 551. &c.) were his artificers, and that, with them he fabricated the thunderbolts of Jupiter, and many other stupendous works.

ILIAD. BOOK I.

supposed to be under Etna, under the Vulcaniæ, or Lipari islands, and ic mountains. The Greeks ascribed to him every rare work of art, in the their history: among these the most renowned are, the palace of the sun, id; the arms of Achilles (Il. xviii. 537.); those of Æneas (Æn. viii. necklace of Hermione (Æn. i. 922.); the golden crown of Ariadne (see ceptre of Agamemnon (Il. ii. 129-136.); the shield of Nestor (Il. viii. mansions of the gods on Mount Olympus (Il. i. 689.) His own palace in cribed to be of brass, bespangled with stars (see Il. xviii. 432-460.) ained that Juno banished Vulcan from heaven: that the latter, in reongs, constructed a golden chair, with a secret spring, which, when his erself in it, enclosed her as in a trap, and that she was liberated by the Bacchus, who induced Vulcan, under a fit of intoxication, to remove her situation. Homer is either not consistent with himself, in his accounts all of Vulcan; or relates some more ancient fable respecting it. In this rs the act to Jupiter, while in Il. xviii. 463-472, he represents the infant to his mother Juno from his personal deformity, and as being consested by that goddess into the ocean, where he was sheltered in a cave by the kindness of Thetis and Eurynome, for the space of nine years. irement, he was occupied in lighter labours, such as forming clasps. ats, and other ornaments of female dress. This latter account of Vulconsonant with the popular notion, that the gods, when exiled awbile ere wont to seek refuge in the ocean (see Il. xiv. 229-236.), which was idered as the extreme verge of creation. Although the Greek poet des the husband of Venus in the eighth book of the Odyssey, he represents s among the Greeks considered to be distinct from Venus) to be his made to the "Vulcanian dome" by Thetis (Il. xviii. 449.) Among the , the following are enumerated : viz. Cabira (mother of the Cabiri and

JUNONICENA, from his mother June.

KULLOPODION, Gr. lame-footed.

LEMKIUS, from the island Lemnes.

LIPAREUS, his name in the Liperi islands.

MULCIBER, Lat. expressive of his occupation of tempering iron: his name among the Letina.

Oras, one of his names among the Egyptians.

PAMPHANES, Gr. all-bright.

PANDAMATOR, Gr. subduing all (metals).

PHTHAS, his name at Memphis.

TARDIPES, Lat. slow-footed.

Among the epithets applied by Homer and Virgil to Vulcan, are:-

Architect divine, Il. i. 741.

God of fire, v. \$1.

Lame architect, xviii. 435.

Sovereign of the fire, ib. 486.

Artist god, ib. 536.

Power ignipotent, zzi. 398.

Forging power, Æn. viii. 559.

Lemnian god, ib. 597.

Heavenly smith, ib. 831.

[See further remarks upon this deity under article Egypt.]

789 .- His mother.] Juno.

741.-Architect divine.] Vulcan.

753 .- Necter.] The drink of the gods.

760.] (See Coan shore, Il. xiv. 288.) "They who search another vein of allegory for hidden knowledge in natural philosophy, have considered Jupiter and June as Aeween and the estr, whose alliance is interrupted when the air is troubled above, but restored again when it is cleared by heat, or Vulcan the god of heat. Him they call a divine artificer, from the activity or general use of fire in working. They suppose him to be born in heaven, where philosophers say that element has its proper place; and is thence derived to the earth, which is signified by the fall of Vulcan; that he fell in Lemnos, because that island abounds with subterranean fires; and that he contracted a lameness or imperfection by the fall; the fire not being so pure and active below, but mixed and terrestrial." Enstathius. P. (See corresponding passages in Milton, book i. 44. and 739.)

765.] SINTHIANS, SINTII, or SINTÆ. The Sinthians, called also Sapæi, or Saphæi, were the more ancient inhabitants of Lemnos, and were of Thracian origin. Homer (Od. viii. \$36.) represents them as rude and barbarous.

767 .- White-arm'd queen.] Juno.

773.—Feast embresial.] The word ambrosia is derived from a Greek word signifying immertal, and is represented as being the food of the gods. The true acceptation both of ambrosia and nectar is, however, very doubtful: the poets describe them indiscriminately as the food and beverage of the gods. They possessed the properties of causing a state of the most exquisite enjoyment; of granting or preserving youth; of securing the happiness of mortal life; and of procuring immortality. Ambrosia had the power, moreover, of healing wounds (Æn. zii. 616.), and of saving bodies from putrefaction (Il. xvi. 829.) Ambrosia is often spoken of as a species of unguent, so odoriferous, that the gods are generally represented as perfuming themselves with it; and hence the diffusion of this delicious odour was an undoubted proof that some divine being was at hand (Æn. i. 559.) From this latter circumstance, ambrosial may often denote, fragrent sweet-smelling. The word is frequently used for divine, celestial.

ILIAD. BOOK I.

S. Mythologists are neither agreed upon the origin, the names, or the numes. Cicero enumerates four; Thelkiope, Mneme, Arda, and Melete, piter, the son of Heaven; in another place, nine, the daughters of Jupiter e; and again, nine, the daughters of Pierus and Antiope. Pausanias three; Melete (Meditation), Mneme (Memory), and Arda (Song), its but of three. Diodorus states that, in the company of musicians and Osiris, there were nine young girls, who were instructed in all the arts relation to music; (whence their appellation Muses;) and that they were is generals, named Apollo, whose surname, Musagetes, may be thus actis, however, the more received opinion, according to Hesiod, that they ters of Jupiter and Mnemosyne, and that they were nine in number; their arts and sciences over which they presided being the following:—

; EUTERPE, Music; THALIA, Comedy; MELPOMENE, Tragedy; TERring; ERATO, Lyric Poetry; POLYHYMNIA, Singing and Rhetoric; CALre and Heroic Poetry; URANIA, Astronomy.

name is derived from a Greck word signifying glory or fame, is repreitar, a lute, or a trumpet in one hand, and a quill, or book, in the other, m a word signifying delighting, is crowned with flowers; is playing on surrounded by instruments of music: the invention of tragedy is someto her, but more generally to Melpomene.

a a word signifying hoppy or flourishing, is represented with a mask in eaning against a column.

from a word signifying singing, is represented with a dagger in one otre and crowns in the other. Sometimes she holds a lyre.

, from a word signifying entertaining by the dance, is represented with ment in her hand. Some ascribe to this muse the birth of the Sirens, of

The challenge of skill in music proposed to them by the Pierides, the daughters of Pieres, a Thracian, is not mentioned in any poet prior to Ovid. They were changed into magpies by Apollo for the volubility with which they expressed their mortification at the decision of the nymphs of the country in favour of the Muses. (See story of Pierides, Ovid's Met. b. v.)

Among the various appellations under which the Muses are known, are the following:—
Among, Gr. singing.

AGANIPPEDES, from the fountain Aganippe, in Boeotia.

AONIDES, from Aonia, the ancient name of Bœotia.

ARDALIDES, from Ardalus (son of Vulcan and Aglaia), the inventor of the flute.

CANCERE, Lat. a song, a muse, a verse.

CASTALIDES, from Castalia, a fountain of Parnassus.

* CITERIDES, from Mount Citharon, in Baotia. (See Tisiphone.)

FORTIGERS, Lat. an epithet equally applied to the Muses and Nymphs.

HELICONIADES, from their residing on Mount Helicon.

HIPPOCREMIDES, from the fountain Hippocrene, in Boutis.

HYANTIDES, from their residence in Bostia; the Hyentes were an aboriginal people of that country.

ILISETADES, from Iliseus, a river of Attica, near which was a temple sacred to them.

LIBETHEIDES, from the fountain Libethra, in Thessaly; or from Mount Libethras, in

* MEONIDES, from Manuit, one of the seven places which claimed the honour of giving birth to Homer.

MNEMONIDES, Gr. from their mother Mnemosyne.

PARHASSIDES, from Mount Parnassus, in Phocis.

PEGASIDES, from the horse Pegasus.

PERMESSIDES, from their frequenting the banks of the Permessus, a river flowing from Mount Helicon.

PIERIDES, from Pierus, a mountain of Thessaly; or from Pieria, a tract of country in Thessaly. (See Pieria, Il. ii. 928.)

PHYLEADES, from the mountain Pimpla, Pimpleius, or Pimpleus, said by some geographers to be joined to Mount Helicon.

SICELIDES, an epithet given by Virgil to the Muses, from their having inspired Theocritus, a native of Sicily, whom the Roman puct has closely imitated in his pastorals.

THESPIADES, from Thespie, a town of Beotia.

ILIAD.

BOOK II.

This passage is imitated Æn. iv. 757.

Dream.] In this passage Homer personifies dreams, which he ascribes to thor of all things; Euripides to Earth: "Hail, reverend Earth, from who sable-winged Dreams derive their birth." Others, to Hecate, and to tess of the night, who were often confounded. Virgil assigns to Dreams a place at the entrance of the infernal regions; Ovid represents the visions of dreams, as being occasioned by Morpheus, Phobetor, and Pharen of the god Somnus (see Somnus). Morpheus assumed the voice, agrees, manners, &c. of mankind; Phobetor, the form of serpents and wild be asia, that of rocks, rivers, and inanimate things; Morpheus being represing child with wings, holding a vase in one hand, and poppies in the was sometimes personified by the figure of a man, dressed in a white n over a black one, with a horn in his hand, in allusion to the gates of through which (see Od. xix, 656, and Æn. vi. 1235—1238.) dreams were ue.

120 was worshipped at Delos as the goddess of dreams.

- Massy sceptre.] (See Thyestes.)

-Immortal.] Firm, durable.

The king 1 Agamemnon.

which he left to Atreus; Atreus to Thyestes; and Thyestes to Agamemnon. It is remarkable that Homer (Od. iii. 234, &c.) makes mention of Ægisthus, son of Thyestes, still alive, when Agamemnon returned from Troy, and slain by Orestes in avenging his father's death. It appears, therefore, that Thyestes was not so much king as regent, until his nephew Agamemnon came of age.

130.] HERMES. Mercury. (See Mercury.)

181.] PELOPS. A celebrated prince, son of Tantalus, king of Lydia, and of Eurya-Mass, otherwise called Euprytone, Eurystemista, Dione, and Anthemosia. The fable relative to the murder and resuscitation of Pelops, is thus given by Ovid:-The gods visited Phrygia, and were entertained by Tantalus, who, in order to make trial of their divinity, berbarously served up, indiscriminately with the flesh of animals, the limbs of his son. They all, with the exception of Ceres, who devoured one of the shoulders of Pelops, discovered the brutality. Jupiter restored the prince to life; substituted an ivery shoulder for the one he had lost; and precipitated Tantalus into hell (see Od. xi. 719-782.) According to the more usual accounts, the kingdom of Lydia was invaded by Tros, king of Troy, in consequence of the supposed seisure of his son Ganymedes by Tantalus (see Ganymedes), and a war of such inveteracy prosecuted between the two monarchs, as to oblige Tantalus to fly, with his son Pelops, from Lydia, into Greece. Those who adopt the fable that Tantalus murdered his son and received from Jupiter the due reward of his crime, describe Pelops as being alone subjected to the persecution of Tros, and as having taken refuge in the court of Enomaus, king of Pisa (son of Mars and Harpiana, a daughter of Asopus), where, at the moment of his arrival, the marriage of Hippodamia, the daughter of that monarch, was the great subject of interest. This princess was so celebrated for her beauty, that her hand became a universal object of rivalry should perish by his son-in-law; he therefore, in full reliance upon his unparalleled skill in the chariot race, proposed such a contest for determining the pretensions of the rivals, stipulating that he alone should marry Hippodamia who could overcome him in the contest, and that they who should unsuccessfully enter the lists against him should agree to forfeit their lives. The conditions were accepted; several fell victims to their ambition; but Œnomans was, at length, owing to the perfidy of his charioteer, Myrtilus, overpowered by Pelops, who had been of the number of candidates, and who thus became possessor of the prize, and of the kingdom to which the princess, by the death of her father, was entitled. He then proceeded to extend his conquests over the neighbouring countries, and gave to the peninsula (now the Morea) the name of Peloponnesus. The manner of the death of Pelops is not mentioned; but he is generally acknowledged to have been worshipped (particularly at Olympia) as a god. Some even ascribe to him the original institution of the Olympic games. The children of Pelops and Hippodamia were, Pitthens, Treezen, Atreus, and Thyestes. (See story of Pelops, Ovid's Met. b. vi.) 124.] THYESTES. Son of Pelops and Hippodamia (see Atreus), and father of Ægisthus (see Ægisthus), king of Argos. He is mentioned in the Iliad, as having received, in due succession, the golden sceptre (or spear, line 129.) of Agamemnon, which is here celebrated both for the antiquity of its origin, as the present of Jove, and from its being an heir-loom in the family of Pelops. The sceptre was supposed to have remained, even in later times, among the people of Cheronea in Besotia, who regarded it with divine honours. It is said to have been conveyed into Phocis by Electra, the

136.] ARGOS. Here used for the empire of Agamemnon. (See Il. i. 45.)

daughter of Agamemnon. (See Mitford, ch. i. sect. 2. note 19.)

139.] MARS. The God of War and all athletic exercises. The ancients enumerate several deities of this name; vis. Belus, the Mars of Babylon; Odin, the Mars of Thrace;

Ares, the Mars of Greece; Amulius, the father of Remus and Romulus, the Mars of the Cauls; Hesus, the Mars of the Gauls; Orion, the Mars of the Persians and Purthiams; Asizus, the Mars of Edessa, &c.; but it was the Mars of the Greeks to whom the actions of the others were attributed.

In the character of the god of war, his chariot was attended by his sister (or some say, his wife, or daughter) Bellona; and the horses by which it was drawn were called by the poets Flight and Terror (II. xiii. 386, 387.) It is recorded of him, that he was the first person tried before the court of Areopagus (so called from two Greek words, signifying, hill of Mars), and that he so well defended his cause, as to be acquitted of the crime alleged against him, namely, the murder of Hallirrhotius, the son of Neptune, who had carried off his daughter Alcippe. Homer relates that, in consequence of his love for Venus (who was mother of Hermione (see Cadmus) and Cupid), he espoused the cause of the Trojans, and that this produced the conflicts between him and Minerva in the course of the war.

Among the wives and mistresses of Mars, the following are enumerated; viz. Ilia (see Ilia); the muse Terpsichore (mother of Biston, whose birth is also ascribed to Mars and Callirhoe); the nymph Cleobula (mother of Cycnus, killed by Hercules); Pirene, one of the Danaides (mother of another Cycnus, killed by Hercules); Thracia (mother of Ismarus) (see Ismarus, Od. ix. 42.); Protogenes, daughter of Calydon and Æolia (mother of Oxylus); Philonome, daughter of Nyctimus and Arcadia (mother of Lycastus and Parrhasius, who were nourished by a wolf in the forest of Erymanthus); Erope (mother of Eropus); the nymph Tritia, priestess of Minerva Tritonia (mother of Melanipus); Reate (mother of Medrus); Astyoche (see note to Il. ii. 613.); Neriane, his Sabine wife; Demonice, daughter of Agenor; the nymph Sterope; Thebe, daughter of the Asopus; the nymph Cyrene (mother of Diomed of Thrace), &c.

Mars was also father of Evadne (see Evadne, Æn. vi. 606.); Calydon (see Calydon); Alcippe; Dryas, one of the hunters of the Calydonian boar; Œnomaus (see Œnomaus, Il. ii. 181.); Tumultus; Hyperbius; Lycus; Chalybs; Enyo; the moles, tutelary divinities of millers, &c.

The worship of Mars was not very general among the Greeks, in whose country not even one temple is mentioned; but he was held in particular veneration by the Thracians, the Romans, and the Egyptians, by the last of which nations he was particularly wershipped at Papremis. His priests (the Salii) at Rome, were instituted by Numa (see Æn. vi. 1104.); but the principal temple there dedicated to his honour was raised by the emperor Augustus, after the battle of Philippi. Mars, who by some is reckoned among the infernal deities, was generally represented by the ancients with a long flowing beard, armed with a helmet, a spear, and a shield, sometimes standing on his car, of which the fiery steeds are conducted by Bellona. By the Scythians, who immolated to Mars their enemies, as well as horses, oxen, and asses, he was worshipped under the form of an old rusty sabre (acinaces). In Gaul, where the spoils of the enemy were dedicated to him, his image was that of a sword, which was deposited upon an altar in a sacred grove; and at Gades he was depicted with rays. His altars were stained with the blood of human victims; and the bull, the boar, the ram, the horse, the stag, the dog, the ass, the cock (Alectryon, a favourite youth of Mars, was metamorphosed into this bird, for his want of vigilance in permitting Phuebus to discover and betray the intrigue of the god with Venus), the vulture, and the magpie, with the ash-tree, and the plant dog's-grass, the month October, and the day Tuesday, were sacred to him.

Among the general appellations of Mars are the following :— ÆMOCHARES, Gr. delighting in blood.

AMULIUS, one of his names among the Latins.

APREUS, .

APERSON, ? Gr. rick.

APRNIUS. 5

Azzs, his general name among the Greeks.

ARTIPOUS, Gr. strong-footed.

Azzus, his name at Edessa, in Syria.

BELUS, his name among the Babylonians. The Greeks also called him BELUS MARTIUS.

Becauta, Gr. doubly-striking; his name on some ancient monuments.

BINGLYOR, Lat. the two-fold avenger.

BRITHORIUS, Gr. overpowering.

CAMILLUS, OF CAMULUS, one of his names among the Sabines; the Etrurians; the Accitani of Spain; and the Egyptians.

COMMINUS, Lat. one of his names among the Romans.

CORTTELES, Gr. wearing a helmet with seaving plumes.

ENTALIUS, from his sister Enge (see Bellona); one of his names among the Sabines.

GRADIVUS, Gr. brandishing a spear.

GYNECOTECHAS, Gr. his name at Teges, in Arcadis, on account of a sacred benguet, celebrated in his honour by women, without the assistance of men.

HARITS, the fermidable; one of his names among the Egyptians.

Hazes, expressive of his being terrible in war; one of his names among the Syrians.

HESUS, the principal divinity of Gaul, supposed to be the same with Mars. Iluman -victims were sacrificed on his altars; and he was represented either in the act of striking with a hatchet, or of cutting mistletoe.

HIPPIUS, Gr. guiding kerses.

Hypermoneus, in allusion to his residence in the northern region of Thrace.

Mamens, his name at Carthage.

MARSPITER, Lat. from Mars and pater.

Mayons, his name among the Osci, an ancient people of Italy.

NECYS. NERO, NICO, OF NETO, a name under which (say some) he was worshipped in Lucituria.

NET, one of his names in Spain. Some confound this divinity with the Neith of the Egyptians, one of the epithets of Minerva among that people.

ODIN. the Mars of the Scandinavians.

OPLOPHOROS, Gr. bearer of arms.

ORCHESTES, Gr. the dancer; the jumper; one of the names by which Lycophron designates the god.

ORION, the Mars of the Persians and Parthians.

PACIFERUS, Lat. bearer of peace; a title upon a medal of the time of the emperor Maximin.

PROPUGNATOR, Lat. the defender. Under this epithet he is represented with a shield in one hand, a spear in the other, and with the ægis, bearing the head of Medusa.

QUIRINUS, Let. from quiris, a spear, or javelin.

SALISUBSULUS, from his priests the Salii, at Rome.

Sylvester, Lat. or the rural; from his being invoked to protect lands from the Avages of war.

THERITAS, bis name in Laconia.

Gr. impetuous. TRURIUS

VICTOR, Lat. under this epithet he is represented with a cuirass, a helmet, a trop arms, or a figure of victory in one hand and a spear in the other.

Among the epithets applied by Homer to Mars, are :-

God of war, Il. ii. 615.

Stern power of war, v. 39.

God of arms, ib. 46.

Th' impetuous homicide, ib. 951.

Monster god, ib. 954.

God of fight, ib. 1006.

Grisly god of Thrace, vii. 252.

[See further remarks on this deity under article Egypt.]

155.—So small their number.] "This passage gives me occasion to animadvert a computation of the number of the Trojans, which the learned Angelus Politis offered in his preface to Homer. He thinks they were 50,000, without the suxili from the conclusion of the eighth Iliad, where it is said there were a thousand I fires, and fifty men attending each of them. But that the auxiliaries are to be add into that number, appears plainly from this place: Agamemnon expressly disting the native Trojans from the aids, and reckons but one to ten Grecians, at which as there could not be above 10,000 Trojans." P.

175.—Icarian shore.] The Icarian sea is used in this passage, either in referent its stormy nature; or, as is the custom of poets, it may denote generally any sea ever.

"One may take notice that Homer, in these two similitudes, has judiciously choice of the two most wavering and inconstant things in nature, to compare wi multitude: the waves, and ears of corn. The first allude to the noise and tumnit people, in the breaking and rolling of the billows; the second to their taking the course, like corn bending one way; and both, to the easiness with which they are: by every breath." P.

195.] PRIAM. King of Troy, son of Laomedon (see Laomedon) and Str daughter of the Scamander. He was raised to the throne by Hercules, after the : of his father, whom he had endeavoured to deter from his perfidious conduct towar hero. The removal of his sister Hesione (whose history is incorporated with t Laomedon) to Greece, proved fatai to the Trojans, as, after Priam had reigned a ously for some time, he equipped a ficet against Greece, assigning the command a his son Paris, in order to effect the recovery of Hesione, whose detention in that or and union with Telamon, he considered to have been contrary to her inclination. willingly undertook the expedition, as, from the celebrity which the beauty of Hele wife of Menelaus, king of Sparts, had acquired, he hoped to enjoy an opportu realising the promise of Venus, that the handsomest of women should be bestower him. He was not disappointed in his expectations; as, upon quitting Sparta, h ceeded in prevailing upon Helen, during her husband's absence in Crete, to fly wi into Asia. Priam did not hesitate to receive her, upon the ground of the wrongs suffered in the case of his sister; and thus were strengthened and confirmed those ings of hostility, which had long subsisted between the ancestors (both originally. families) of Priam and Agamemnon, in consequence of the seizure of Ganymed son of king Tros (see Tros and Pelops), by Tantalus, a neighbouring sovereign of whose posterity was accordingly driven from Asia to seek new settlements on the site continent.

A declaration of war by the Greeks was solemnly made, and a formidable are (see Troy) directed against the kingdom of Priam. "This kingdom occupied the

mis of the Hellespont, the southern coast of the Propontis, and the northern shores of Egen. From the river Esepus to the promontory of Lectum, the Trojan dominions tended in length two hundred miles; but their breadth was far less considerable, being squarly compressed between three seas and the lofty ridges of Mount Ida. This depiful and picturesque country, which excelled Greece in fruitfulness of soil, and softm of climate, was distinguished by the epithet of Hellespontian, from the large inland wiace, which bore the common name of Phrygia. The Lesser, or Hellespontian rygia, was planted, according to tradition, by a Grecian colony, about 200 years bre the Trojan war. The similarity of religion, language, and manners, sufficiently tifed the opinion, and seems to have induced the diligent inquirers of antiquity to ad not only the Trojans, but the Lycians and Pamphylians, as scattered branches of Helienic nation, which distance of place had gradually cut off from all communicawith the trunk. The Asiatic Greeks were exposed to none of these unfavourable unstances already mentioned, which long retarded the improvement of their brethren durope. The fertile and extensive plains of Asia offered them the materials of more estal kingdoms than Greece could afford; and, instead of being harassed and engered by the continual incursions of northern savages, they enjoyed the vicinity of the ygians and Lydians, nations described as flourishing in wealth and peace from the stast antiquity. From the prevalence of the Grecian language and customs on the hand, and the name of the country on the other, it is not unreasonable to suppose, : the Trojans were a mingled race of Greeks and Phrygians, collected by Dardanus, autor fifth in degree to old Priam." Gillies' History of Greece, vol. i. chap. 1. (See danus, Il. xx. 261. for genealogy of Priam, and note to Il. ii. 1028. for further disstion on the Trojan territory.) Strabo divides the kingdom of Priam into nine dynas-, who all depended upon him as their king. After the death of Hector, his expediwith Mercury to the tent of Achilles, and the recovery of the body of his son, Prism spresented as resolved to die in defence of his country, and as being ultimately slain a. ii. 692. &c.) by Neoptolemus, the son of Achilles, at the foot of the altar of Ju-F Herceus, at which that prince had killed the wounded Polites, one of the sons of m; who, after the example of his father and mother, had fied there for protection, ing the burning of the city. Priam had several children (see Il. vi. 307. &c.); the st celebrated of those of Hecuba being, Hector, Paris, Deiphobus, Helenus, Polites, samon, Antiphus, Hipponous, Troilus, Creusa, Laodice, Polyxena, and Cassandra. ner represents Priam as a wise, equitable, and amiable prince; but as manifesting kness in his excessive fondness for his son Paris. Prism was called LAOMEDONTIA-, from his father; and the term PRIAMIDES was applied to all his race.

97.] HELEN. Several contradictory traditions prevailed among the ancients recting this princess; but, according to the more popular fiction, she was considered to the daughter of Tyndarus, king of Sparta, and of Leda (see Castor and Pollux). She so renowned for her beauty, even in her infancy, that the great Theseus, in company a his friend Pirithous, carried her off, when only a child, from a festival at which they her dancing in the temple of Diana Orthia. It was agreed, during their flight, that who should, by lot, become possessor of the prize, should assist in procuring a wife the other (see Theseus). The lot fell to Theseus, and he accordingly conveyed iem to Aphidam, and there placed her under the care of his mother Æthra (see Æthra, iii. 189.), till she should have attained to years of maturity. From this retreat, hows, ber brothers, Castor and Pollux, recovered her by force of arms, and restored her to family. Among the most celebrated of the young princes of Greece who, from the utation of her personal attractions, subsequently became her suitors, were, Ulysses, of Lacres; Antilochus, son of Nestor; Sthenelus, son of Capaneus; Diomed, son of leus; Amphimachus, son of Cteatus; Meges, son of Phyleus; Agapenor, son of Cl. Men.

482.] IDOMENEUS. Son of Deucalion, king of Crete: he accompanied the Gracks, with ninety ships, to the Trojan war, and there distinguished himself by his valous. It is related by some, that in consequence of a vow he had made to Neptune, to sacrifice to him, should he return to Crete, the first living creature he beheld, he was driven to the dreadful necessity of sacrificing his son, who was the first person that met him on his reaching his country. The same fiction adds (and Virgil alludes to it, Æn. Hi. 166. xi. 408.), that his Cretan subjects, struck with horror at the act, obliged him to quit his dominions; that he fied to the Hesperian (Italian) shores; and that he there took possession of the country of the Salentini, termed Salentina. (See Æn. hii. 514.) Diodora, however, is silent on this vow of Idomeneus; and describes him, on the contrary, as returning triumphantly to his country, after the termination of the siege, and as receiving divine honours from his subjects after death. (See note to II. xiii. 278.)

482 .- Tydeus' son.] Diomed or Tydides.

483.] AJAX THE LESS. The leader of the Locrian troops. He was sen of Oileus, king of Locris, and was on this account called OILEAN and LOCAIAN. The turn NARYCIAN was also applied to him, from the Locrian town Narycis. He was surramed the Less, to distinguish him from the elder Ajax, the son of Telamon; and being of the number of Helen's suitors, he engaged in the Trojan war, and was among the most values of the Greeks. Homer describes him as particularly dexterous in the use of the lance, and as remarkable for his brutality and cruelty. On the night of the capture of Troy, he pursued Cassandra, the daughter of Priam, to the temple of Minerva, whither she had fed for security. The goddess was so incensed at this profanation, that she obtained from Jupiter and Neptune the power to raise a storm during the progress of his voyage back to Greece. On the destruction of his ship, he swam to a rock; but owing to his strogance in boasting that he could there secure himself against the vengeance of the gods, Neptune struck the rock with his trident, and precipitated Ajax into the sea. Virgil (Æn. i. 60—69.) describes the event as having occurred without the intervention of Neptune.

483.] AJAX TELAMON. (See Ajax, Il. i. 177.)

485.] MENELAUS. The leader of the Spartan troops, brother of Agamesmon, and son, according to some, of Atreus. (See Atreus.) After the murder of that monarch by Ægisthus, Thyestes, his brother, ascended the throne, and banished Agamesmon and Menelaus. These princes found an asylum, first with Polyphides, king of Sicyon, and then with Œneus, king of Calydon. From the latter court they proceeded to Sparta, where Menelaus became the successful candidate for the hand of Helen; and, at the death of his father-in-law, succeeded to the vacant throne. That part of the history of Menelaus connected with the departure of Helen from his dominions, his conduct during the war, and his adventures after the siege, are comprehended in the articles Troy, Priam, Helen, Paris, and Proteus. Menelaus, whose character is not represented in a very favourable light, either by Herodotus or the Greek dramatic writers, is said to have died at Sparta, which he did not reach till eight years after the termination of the war. (See Od. iv. for farther history of Menelaus.)

Hesychius affirms that Menelans, on his return to his dominions, dedicated a temple to PRAXIDICE (who was represented by a head), and her two daughters, Hononom or Concordia (Concord), and Arre or Virtus (Virtus). Under the title of the first of these divinities, PRAXIDICE was considered by the ancients as the goddess of moderation, temperance, and discretion, and was sometimes confounded with Minerva.

Concordia, by some considered to be the same as Peace (see Themis), was held in particular veneration by the Romans, and was represented either crowned with flowers, her hands being joined, or holding in one hand two cornucopise intertwined, and in the other a bundle of rods, or a pomegranate; as sitting, with a patera in the right, and a cornucopia in the left hand; as seated on a throne, with a bow in one hand and a

terrencopia in the other; as crowned with pomegranates, holding the bundle of rods, and two young trees whose branches are united, with a cat at her feet within the paws of a dog; or with her hands joined, holding either a caduceus or a military weapon, leaning against the prow of a ship. Concordia, when designating either concord between two es-regents, or unalterable concord between three brothers, is represented in the former case, by two lyres, and in the latter by a Geryon with three faces, holding in three hands a spear, a sceptre, and a sword, and resting the three others upon a shield.

Virtus, also a divinity in high repute among the Romans, was represented either as a famale, winged, simply attired, with a screen and dignified aspect, seated on a marble cube, holding a spear, a sceptre, and a laurel crown; as elevated upon clouds, with one hand upon her breast, and with the other, indicating by the sceptre which she holds, the power of her empire, a lion being at her side; as crowned with laurel, holding a shield in one hand and a spear in the other, with a laurel tree near her, on which are suspended several crowns; as an Amazon armed, or as a Hercules, when intended to denote valour; as a flame issuing from an urn placed on a pyramid, when denoting the symbol of Virtue in massoleums; or sometimes as an old man with a long beard, leaning upon a club, and covering himself with the skin of a lion.

524.—The blue-ryed virgin.] Minerva.

\$26.] ÆGIS. The shield which Jupiter gave to Minerva. It was so called because it was covered with the skin of a goat, the name being derived from a Greek word signifying goes's skin. The ergis of Jupiter was covered with that of the goat Amalthea. Subsequently to the victory of Minerva over Ægis (a fire-breathing monster, the production of Terra), the word ergis was exclusively applied to the shield of that goddess. In the centre of it was the head of the Gorgon Medusa, and round it were represented Terror, Contention, Force, War, &c. (See Gorgon.)

"Homer does not expressly call it a shield in this place, but it is plain from several other passages that it was so. In the fifth Iliad 910—917, this ægis is described with a sublimity that is inexpressible. The figure of the Gorgon's head upon it is there specified, which will justify the mention of the serpents in the translation here: the verses are remarkably sonorous in the original." P.

This is not the work of Vulcan, alluded to in Æn. viii. 575.

541.] ASIUS. A plain near the river Cayster, so called from Asius, an ancient here. This passage is imitated Æn. vii. 965.

542.] CAYSTER. A plain and river of Asia Minor (now Kitcheck Meinder), which rises in Lydia, and falls into the Ægean sea near Ephesus. It has been celebrated by the poets for the swans that frequented its banks.

547.] SCAMANDER. (See also II. xxi. 1. &c.) A celebrated river of Treas (now Mender), east of Mount Ida. After receiving the Simois in its course, it falls into the Ægean sea below Sigmum, and towards its mouth was very muddy. It was also called Xanthus. (See II. xx. 101.) The god of the river, which derived its name from Scamander, the son of Corybas (son of Cybele and Iasion), had a temple in which sacrifices were offered to him.

Jupiter, in the division of the vast empire of the Titans, assigned to him the dominion of the sea and of all rivers and fountains. He was accordingly denominated god of the sea. The poets have given the name of Neptune to most of the princes of antiquity, who either crossed the sea to make settlements in different countries, or rendered themselves conspicates by naval victories, or by any commercial exploits; hence the variety of adventures attributed to Neptune. Amphitrite was the acknowledged wife of the god of the sea, and mother of Triton, one of the sea deities: among his other wives and mistresses, the following are enumerated; vis. Agamede (see Agamede), daughter of

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of Actor and Dictys); Alciope, daughter of Mars and Aglauros (see 250.); Alcyone, one of the Atlantides (mother of Antheus, Arethusa, Alope, daughter of Cercyon, king of Eleusis (mother of Hippothoon); nter of Danaus, the only one of the fifty Danaides who, because the city of ough her activity, been supplied with water during a drought, was the punishment inflicted upon her sisters (see Danaides) (mother of of Eubosa); Arne, daughter of Æolus, king of the winds (mother of olus, first king of the Æolian Islands), whom he courted under the bull; Ascra (mother of Œoclus); Astypalæa, daughter of Phænix, king er of Ancœus and the Argonaut Erginus); Bisalpis, Bisaltis, or Theophane. beauty, who was carried off by Neptone to the island of Crumissa, and sued by her admirers, Neptune, to deceive them, changed the nymph elf into a ram, and the islanders into sheep, the famous ram with the Phryxus), proceeding from his union with Bisalpis; Calchinia, daughter Canace, daughter of Æolus (mother of Epopeus, and, according to some, lusa (mother of Asopus, who was father of Ægina, Ismene, and Salamis); the Pleiades (mother of Lycus, king of the Mariandynians (see Megara, nd Nycteus); Ceressa (mother of Byzas); Chrysogenia (mother of of Orchomenos); the nymph Cleodora (mother of Parnassus) (see ea (mother of Celæno); Europa, daughter of Tityus (mother of the nus); Ceres (see Arion); Eurydice, daughter of Endymion and Asterodia s, king of Elis); the nymph Euryte (mother of Halia, a sister of the nodes, and Halirrhotius) (see Mars); Iphimedia (the mother of the e courted under the semblance of the river Enipeus); Leis, daughter of ezene (mother of Althepus) (see Trœzene); Libya, daughter of Epaphus, her of Agenor, Belus, Busiris, and Lelex); Medusa, the Gorgon, whom the semblance of a bird; Melanippe, a daughter of Æolus; Melantho,

INTERIAN GAMES (see Corinth) were celebrated in his honour; and among the Romans, the Consualia, which were festivals sacred to Consus, the god of councils. In these games Neptune was invoked under the name of Hippins, it being customary to lead through the streets, at these periods, horses crowned with garlands. In the temple dedicated to him by the Atlantides, he was represented on a car, holding the reins of four winged horses in one hand, and a trident in the other; near the isthmus of Corinth, his statue, ten feet and a helf in height, was of brass. He is sometimes seated in a chariot constructed of a shell, drawn by sea-horses or dolphins; or, on more modern coins, he is seen placing his right foot on a globe; or seated on a tranquil sea, with two dolphins swimming on its surface, and having near him the prow of a ship filled with grain or pearls, as illustrative of furturate navigations; or seated on an agitated sea, the trident placed before him, and a monstrous bird with a serpent's head, wings without feathers, like those of a bat, which appears to be endeavouring to fall on him, while Neptune remains unmoved, to denote his triumphing over tempests and sea-monsters. Homer gives a magnificent description of the pelace of this god, of his chariot, and of his progress over the surface of the deep (Il. xiii. 34-57.) (See also Æn. v. 1069-1081.) Among animals, bulls and horses were particularly sacred to him; and among flowers, the poppy, the name of which was among the ancient Dorians macon, and was derived from an Egyptian word or symbol signifying water. Neptune was tutelary deity of the month February.

The most common appellations of Neptune are the following:-

EGEUS, from the town Ege.

ALEXICACUS, Gr. deliverer, a name under which he was invoked by the tunny-fishers, is order that their nets might be preserved from the sword-fish that cut them, and from the dolphins that came to the succour of the tunny-fish.

ABPHALION, Gr. maintaining the earth on its foundations.

ATTIM. Some consider that he was worshipped under this title by the Scandinaviana.

Cousus, Lat. from his presiding over (consilium, council) councils.

DAMEUS, Gr. ruling, subduing.

DAMATILES, Gr. one of his names at Sparta, expressive of his subduing winds and temperts.

Envioriomus, Gr. earth-shaker.

EFOPTER, Gr. everlooking; his name at Megalopolis.

GAIOCHUS, Gr. earth-holder; his name at Therapne, in Laconia.

GENESIUS, Gr. pertaining to birth, as father of the sea.

HELICONIAN, the name under which he was worshipped at Helice, in Achaia. The early Iorian colonists conveyed with them into Asia the worship of this god.

HIPPERCHUS,

Gr. ruling or guiding horses; he having raised a horse from the
HIPPERCHIS,

earth in his contest with Minerva respecting the giving a name to
Athens.

RIPPODROMUS, Gr. korse-racer; the name under which he was worshipped in the

HIPPORURIUS, Gr. lord of korses (see Hipparchus, above).

Istraurus, from the Isthmus of Corinth.

LAGTAS, Gr. companion of the people; his name at Olympia.

MINTERUS, from Nisyrus, an island in the Ægean sea.

Meera, his name among the Goths, Getze, &c.

Transacerus, Gr. leader of the Nymphs; a name assigned to him by Hesiod and

"Children on the town Onchestus in Bootia.

Particul Ge. Selonging to the sea.

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nalmius, Gr. fertiliser; bis name at Trozene; Neptune having been int name by the Trozenians at a time when he had destroyed the fruits by an inundation.

IDON, his general name among the Greeks.

RISTIUS, Or. Neptune had disputed with Juno the possession of the ELYSTIUS, of Argos: in order to revenge himself on Jupiter, w d the territory to the goddess, he inundated the whole country; but, at a of Juno, he caused the water suddenly to flow back.

POTENS, Lat. governing the sea.

anius, from his father Saturn.

LITOR, Lat. his name among the Romans. It was of the same importon of the Greeks.

RIUS, from Tenarus (now Matapan), a promontory of Laconia, upon whe sacred to him.

EUS, Gr. a name assigned to him, as well as to Ocean, by Eurip ICEPS, reference to the rearing of his waves.

IMASADES, his name, according to Herodotus, among the Scythians.

Morskoy, his name among the Sclavonians.

s, his name, according to Sanchoniathon, among the Phœnicians.

Among the epithets applied by Homer to Neptune, are:—

Monarch of the main, 11. i. 519.

Te that shakes the solid earth, ib. 525.

Te whose trident shakes the earth, vii. 529.

Hoary monarch of the deep, ib. 541.

God of Ocean, ib. 544.

Ruler of the seas profound, ix. 239.

The blue monarch of the wat'ry main, xi, 867.

the Benetica forces, mentions no less than thirty cities of Benetia, a number far exceeding was these of the Mycenson dominions.

- 567.1 PENELIUS. A Bozotian leader, wounded by Polydemas (Il. xvii. 679.)
- 557.] LEITUS. A Bostian leader, saved from death by Idomeneus.
- 587.] PROTHOENOR. A Bostian leader, son of Areilyous, killed by Polydames (IL ziv. 527.)
 - 508.] ARCESILAUS. A Bostian leader, killed by Hector (Il. xv. 373.)
 - \$88.] CLONIUS. A Bostian leader, killed by Agenor (ll. xv. 385.)
- 501.] ETEON, subsequently called Scarphe, a town of Bostia, on the Asopus, so med after Eteoneus, a descendant of Bœotus.
- #IL] HYRIE. A country of Bootia, near Aulis, with a lake, river, and town of the
- 562.] SCHENOS, a village near Thebes, so called from Scheneus, the son of mas, father of Atalanta.
 - 592.] SCHOLOS. A town at the foot of Mount Cithæron.
- 892.] GR.ÆA. The situation of Green is uncertain: some geographers, induced perhaps by the similarity of the names, have supposed it to be what was afterwards Tuagra. The latter, which was sacred to Mercury, derived its name from Tanagra, the description of Æolus or of Asopus, and was celebrated for the temple of the divinity Eurostus. the entrance of which was prohibited to women.
- 593.] MYCALESSIA, or MYCALESSUS, an inland town of Bosotia, which derived its name from Mycale, in Caria, and was celebrated for a temple of Ceres and of Mycalean Jove.
 - 564.] PETEON. A town of Borotia, between Thebes and Anthedon.
 - 504] ILESION. A town of Bosotia, near Heleon and Hyle.
- 86.] HARMA. A town of Bootia, in the Tanagrama district, so called from a Greek ward signifying chariet, the prophet Amphiaraus having been there swallowed up. together with his horses and chariot.

505.—Apollo's prophet.] Amphiaraus. (See Amphiaraus.)

- MALEON.
- Towns of Bœotia. M. HYLE.
- WIJ MEDEON. J
- 497.] OCALEA. A town of Bœotia, between Haliartus and Alalcomene, near a river of the same name.
- 598.] HALIARTUS. A town of Bocotia, on the Permessus, so called from Haliartus, the see of Thersander, and grandson of Sisyphus.
- [80.] THESPIA (now Neacorio). A town of Bosotia, at the foot of Mount Helicon, which derived its name from Thespius, the son of Erectheus, and was sacred to Apollo, Capid, Hercules, and the Muses. The Thespians also worshipped a youth, named Cleaning, to whose honour they crected a statue, under the name of Jupiter Soter, in companies of his having, at the expense of his own life, delivered their city from the remain of a serpent, by which it was infested, and to whose rapacity a young person was the lot) sacrificed.
- 00.] ONCHESTUS. A town of Bœotia, in the district of Haliartus, on the lake Copin, calchated for its grove and temple sacred to Neptune, hence called Onchestius.
- **6L] COPÆ.** A town of Bosotia, on the northern part of the lake Copais (now Li-Lime). This lake produced eels of an enormous size, which the Bootians used in
 - THISBE. A town of Bootia, under Mount Helicon, not far from Thespia.
 - ENTHRÆ. A town of Bocotia, in the Platzean district, near Citheron.
 - GLISSAS, or GLISSAS, a town of Bosotia, celebrated for a battle between the and Thebans. It was in ruins at the time of Pausanias.

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106.] MYDE, or MIDEA. A town of Bosotia, on the lake Copais 105.] EUTRESIS. A village of Thespia, in Bosotia, sacred to Ap 106.] CORONE, or CORONEA. A town of Bosotia, on the Ceph victory during the Corinthian war obtained by Agesilaus, king henian forces, 394 B. C. It was sacred to Minerva.

366.] ARNE. A town in Bostia, so called from Arne, daughte h Myde or Midea, were subsequently absorbed in the lake Cogae, Charonea, which derived its name from Cheron, a son of aghter of Phylas and Deiphile, daughter of Adrastus, was very anc 307.] ANTHEDON, so called from the nymph Anthedon, was rotia, opposite Eubora, celebrated as the birth-place of the sea deimples of Bacchus and Ceres.

310.] ASPLEDON. A town of Bosotia, situated on the borde rived its name from Aspledon, the son of Neptune and the nymph I quantly called Eudeiclos.

511.] ORCHOMENIAN TOWN. The Orchomenos of Bœotia. intain Acidalia, and a temple sacred to the Graces: the latter wi nour by Eteocles (see Graces), and was enriched by so many sple chomenos became (see Il. ix. 499.) a city proverbially eminent for or. Among its festivals was one in honour of Diana Hymnia. chomenos were called Minyæ, from Minyas, their first king, who ribed to Neptune and Tritogenia, daughter of Æolus; to Neptun ughter of Oceanus; and to Chryses, the son of Neptune and Chry almus, king of Orchomenos. (See Argo; and Minyæ, under Sicily MINYAS. He was father of Orchomenos and of several sons MINEIDES. daughters, Alcithoe, Leucippe, and Leuconoe (the s and Clymene by Ovid), who, from their impiety in deriding the re visited by that god with an insurmountable inclination to feed e object for their voracity was to be chosen by lot; the victim pro s son of Leucippe, who was accordingly devoured by the three anged into bats; and it was usual, after this event, for the high pri

- 416.] ACTOR. (See note above, 613.) He was also called Azinza, from his father.
- 620.] PHOCIANS. People of Phocis. The district of Phocis was remarkable for the celebrated mountains of Citheron, Helicon, and Parnassus, and for the towns of Pythia, Delphi, Daulis, and Elatia; but it is without objects of history till the period of the assess over, which the Thebans and Philip of Macedon carried on against it, in the fourth century before the Christian era, for plundering the temple at Delphi. Deucalion is supposed to have been the king of that part of the country which lies about Parnassus, at the time that Cecrops flourished in Attica. The Phocians are said to have derived their mans from Phocus, the son of Æacus and Psamathe. Diana was particularly worshipped in Phocis.
- 621.] EPISTROPHUS. Leaders of the Phocian troops; they were sons of Iphitus, SCHEDIUS. Schedius, who had been one of the suitors of Helen, reigned at Panopseum, or Panopse; he was killed by Hector (Il. xvii. 353.)
- 622.] CEPHISSUS. A river which rises at Lilza, in Phocis, and discharges itself into the lake Copais in Bostia. It was sacred to Amphiaraus and the Graces.

NAMCISSUS. The story of Narcissus, the son of Cephissus and the nymph Liriope, often occurs in the poets. The Theban prophet Tiresias had foretold that his death would be the. consequence of his beholding himself. This prediction was realised when, in looking into the Thespian fountain Narcissus, he perceived his shadow, and pined away on its banks, in admiration of his own figure. The infatuation accompanied him even to the infernal regions, where the reflection of his person in the Styx still occupied his attention. By some his fate is ascribed to the vengeance of Nemesis for his neglect of Echo, one of the nymphs of Juno, who was so affected by his contempt that she withdrew to the woods, confining her habitation to caves and rocks; and ultimately, worn out by grief and lamentation, was reduced to stone, but allowed to retain her voice. Pausanias relates that Narcissus had a twin-sister, of whom he was so fond, that, when she died, he frequently visited the fountain Narcissus, to contemplate, in his own form, the semblance of his beloved sister. Another tradition states, that he supposed the reflection of his own person to be that of the nymph of the fountain, and that in a vain attempt to reach her, he was precipitated into its waters, his blood being changed into the flower which bears his name; and which, from his misfortunes, was cherished by the infernal divinities. (See transformation of Echo, and story of Narcissus, Ovid's Met. b. iv.)

There was another river of the name of Cephissus in Attica.

624.] PANOPEA, PANOPÆ, or PANOPÆUM; a town of Phocis, on the Cephissus. (See Panope, Il. xvii. 356.)

624.] CHRYSA, or CRISSA; a town very near Cirrha, in Phocis.

625.] ANEMORIA, or ANEMOLIA, was a town built on an eminence, on the confines of Phocis and Delphi.

626.] PYTHO. The ancient name of Delphi (now Castri), a town of Phocis, celebrated for the temple and oracle of Apollo. The period of the establishment of the Delphian oracle is very doubtful, some even referring its antiquity to the ages preceding the fleed of Descalion; while the first account of the consultation of the oracle, to which Straho seems to have attached any credit, was that of Homer, who mentions a response to Agamemnon before the Trojan war. Of the locality of the oracle, Straho affirms there was, on the southern side of Mount Parnassus, within the western border of Phocis, against Locris, and at no great distance from the sea-port towns of Crissa and Cirrha, a natural amphitheatre (formed from the mountain-crags), difficult of access; in the midst of which, a deep cavern discharged from a narrow orifice a vapour powerfully affecting the brain of those who came within its influence. Whatever may have been the date of its commencement, it is acknowledged by all authors that, for its celebrity and duration.

it was pre-eminent. It does not appear that Apollo was the first of the gods that was there consulted: Æschylus, in his tragedy of the Eumenides, enumerates Terra, Themis, and Phoebe (the mother of Latona), as having been among the earliest that delivered poracles at Delphi, and Apollo as succeeding to those goddesses. Ovid only particularises Themis: Pausanias mentions Terra and Neptune as having been prior to Themis. Saturn was, by some, reckoned among the divinities there consulted; and the accounts of Diodorus tend to prove that the discovery of the effect produced by the vapour arising from the cavern, was made by a goatherd, whose goats having been thrown into singular convulsions when feeding on its brink, was induced to investigate the cause, and, upon looking into the chasm, he himself became agitated like one frantic. These apparently supernatural circumstances were communicated through the neighbourhood; the superstitious ignorance of the age immediately attributed them to a deity residing in the place; and, in an assembly of the surrounding inhabitants, which was accordingly coavened, it was determined that to one person, appointed by public authority, should be confined the power of receiving the inspiration, and communicating the responses of the divinity; the security of the prophet being provided for by a frame placed over the chasm, through which the maddening vapour might be inhaled without risk. The sacred office was consigned to a female, who was to be of low origin, but of unsullied reputation and habits; and a seat was prepared for her over the opening, resting on three feet, thence called a tripod or tripus. The place bore the name of Pytho, either from the Python of Parnassus having been there killed by Apollo (see Pythius, under the names of Apollo), or from the serpent having been the original deity of the temple, the priestess of which was indiscriminately called Pythonissa, Phœbas, Pythia, Sternomantis, and Petraëssa. This last title was assigned to the prophetess by Pindar, in consequence of the very ancient use, among the Greeks, of the term PATROS for the sun, and PATRA for the oracular temples of the deity. The importance of the oracle being increased by this interference of public authority, a regular establishment of priests and sacrifices became necessary, and a temple was erected over the cavern. The first of these edifices is described as having been merely a hut, formed of branches of laurel; the second, as having been constructed by bees, of wax and feathers, brought by Apollo from the Hyperboreans (to whose country he retired, when exiled from heaven); the third, as having been raised of brass by Vulcan; the fourth, of stones, by Agamede and Trophonius; and the fifth (the one so remarkable for its treasures) of silver, by the Amphictyons. In order to furnish a revenue for the priests, it was determined that offerings should be made upon consulting the oracle; the succession of the different divinities who there uttered responses, being accounted for by supposing, that when the profits arising from the prophetical abilities of one god began to fail, another was substituted. Apollo, a deity of great reputation in the islands, and in Asia Minor, was the presiding power of the Petra, or temple. Delphi, which was nearly in the centre of Greece, was reported to be the centre of the world; and miracles were invented and propagated, confirmatory of the truth of the assertion. This city, from peculiar local advantages, early became considerable; and the fame and sanctity of the oracle subsequently rendered it the deposit, or bank, of all the riches of Greece; the ancient and universal custom of dedicating the tenths of many things to the gods, forming a source of no inconsiderable wealth. Nothing of public or private moment was undertaken in that country, without first consulting the oracle of Delphi; and, as the names of those who made munificent offerings, whether of money or of valuable statues or ornaments, were always registered, vanity tended powerfully to increase the number of votaries to the god. Even in the time of Homer, the riches of Delphi seem to have been proverbial. Such was the sanctity in which this place was generally held, that when the Dorian conquest (the recovery of the Peloponnesus by the Heraclidæ) drove a great part of the Greek nation

the fugitives, upon acquiring new settlements in Asia, established there their al bank, in imitation of that of their native country, recommending it to the of the same deity. This great depositary was the temple of Apollo Brancildes s. in Ionia, that part of the Asiatic continent colonised by the Greeks, the ts of Ion. The responses of the Delphian oracle were generally expressed in id, compared with those returned at other places, were so perspicuous, that s not unfrequently consulted at Delphi to explain the answers which had been Dodona: its veracity, in the early ages of its establishment, was also much ; but when Greece began to lose her independence, means were found to cor-'ythia: thus Demosthenes complains that, in his time, "she spoke as Philip m would have her." To this cause may perhaps be attributed, in a great the decline of the oracle; though the date of its final extinction cannot be d, as it is supposed to have frequently lost its prophetic power for a short d to have again recovered it. Lucian reports that answers were given in his the emperor Julian is said to have consulted it. The games celebrated at rmed Pythian, are, by some, supposed to have been first instituted by Apollo. moration of his victory over the serpent Python; and by others, to have owed blishment to Agamemnon, Diomed, or Amphictyon. They were celebrated year; and the reward adjudged to the victor was a crown of laurel. These so held in such estimation, that several of the gods did not disdain to enrol s among the combatants.

DAULIS. A town of Phocis, on the Cephissus, so called from the nymph It was the country of Tereus. (See Od. xix. 605.)

CYPARISSUS. Towns of Phocis, on the Cephissus. Cyparissus is the same ILEA. 5 as Anticyra.

Lecries squadrons.] These are the Opuntian and Epicnemidian Locriens, on rs of the Euripus, opposite Eubœa. The Locrien town Ozoles was not known

Oilens' valiant son.] Ajax the Less.

OILEUS. Oileus, one of the Argonauts, was the son of Odoedocus and Agrial father of Ajax the Less, who from him was called Oilean Ajax.

BESSA. A town of Locris, so called from being covered with shrubs.

THRONUS, or THRONIUM; a town of Locris, on the river Boagrius, near tain Cnemis. There was another Thronium in Epirus, built by the Locrians on m from Troy.

CYNOS. A town of Locris, opposite Eubœa, celebrated as the naval station untians, and the residence of Deucalion.

PPUS. A town of Locris, celebrated as the birth-place of Patroclus, and as the his father Menœtius' dominions.

CALLIARUS. A town of Locris, not inhabited at the time of Strabo.

BCARPHE, SCARPHEA, or SCARPHIA. A town in the northern part of

AUGIA. A town of Locris.

BOAGRIUS. A river of Locris, flowing by Thronium, into the bay of Œta; partent, according to Strabo.

FARPHE. A town of Locris, subsequently called Pharyge.

EUBCA. The largest island (Crete excepted) of the Ægean sea (now called it). It lies along the coast of Locris, Bootia, and Attica, and is separated from land, opposite Aulis, by the straits of Euripes. It was very anciently known by ent names of Bomo, Macris, Pelasgia, Oche, Ellopia (from Ellops, son of Ion), tie, Abentis or Abantia, Aonia, Curetica, Chalcis, and Asopis. Its two principal

cities were Chalcis and Eretris. They are said to have been Athenian colonies before the Trojan war, and to have been so powerful and flourishing as to have held the neighbouring islands of Andros, Tenos, and Ceos, in subjection, and to have established colonies in Italy and Sicily. It was particularly sacred to Neptune; and is by some supposed to have been the first spot into which the Ethiopians introduced the worship of the serpent.

642.] ABANTES. The Abantes, so called from Abæ, a town of Phocis, were of Thracian origin. Many colonies of different tribes, more particularly the Æolian and Ionian, settled, at various times, in Eubœa. The Abantes became so intimately blended with the Ionians, that their own name. Abantes, was finally lost.

"It was the custom of these people to shave the forepart of their heads, which they did that their enemies might not take the advantage of seizing them by the hair: the hinder part they let grow, as a valiant race that would never turn their backs. Their manner of fighting was hand to hand, without quitting their javelins (in the manner of our pikemen)." P.

644.] CHALCIS (now Egripo). The chief city of Eubœa; so called from Chalcis (otherwise Combe), the daughter of Asopus, king of Bœotia.

644.] ERETRIA (now Gravalinais). A town of Eubosa, between Chalcis and Gerestus; so called from Eretrius, a son of Phaëton; it was sacred to Diana Stophera.

645.—Isteian fields.] Histims, a town of Euboca, very anciently called Talentis, and more recently Oreus.

646.] CARYSTOS (now Castel Rosso). A town of Eubosa, at the foot of Mount Ocha, celebrated for its marble, and for the stone asbestos, of which was made a kind of cloth, which was supposed to be proof against fire, and to be cleansed by that element. It derived its name from Carystus, a son of the centaur Chiron and Charicle, the daughter of Apollo. This town was also anciently called Chironia, from Chiron, and Egen, from Egon, one of its kings.

646.—Styrian ground.] Styria, a town of Eubeea, in the neighbourhood of Carystos.

647.] DIOS, or DIUM. A town of Eubœa, built on an eminence, in the neighbour-hood of Oreus.

648.] CERINTHUS (now Zero). A town on the eastern coast of Eubera.

654.] ELPHENOR, or ELEPHENOR; "leader of the Abantian throng." The son of Chalcodon (of the race of Mars) and Imonarete. He was killed by Agence (II. iv. 533.)

655.] ATHENS. All that can be collected from the combined, but often discordant, opinions of the ancients, relative to the very early history of this celebrated city is, that Cecrops, at the head of an Egyptian colony, 1556 B. C. (372 years before the siege of Troy), made himself master of the province of Attica. This district, which was also anciently called Mopsopia, from Mopsopus, Ionia, from Ion, the son of Xuthus, and Posidonia, from Neptune, had, according to tradition, at some period too far beyond connected history for any calculation of its date, been under the government of a king who had originally reigned in Bootia, of the name of Ogyges; but who, with his subjects, had been driven into the adjoining hilly country of Attica, owing to a flood which had desolated his fertile kingdom. The name of this king is not even known to the older Grecian authors. From this tradition, till the age of Cecrops, not even the rumour of an event occurring in Attica is handed down to us. It is supposed that this adventurer was attracted to the spot, upon which he laid the foundation of the subsequently renowned city of Athens, by its situation on the verge of a plain, watered by two small streams, afterwards called Iliasus and Cephiasus, and possessing a commodious harbour (the Phalerum was the only ancient port of Athens) for his vessels. Near these streams, about three miles from the shore, and five from the haven, was a rock, rising nearly perpendically on all sides, upon which Cecrops erected a fortress, called Cecropia, which he sale his residence, and dedicated to the patronage of the Egyptian goddess Isis, whom its Greeks worshipped under the name of Athena, and the Latins of Minerva. He then (fough some refer to the second Cecrops) divided his territory into twelve districts; to which Strabo assigns the names Cecropia, Tetrapolia, Exacria, Decelea, Eleusia, Aphidnas, Thericus, Brauron, Cytheris, Sphettus, Cephissia, and Phalerus. In each of these districts there was a town or village, into which he introduced a form of religion, erected alters to the gods, and caused justice to be administered according to some salutary laws which he established. The celebrated court of Areopagus has by some been supposed to have taken its rise in the fabulous times; but its origin has never been satisfactorily accertained.

These twelve districts, forming the kingdom of Cecrops, were united, in after-times, by Theseus (see Theseus) into one town, to which, from its tutelary deity, he gave the name of Athens. (See Minerva, Neptune.)

The succession of Athenian kings, as given by ancient authors, from Ogyges to Codrus, the last king of Athens, is as follows:—

- 1. Ogyges.
- 2. Cecrops. 1556 B. C.
- 3. Cranaus.
- 4. Amphictyon.
- 5. Ericthonius.
- 6. Pandion I.
- 7. Erectheus.
- 8. Cecrops II.
- 9. Pandion II.
- 10. Ægeus.

- 11. Theseus.
- 12. Menestheus.
- Demophoon; the king who was reigning at the time of the Trojan war. (See Menestheus, line 656.)
- 14. Oxyntes.
- 15. Aphidas.
- 16. Thymætes.
- 17. Melanthius.
- 18. Codrus. 1052 B. C.

Plutarch is of opinion that Homer was not known to the Athenians till the time of Hipparchus, i. e. about the 63d Olympiad.

- 656.] MENESTHEUS. This prince was descended from Erectheus, being grandson of Oracus (the son of Erectheus), and son of Peteus. Both Peteus and Menestheus were banished from Athens, being expelled either by Ægeus or Theseus. Menestheus succeeded Theseus on the Athenian throne, and was himself succeeded by Demophoon. The Athenians are celebrated by Homer for their peculiar knowledge of tactics and the military art. Hower does not mention Acamas and Demophoon, the sons of Theseus and Phædra, who are stated by other writers to have taken part in the Trojan war. The latter accompanied Elphenor to the siege; and, on the capture of Troy, discovering his grandmother Æthra (see Æthra) among the slaves of Helen, he delivered her from captivity, and conducted her to Athens. It was during his reign that the Heraclidæ sought and obtained refuge in his dominions from the persecution of Eurystheus.
- 667.] ERECTHEUS. The names and histories of Erectheus and Ericthonius have been often confounded. Homer states that Erectheus was educated by Minerva, born from the Earth, and placed by that goddess in her temple. The meaning of this latter expression may be, either, that one common temple was dedicated to Erectheus and Minerva, or that his temple was contiguous to hers. Erectheus was worshipped as a hero by the Athenians, and was considered to have sprung from their native soil. He was celebrated for his love of the chase. Minerva raised him to the throne of Athens; but he must not be considered the same as the Erectheus, the son of Pandion, who established the mysteries of Eleusis. He is one of the gods enumerated among those supposed to be the representative child carried in the van or chest, with a golden serpent, in the representations of Ceres as Isis. (See Isis, under her sames.)
 - "It is clear, as Sir Isaac Newton has observed, that Homer describes under the name

72.] TELAMON, leader of the Salaminian troops. imis; son of Æacus and Endeis, the daughter of Chiron and Cl eus, the husband of Thetis; and father of Teucer and Ajax th ished with Peleus (see Peleus) from his father's court, for the ac ir step-brother Phocus (whose mother was the Nereid Psamathe board a vessel, whence he in vain despatched a herald to med cus upon assurances of his innocence, he was thrown on the islan there not only hospitably entertained by its king, Cychreus, but daughter Glauce in marriage, with the promise of succession to death of Glauce, he married Peribona, the daughter of Alcasione (see Laomedon), the sister of king Priam. He distinguis gonautic expedition; and when the war against Troy subseque patched his sons Ajax and Teucer, to sustain that glory, to whic precluded him from any longer aspiring. Ajax (see Ajax, Il. i. war; and the indignation of Telamon at the supineness of Te enged his brother's death, induced him to exclude the young pr ns after the termination of the conflict (see Teucer): nor was his the banishment of Teucer; for when Ulysses, whom he considered 's death, appeared off the coast of Salamis, he contrived perfidious ong the rocks and eddies of the island, and, by this artifice, effects eral of his ships.

575.—Argive trais.] The troops of the town Argos in Argolis. family of Danaus to the time of Perseus, when it reverted to his a Adrastus, II. ii. 689.), who was succeeded by his son Æitolian Diomed, the nephew of Ægialeus. In the mean time, lopids at Mycense, which Atreus had seized, on the death of Euth the Athenians, had been so greatly augmented, that the glory of a proportionably obscured. Thus Argos is here mentioned as security to Mycense and Lacedsmion; though, in reference to its formatimes used to designate the whole Peloponnesus; and Argives

Essene, Scirus, Emopia, and Myrmidonia. This island, or rather rock, was originally subject to the neighbouring state of Epidaurus, which was itself but a member of the Argian commonwealth. It was a convenient resort for seafaring people, whether merchants or pirates; and between the two acquired, at length, such populousness and wealth, as not only to shake off its dependance upon Epidaurus, but to become, though always at enmity with Athens, one of the most considerable naval powers of Greece. It was the seat of the kingdom of Æacus (see Myrmidons); was sacred to Jupiter, Venus, Apollo, and Æacus; and in the time of Homer, was subject to the Argives. Pausanias mentions two temples in the island, dedicated to Jupiter and Venus.

676.] TYRINTHE, or TYRINTHYS (now Vatkia). A town of Argolis, so called from Tyrinz, son of Argus, the son of Jupiter. It was sacred to Hercules (see Tyrinthus, among his names). The "lofty walls" are mentioned in reference to their having been raised by the Cyclops.

679.] EPIDAURE, or EPIDAURUS; so called from a hero of that name (now Pidaura), a maritime town of Argolis, sacred to Æsculapius. (See Ægina.)

680.] ASINEN. A town of Argolis, sacred to Dryops, the son of Apollo.

680.] HERMION (now Castri). A town of Argolis, on the bay of Hermione, sacred to Ceres, whence, according to Strabo, there is a short and direct road to the regions of Pluto, on which account the inhabitants of Argolis (adds he) omitted to place in the mouth of their dead the passage-money due to Charon.

682.] EURYALUS. A leader, with Sthenelus and Diozacd, of the Argive troops. He was son of Medistheus (see Medistheus), and was one of the Argonauts.

683.] STHENELUS. A son of Capaneus, son of Hipponous and Astynome, and one of the leaders, with Diomed and Euryalus, of the Argives. He had been among the suitors of Helen, and was one of the Epigoni. (See Theban War.) He was, according to Virgil (Æn. ii. 340.), one of those shut up in the wooden horse.

683.] DIOMED. Son of Tydeus, and grandson of Eneus, king of Calydon; like most of the princes of Greece, educated under the centaur Chiron. He was king, and leader of the Ætolians, in the Trojan war, and was ranked among its heroes, after Achilles and Ajax. Homer represents him as the favourite of Minerva, who was his constant attendant, and ascribes his many acts of valour to her protecting influence. Among his exploits, it is recorded of him, that he engaged with Hector and Æneas in single combat; that he wounded Mars, Æneas, and Venus; and that in concert with Ulysses, he carried off the horses of Rhesus, and the palladium; and procured the arrows of Philoctetes: Sophocles, however, states that, in this last enterprise, the companion of Ulysses was Pyrrhus, the son of Achilles. He was deprived of the affection of his wife Ægiale, owing to the wrath and vengeance of Venus, by whose influence during his absence at the war, she had become attached to Cyllabarus, the son of Sthenelus. Diomed was so afflicted at the estrangement of Ægiale, that he abandoned Greece, and settled, at the head of a colony, in Magna Græcia, where he founded a city to which he gave the name of Argyripa (see Æn. xi. 377.), and married a daughter of Daunus, prince of the country. In the progress of his voyage, Diomed was shipwrecked on that part of the Libyan coast which was under the sway of Lycus, who, as was his usage, towards all strangers, seized and confined him. He was, however, liberated by the ingenuity of Callirhoe, the tyrant's daughter, who was so enamoured of him, that, upon his quitting the African shores, she put herself to death. He is said to have been killed by his fatherin-law Adrastus.

684.] TYDIDES. A patronymic of Diomed.

686.] MYCENÆ. A city of Argolis, the seat of the kingdom of Agamemaon. The dominion of this prince was not limited to Mycenæ, but comprised a considerable portion of the northern and eastern district of the Peloponnesus, which was also anciently known

Cl. Man.

by the name of Ægiales. Mycens and Argos were indiscriminately used by the poets.

There is a tradition of a contest between Juno and Neptune for the region of Mycens, which terminated in favour of the goddess.

687.] CLEONE. A town of Peloponnesus, between Corinth and Argos, so called from Cleones, a sen of Pelops.

687.] CORINTH (now Corito). Supposed to have derived its name from Corinthus, a son of Jupiter, or of Paris, and Œnone, was the principal town of Achaia, and was remarkable, in Homer's time, for wealth acquired by commerce. The foundation of Corinth, which was most anciently called Ephyra, or Ephyra (see Ephyra, II. vi. 193.), is ascribed to Sisyphus, and is placed by chronologers about 1400 years B.C. It was also named Heliopolis, from its having been adjudged to Apollo in the contest which that god maintained with Neptune respecting the possession of the city. Upon the Isthmus of Corinth, which joins the Peloponnesus to Gracia Propria, were celebrated, every third year, the Isthmian games, in honour of Neptune. They were originally instituted in commemoration of Leucothea (see Leucothea): their celebration was, in the course of years, interrupted; but they were renewed by Theseus in honour of Neptune. Juno had an oracle in the Corinthian territories on the road between Lechæum and Pager.

688.] ARÆTHYREA. A city of Argolis, in the Phliasian district. Its inhabitants were subsequently incorporated with those of Phlius, a town at no great distance.

688.] ORNIA, or ORNIAS. A town of Argolis, above the district of the Sicyoniana, so called from Orneus, the son of Erectheus. It had fallen into decay in the time of Strabe.

689.] ÆGION, or ÆGIUM. A town of Argolis, celebrated, in after-times, as the place in which the members of the Achean League held their meetings. Near Ægima was the temple of Homagyrian Jove, where Agamemnon convened the Grecian chiefs to deliberate upon the Trojan expedition.

689.—Advastus' ancient reign.] Sicyon (now Basilico), the most ancient city and kingdom of Greece. Advastus, according to Pausanias, was driven from the throne of Argos, and sought refuge in Sicyon, of which city, Homer affirms, he was the first king: this post does not seem to have been acquainted with those fabulous kings, viz. Ægialeus and others, who are found in the list of the Sicyonian princes. Sicyon was particularly secred to Jupiter and Hercules, and was very anciently called Micone, Ægialea, and Apis.

691.] PELLENE. A town of Achaia, 'famous for its wool, so called from Pellen of Argos, son of Phorbas, not far from the sea; particularly sacred to Bacchus and Ceres.

692.] HELICE. A town of Achaia, swallowed up by the sea, about two years before the battle of Leuctra, B. C. 371. It was sacred to Neptune (II, xx. 468.)

692.] HYPERESIA. A town of Achaia, afterwards called Ægira.

693.] GONOESSA. A town and promontory in the neighbourhood of Pellene.

703.] PHARES, or PHARIS. A town of Laconia, not far from Amycles.

703.] BRYSIA. A town of Laconia, near Mount Taygetus.

704.] LACEDÆMON. The same as Sparta (now Minitra). It is said to have derived its name from Lacedæmon, the son of Jupiter, who in Grecian mythology married Sparta, the daughter of the river Eurotas, upon which was the city. The term Sparti is said to be foreign to Greece, and to have been imported by the Cadmians and other colonists, who were so denominated from Sparton, a native of Thebes. Lacedæmon was also anciently called Lelegia, from the Leleges; Œbalia, from Œbalus; and Heccian-polis, from the hundred cities of Laconia.

704.] HILLS. Taygetus and Parthenius. The former (so called from Taygetus, the son of Jupiter and the Pleiad Taygeta), a mountain of Laconia, sacred to Bacchusthe latter, of Arcadia.

705.] MESSE, or MESSA. A maritime town of Laconia; probably a contraction of Messena.

766.] AMYCLÆ. A town of Peloponnesses, not far from Sparts, near Mount Tay-getus. It was built by Amyclas, the son of Lacedsmon and Sparts, was the birth-place of Castor and Pollux, and was sacred to Apollo. Amycles was called Tactics, or the silent (see Æn. x. 790.), either because the inhabitants were Pythagoreans, or because they had enacted a law which forbad the mention of an enemy's approach, they having been once deceived by a false report. They were afterwards the victims of their abound statute.

706.] LAAS. A town of Laconia.

796.] AUGIA, or ÆGIÆ, not far from Gythium, the port of Sparta.

707.] ŒTYLOS. A town of Laconia, above Tenarus.

708.] HELOS. A town on the Laconic Gulf, above Gythium, in ruins at the time of Pansanias. The inhabitants of this town having been reduced to alavery by the Donians, the term *Helot* subsequently designated, at Sparts, all public slaves. Helos was sacred to Cores, and derived its name from Helius, one of the sons of Persons.

714.-The fair one. Helen.

717.] AMPHIGENIA. A town on the borders of Messenia, in the Peloponnesus.

718.] ÆPY. A maritime town either of Messenia, or of Triphylia, under the dominion of Nestor.

718.] PTELEON. A town of Pylos, built by emigrants from Pteleum in Thessaly.

719.] ARENE. A city of Triphylis, near the mouth of the Anagrus (see Minyss, IL. zi. 859.) It took its name from Arene, daughter of Ebalus, and wife of Apharens.

720.] THRYON, or THRYUM. A town of Messenis, on the Alphous, subsequently called Epitalium. (See Thryoëssa, 1l. xi. 846.)

739.] ALPHEUS. A river of Peloponnesus, rising in Arcadia. (See Arethum, Od. ziii. 470.)

721.] DORION. A town of Pylos, in which Thamyris was blinded by the Muses.

721.] THAMYRIS. Thamyris (son of Philammon and Argiope) was a celebrated sausicism of Thrace, who, according to the mythologist Conon, was elected king by the Scythians, and was the third who gained the prize assigned to music in the Pythian games. He so far presumed on his skill, as to enter into competition with the Muses. He paid the price of his arrogance by being deprived of his eyesight, and of his lyre. Homer states that Dorion, a town of Pylos, was the seene of this competition; and that Thamyris came from the court of Eurytus, king of Echalia; but as there are several cities of that name, one in Thessaly, one in Eubea, one in Messenia, &c., and as there are also several princes of the name of Eurytus, the commentators differ as to the Echalia and Eurytus here alluded to by Homer.

724.—Seed of cloud-compelling Jove.] The Muses.

781.] CYLLENE. The highest and most northern of the Arcadian mountains, near Pheneum; it derived its name from Cyllene, the daughter of Elatus, an Arcadian prince, and was celebrated for being the birth-place of Mercury, thence called Cyllenius.

732.] ÆPYTUS. A king of Arcadia, son of Elatus, whose temb was under Mount Cylisse.

738.] RIPE.
738.] STRATIE. Towns of Arcadia, whose situation is uncertain.

783.] TEGEA, or TEGÆA. A town of Arcadis (now called Moklea), sacred to Pan, Misserva, Apollo, Ceres, Proserpine, and Venus.

734.—Pheneum fields.] Pheneum, a town of Arcadia (now called Phenia), bordering on Pelicon and Stymphalus, secred to Mercury.

734.—Orchomenian Downs.] Orchomenus, a town of Arcadia (near Mantinea), so called from Orchomenus, son of Lycaon, the son of Phoroneus. It was one of the towns afterwards comprehended in Megalopolis by Epaminondas.

ILIAD. BOOK II.

I STYMPHALUS. A city of Arcadia, sacred to Diana Stymphalia, near a tain now called Poglici, and a lake of the same name. The lake was the strous birds, which have been variously represented. Some affirm that their and beak were of iron, their nails hooked; that they threw iron darts at the d them; that the god Mars himself armed them for battle; and that they was, and of so extraordinary a size, as to obscure the light of the sun with

Some confound them with the Harpies; many describe them like or which fed upon human flesh; while others conceive that they existed only ation of the poets. Hercules destroyed these monsters, after having frig om their usual haunts, in a forest, by means of a brazen drum he had received. Another tradition states, that these monsters were merely troops of a fested the borders of the lake Stymphalus, ravaging the surrounding counting the travellers who passed that way, and that Hercules probably allurate ir retreat for the purpose of destroying them.

] PARRHASIA. A town of Arcadia, sacred to Ceres, built by Parrhasia sons of Jupiter. Its inhabitants are said to have been among the most of Greece.

] ENISPE. A town of Arcadia (now probably Tripolizza).

] MANTINEA (now Goriza). A town of Arcadia, near the modern Trip ed from Mantineus, son of the Arcadian Lycaon, was celebrated in after-tix tle in which Epaminondas, the great Theban general, defeated the Lacedæm is killed, 363 B. C. It was sacred to Diana Hymnia.

is killed, 363 B.C. It was sacred to Diana Hymnia.

—Arcadian bands.] The troops of Arcadia. Arcadia (so called from Arcas cand Callisto) was an inland mountainous district, in the heart of the Pelopo m its being better adapted to the purposes of pasture than of cultivation from the poets the appellation of the country of shepherds, of whom Pan (se

periodical festivals in honour of Juniter Olympius, had been colebrated at Olymthe time of Homer. The Olympic Games, as these festivals were termed, were by Iphitus, a king of Elis, in the age of Lycurgus, about 108 years before the mpiad. The original institution of these games is by some ascribed to Jupiter, victory over the giants, and by others to Hercules. The Greeks computed their Olympiads, an Olympiad comprehending the four years which elapsed between wation of the Olympic games. See "Note on the Chronological Table," in Dr. Geography, p. 28. The custom of thus reckoning time was not introduced till in which Corœbus obtained the prize, that year corresponding with the acknowra of the first Olympiad, namely, 776 B. C. In this point (see Mitford's History ze, of the Chronology of Grecian History, vol. i. Appendix to chap. 3.) Sir Isaac and all following chronologers agree; but notwithstanding the labours of learned part of Grecian history remains more unsatisfactory and uncertain than its chro-Herodotus, the oldest Greek prose writer preserved to us, throws some light s chronology of ancient times by certain genealogies, which are however not zed. Thucydides, who wrote but a very few years later than Herodotus, affords probably authentic remaining information, for the connexion of Grecian history Homeric age, with the times immediately preceding the first Persian invasion: his time, no era had been determined from which dates could be computed, and, istory of the Peloponnesian war, he commonly reckons backward from the year of clusion. Hence it is apparent, that a considerable interval elapsed before the ads came into general use for the purpose of dates; the first systematic calculation for that end was made by Timæus Siculus, in his general history, published in the stury B. C., but now unfortunately lost. The computation by Olympiads ceased, posed, after the three hundred and sixty-fourth Olympiad; that year answering car 480 of the Christian era.

BUPRASIUM. Town, country, and river of Elis. (See Amarynceus, line 757.) HYRMIN. A town of Elis, so called from a daughter of Epeus. It did not the time of Strabo.

MYRSINUS. A maritime town of Elis.

-Olenian Rock.] Supposed to be the town subsequently called Scollis, between Tritma, and Elis, on the confines of Achaia and Elis. It is said to have taken its om the hero Olenius.

ALISIUM. It is not clear on what authority Pope calls Alisium a river.

- -Four chiefs.] Amphimachus, Thalpius, Diores, and Polyxenus.
- -Epean name.] The Epeans, or Epei, inhabited that part of the district of Elis, in ere situated Hyrmine, Myrsinus, the Olenian Rocks, and Alisium. (See Epeans, 17, &c.)

AMPHIMACHUS. One of Helen's suitors, son of Teatus, and one of the of the Epei; killed by Hector (Il. xiii. 248.)

THALPIUS. One of Helen's suitors, son of Eurytus; he was also one of the of the Epei.

EURYTUS. These two princes, the fathers of Thalpius and Amphimachus, TEATUS. were sons of Actor (the brother of Augeas), and Molione. They me their father denominated Actorides, and from their mother Molionides. their mutual union, that in battle they fought from the same chariot; hence the resents them as having one body, four feet, and one head.

| DIORES. One of the leaders of the Epeans, son of Amarynceus; he was y Pirus, a Thracian (II. iv. 597.)

AMARYNCEUS. Son of Pyttius, a Thessalian, who had emigrated to Elis; king of the Epei, and was buried at Buprasium, where games, in which Nestor

(see II. xxiii. 725.) distinguished himself in his youth, had been celebrated in honour effithat monarch.

758.] POLYXENUS. A Greek prince, son of Agasthenes, king of the Epci. Howas one of the leaders of that people.

760.] ECHINADES. Five small islands near Acarnania, at the mouth of the river Achelous. They were so called from five nymphs of that name who, having neglected to invite the river god Achelous to a feast, with the other pastoral divinities, were immerced in the overflow of the river with the spot in which the festivities had been celebrated. Neptune commiserated their fate, and metamorphosed them into islands. (See transformation of the Naiads, Ovid's Met. b. viii.)

761.] MEGES. Meges was one of Helen's suitors. He was son of Phyleus, and 762.] PHYLEUS. Signandson of Augeas, king of Elis. Phyleus had fied from Elis, in consequence of having offended his father Augeas, by some testimony which he gave in the dispute between that prince and Hercules. He took refuge in the island of Dulichium, of which he was made governor; and his son Meges subsequently conducted its forces to the Trojan war. The reputation of Meges seems to have obtained for him considerable influence over the Echinades (see Echinades), whose inhabitants followed his standard, and who (in reference to the Epeian or Elean origin of their captain) are termed the Epeian forces (Il. xiii. 861.)

763.] DULICHIUM. An island of the Ionian sea (now Dulicha and Tziakki), considered by Strabo as one of the Echinades, and by Mela as a separate island. By later writers, Dulichium is comprehended in the dominion of Ulysses.

763.—His sire.] Augeas. Augeas, or Augias, was a king of Elis, and one of the Argonauts. The name of his father was Elius, which signifies the sam; and he has been hence called the son of Sol. His stables, which are said to have contained 3000 axes, had been neglected for thirty years, and had accordingly produced a pestilential disease throughout the kingdom. To cleanse them was one of the labours imposed by Eurystheus on Hercules, which he undertook to perform in a day, on condition that he should receive a tenth part of the cattle. He accomplished the task by turning through the stables the course of the river Alpheus, or, according to some writers, of the Peneus; but on demanding the promised reward, Augeas evaded the fulfilment of his engagement, and even banished his son Phyleus to Dulichium for supporting the just claims of the hero. Hercules punished this dishonourable conduct by slaying Augeas, and placing Phyleus upon the throne. Another account states that Phyleus, on being exiled by his father, settled at Dulichium, and that for his sake, Hercules spared the life of August, who was succeeded in his Eleian dominions by his other son Agasthenes. Cleansing the Augeun stables has become a proverbial expression to denote a difficult or impracticable attempt at reform.

763.-He.] Phyleus.

767.] CEPHALENIA (now Cephalonia). An island in the Ionian sea, so called from Cephalus, whose inhabitants went with Ulysses to the Trojan war. The term Cephalenians, in Homer, implies not only the inhabitants of Cephallenia (anciently called Sames, Black Epirus, or Epirus Melæna), but also of the islands and coast of Acarnavia.

768.—The coast opposed.] That of the Acarnanians.

769.] ITHACA (now Teaki). An island in the Ionian sea, the seat of the kingdom of Ulysses. (See Ithaca, Od. ix. 21.)

770.] NERITOS. A mountain of Ithaca. It seems doubtful whether the Neritos in Virgil (Æn. iii. 352.) designates Ithaca itself, or whether it is a distinct island; an opinion sanctioned by the geographer Mela.

m.] ÆGILIPA. } Probably towns of Ithaca.

772.] ZACYNTHUS (now Zante). An island of the Ionian sea, opposite Elis. It test its name from Zacynthus, a Bosotian, who accompanied Hercules into Spain, and who, is conducting the flocks of Geryon from that country to Thebes, died on the road, and was brief in this island.

776.] THOAS. Son of Andresson and Gorge, a daughter of Œneus, king of Calydon; one of the leaders of the Ætolians. Virgil enumerates him among the heroes shut up in the weeden horse.

778—Andremen's valuat son.] Thoss. Andremon was one of the Grecian chiefs.

776.] PLEURON. One of the principal towns of Ætolia. It was sacred to Mars.

776.] CALYDON (so called from Calydon, son of Mars, or of Ætolus and Pronce, daughter of Phorbas), was the seat of the kingdom of Œneus in Ætolia (see Œneus). It was situated on the Evenus.

Callirhoe.] The inhabitants of this place were once, from the following circumstance, afficted with madness: Callirhoe, a native of Calydon, was beloved by Coresus, high-priest of Bacchus; but she treated his affection with such disdain, that he, in despair, implored his god to punish her insensibility. His prayers were heard; and the Calydonians were struck with a madness, which was declared by the oracle to be incurable, unless Callirhoe, or some one in place of her, should be immolated upon the altar of Bacchus. No individual so offering himself, Callirhoe, on the appointed day, was conducted to his temple, addresd as a victim; but Coresus, instead of sacrificing her, pierced his own heart. This generous proof of affection at length roused the feelings of Callirhoe; and, near the fountain which afterwards bore her name, she stabbed herself, to appease the manes of her lover.

777.] PYLENE. A town of Ætolia, also called Proschion, not far from Pleuron.

777.—Olenian steep.] Olenus, or Olynos, a town of Ætolia, not far from Pleuron; so called from Olenus, son of Vulcan and Aglae.

778.] CHALCIS. A maritime town of Ætolis, near the river Evenus. Hesiod mentions that this place was remarkable for the celebration of various games, and that he kimself therein obtained the prize for poetry and song.

TTO.—Etolian shore.] Ætolia, more anciently called Curetica and Hyanthis. The Ætolians were, in very early times, not inferior to the rest of the Grecians in civilisation or importance. They are frequently mentioned, and always represented by Homer as a people remarkable for their courage and agility; but it does not appear that they were of appear appear that they mere of Athens and Sparts, when they first distinguished themselves as the allies, and afterwards the enemies of Rome.

Accranged.] Upon the invasion of their country by the Epei, from Elis, under the command of Ætolus, son of Endymion, who assigned his name to the conquered territory, they withdrew into Acarnania (anciently called also Curetica), the people of which district alone, of all the Greeks, did not take part in the Trojan war. The Acarnanians, as well as the Phocians, Dorians, and Locrians, are without any remarkable objects of history.

Relien, Ienien, and Derian colonisations.] It was from Ætolia, which was the country of the Æolic branch of the Hellenic race, that, after the death of Codrus, the last king of Athens, about 1050 B.C., one of the three considerable migrations of the Greeks for the formation of a settlement on the coast of Asia Minor, took place. The three great divisions of Grecian colonisation consisted of the Æolian, Ionian, and Dorian, under which denominations the whole of the Greeks may be included. The Æolians (who were of Thessalian origin, and who derived their name from Æolus, one of the sons of Hellen), founded twelve cities between the rivers Caicus and Hermus, in Asia Minor; the Ionians (see Ionians, Il. xiii. 860.), twelve also, between the Hermus and the Manader; and the Dorians (see Ionians, Il. xiii. 860.)

to have been of Egyptian origin, and whose establishment in the Peloponnesus is placed by that author at the period of the supposed arrival, in that country, of Perseus and Dasse), six, to the south of Ionia. These thirty cities, in their three confederations, extended from the Sigzan to the Cuidian promontories: the Greeks, moreover, established colonies in the Taurica Chersonesus, on the whole shore of the Pontus Euxinus, on the Borysthenes, and on the Tyras; and, on the decline of the power of Crote, after the Trojan war, the Argians, by possessing themselves of the islands adjacent to Greece, obtained superiority at sea over the other states. The Greeks also made considerable settlements in Italy and Sicily, as well as in Cyprus, which island had been colonised at a more early period by the Phonicians. In Italy the foundation of the towns of Arpi, Canusian, and Sipontum, of Rhegium, Cuma, Tarentum, Salentum, Brundusium, Crotona, Sybaria, Pisa, and of the village on the Tiber, which afterwards became Rome, is ascribed to the Grecians; but whether Pisa was built by the Peloponnesian Pisaans, who had followed Nestor to the siege of Troy, or whether, at a still earlier period, the Arcadian Evander did really found the village alluded to, is involved in doubt; nothing being known with certainty upon the subject, but that the settlement of the first Grecian colonies in Italy was at so remote a time as baffles all investigation.

780.—Sons of Encus.] This expression does not designate any definitive persons; but is introduced to account why Encus consigned his armament to the conduct of Them, who was not his son.

782.] CENEUS. King of Calydon in Ætolia, son of Parthaon or Prothous, and Euryte, daughter of Hippodamus. He was husband to Althea (daughter of Thestius), mother of Clymenus, Meleager, Gorge, and Dejanira; and to Peribosa (daughter of Hipponous), mother of Tydeus.

Eneus having offered a general sacrifice to all the gods excepting Diana, in token of his gratitude for the abundant harvest which his fields had produced, that goddess avenged the neglect, by inciting the neighbouring princes to declare war against him, and by sending a furious boar to ravage his dominions. (See Il. ix. 657-662. Æn. vii. 423, and Ovid's story of Meleager and Atalanta.) The destruction of this terrible animal soon became a matter of common interest. Of the princes and chiefs who engaged in the enterprise of chasing the Calydonian boar, the following are mentioned as the most remarkable; Meleager, the son of Eneus, Idas, Lynceus, Dryas, Castor and Pollux, Pirithous, Theseus, Anceus, Cepheus (a prince of Arcadia, rendered invincible by one of the hairs of Medusa affixed to his head by Minerva), Jason, Admetes, Peleus, Telamon, Iphicles, Eurytion, the princess Atalanta, Iolas, Amphiaraus, Protheus, Cometes, Toxens, and Plexippus (brothers of Althæa), Hippothous, Leucippus, Adrastus, Conens, Phileus, Echeon, Lelex, Phænix, Panopeus, Hylcus, Eupalamon, Evippus, Hippasus, Nestor, Menœtius, Amphicydes, Laertes, and the four sons of Hippocoon. The boar was wounded by Atalanta, and ultimately killed by Meleager, the son of the king, who, being enamoured of Atalanta, gave her the head of the animal. This so irritated the chieftains, and particularly the brothers of Althæa, that Meleager, in defending Atalanta from their attempts to deprive her of the head, killed his uncles. He thus brought upon himself the fulfilment of the prophecy uttered by the Fates at his birth, with respect to a firebrand which was then in the fire. Atropos, at that time, declared that Meleager should live as long as the firebrand remained unconsumed; and his mother Althwa accordingly snatched the wood from the flames, that she might carefully preserve a treasure upon which her son's life had been destined to depend : she was, however, so shocked at meeting the dead bodies of her brothers as she was proceeding to the temple of the gods to return thanks for the victory her son had gained, that, in a moment of rage and despair, she committed the fatal brand to the fire, and thus determined the destiny of Meleager, who died as soon as the wood was consumed. Encus was driven from his throne after the death of Meleager, but was subsequently restored to it by his grandson Diomed. His continual misfortunes.

is law Andreason. Homer, in describing the Calydonian bunt (II. ix. 662.) makes no reation of Atalanta.

Atalante. This princess was the daughter of Schomeus, king of Scyros, or, according to sens, of lasins, king of Arcadia, and of Clymene, the daughter of Minyas; others, again, muncile these various accounts by supposing that there were two persons who bore this man. She distinguished herself at the chase of the Calydonian boar by being the first that wounded the animal, and she accordingly received its head and skin from Meleager, by whom it was finally slain. She was remarkable for her unequalled swiftness, as well as for her beauty. Having obtained from her father permission to remain unmarried, she elenced the importunity of her suitors by challenging them to a race with her, agreeing to exposse him who should outrun her. Her opponents had the advantage of starting first, while Atalanta followed, carrying a dart, with which she slew those she overtook. Many posished in this manner by her hand, until Hippomenes, (by some called Melanion,) the son of Macareus, a prince of Arcadia, and of Merope, daughter of Cypselus, king of that country, having obtained from Venus three of the golden apples of the Hesperides, interropted the course of Atalanta, by throwing them in her way. By this artifice he gained the race and the hand of the princess; but having neglected to offer sacrifices of gratitude to Venus for his good fortune, the goddess revenged herself by changing them into hious, for their profanation of the temple of Cybele. Some authors assert, that Atslanta being after her birth exposed to perish by her father, was nourished by a bear, and brought up by abspherds. She devoted herself to hunting and to martial exercises; and agralised her valour by slaying two of the centaurs, and by overcoming Peleus at the games celebrated in memory of Pelias. A spot in Arcadia is mentioned by Pausanias, as still called in his time "the Course of Atalanta." Meleager was father of her son Parthenopeus. (See Theben War.) Atalanta, as the daughter of Issius, is called IASIS and TEGETA; as the daughter of Schoeneus, Schoenera and Chreteis; and, as a descendant of Abas, king of Argos, Abantias. (See story of Venus and Adonis, Ovid's Met. b. x.)

782.] MELEAGER. Son of Eneus and Althea. (See Eneus.) He was called Exides, from his father.

785 .- Creten king.] Idomencus.

786.] GNOSSUS. A town of Crete, near which was the labyrinth of Dædalus. It was the residence of the kings of the island.

786.] LYCTUS (now Lassite). A town of Crete founded by the Lacedemonians, and said to have been the most ancient of the island.

. 786.] GORTYNA. A town of Crete. The horses of the sun, according to Homer, fed on the plains of Gortyna. This town derived its name from Gortynus, a son of Taurus or of Rhadamanthus, and was also famous for a labyrinth.

767.] RHYTION (now Retimo). A town of Crete.

788.] LYCASTUS. A town of Crete, denominated white, from the colour of its walls, or from its being built upon a white rock.

789.] PHÆSTUS. A town of Crete, built by Minos, and destroyed by the Gortynians. It was sacred to Latona, and was also remarkable in fable for the story of Iphis and Ianthe. (See Ovid's Met. b. ix.)

789.] JARDAN. A river of Crete. Pope's mention of the silver Jardan is not warranted by the original.

790.] CRETE (so called from Cres, the son of Jupiter, and now from its present capital, Candia); was one of the largest of the Grecian islands, being 270 miles in length, though not exceeding 50 in breadth. It is situated to the south of the Cyclades, and lies between the Archipelago to the north, the African sea to the south, the Carpathian to the east, and the Imain to the west. It was anciently known by the names of Acria;

Cl. Man.

Chthonia, Idea, Curete, Macaris, or Fortunate Island (from the peculiar fertility of its soil, and the salubrity of its climate), and Hecatompolis, from the hundred cities which it at one time contained. The principal of these were, Gnossus (see Gnossus, the adjoining harbour of Heraclia, being the site of the modern town of Candia); Gortyna (see Gortyna); and Cydonia (see Cydonia, En. x. 449.) The towns of inferior importances were, Lehena, Minoa, Pergamus (built by Æneas), Miletus, Aptera, Lappa, Lyctus (see Lyctus), Phæstum, Oaxes (on a river of that name), Rhytion (see Rhytion), Thena, and Arcadia. The most noted promontories on the shores of Crete were, on the northwest, Cyamon, or Cimaros; on the south-west, Criu-Metopon; on the east, Salmonium, or Salmone; and, on the north, Dium. The principal mountains of Crete are, Mount Ida, situated nearly in the centre of the island, surrounded by the Idaean forest; Dicte, in the eastern; and the Leuci monies in the western parts; the latter having been so called from their resemblance, at a distance, to white clouds.

The early history of Crete is particularly involved in the obscurity of mythological fable. Its situation, and the numerous harbours with which its coasts abounded, seem, at a remote period, to have induced the piratical Phrygian and Pelasgic adventurers, who then infested the Archipelago, to form settlements on the island. Diodorus Siculus, the central parts were the abode of the Idai Dactyli (a more civilised race, who, having fled with Cadmus from Palestine, established themselves under different appellations in various parts of Greece, Phrygia, and the isles of the Ægean sea, bringing with them into Europe the worship of their gods and the knowledge of many of the useful arts of life, together with the abstroser sciences of magic and astrology, then cultivated in the East); the Curetes, or Corybantes (the descendants of Coelus and Terra, from whom sprang the Titans, and Saturn, considered by some to have been the first king of Crete); and the Telchines (see Telchines, Samothracia, Lares). Saturn was dethroned by Jupiter (see Jove, Saturn), the latter established his court on Mount Ida, whence his offspring, diffusing themselves over other countries, came, in process of time, to be worshipped as divinities by the less civilised nations whom they visited. Jupiter was succeeded in the sovereignty of Crete by his son Cres, who transmitted it to his descendants, until Minos, by wisdom and policy, induced the country to acknowledge his sway. This prince was the grandson of Teutamus, under whom a colony of Dorians had settled on the western coast of the island; and, having engaged in a commercial intercourse with the Egyptians and Phonicians, imported; together with the wealth of the eastern nations, many of their habits and refinements. Asterius, surnamed Jupiter (with whom he is frequently confounded), son and successor of Teutamus, having espoused Europa, daughter of Agenor, king of Phænicia, became the father of three sons, Minos, Rhadamanthus, and Sarpedon. The name Asterius is unknown to Homer, who speaks of Minos (Il. xiii. 565.) as son of Jupiter. On the death of Asterius, Sarpedon. having ineffectually opposed the succession of his eldest brother to the throne, was banished by him from his dominions, and retiring into Asia Minor, founded, according to some, the kingdom of Lycia, which he left to his son Evander. (See Sarpedon, Il. ii. 1069.) Minos, on his accession, associated Rhadamanthus with him in the government; but, either jealous of his influence in the kingdom, or desirous of diffusing the knowledge of his system of laws, removed him subsequently from Crete, by bestowing upon him the sovereignty of some of the neighbouring islands. It is not known by what means Minos acquired that influence which enabled him to unite under his government the various independent tribes which occupied the island; he probably owed it principally to the maritime power by which he was enabled to extirpate the pirates, and which procured for him the appellation of son of the ocean. The institutions of Minos seem to have been intended chiefly to regulate the morals, and polish the manners of his countrymen, as we do not find that he made any alteration in the existing form of government. To prevent avarice and luxury, he enacted that, without distinction of rank, the children, in each city, should be educated at public schools, and there instructed in music, poetry, literature, in military and gymnastic exercises, and particularly in the use of the bow, in which the Cretans excelled; they were also early inured to support patiently, labour, hardships, and difficulty. Both rich and poor took their repast at public tables, where the conversation was such as to infuse into the minds of the people an ardent attachment to the laws and customs of their country, and a noble emulation of heroic deeds. The lands were cultivated by the Peræici (a neighbouring people, whom Minos had reduced to slavery), and the produce appropriated by the state to the service of the public, to the purposes of religion, and to the entertainment of strangers. The use of arms was reserved to freemen; and the Cretan, less desirous of superfluities than of leading a careless independent life, passed his time in the chase, in gymnastic games, and in wandering in quest of adventures. This mode of life necessarily prevented the Cretans from undertaking foreign enterprises with a view to extend their dominion, though, as individuals, it rendered them eminently skilful in military affairs. In order to enforce his institutions and laws, Minos asserted that the latter were dictated to him by Heaven. Such indeed was their intrinsic excellence, that their rigid observance was never interrupted during a period of 900 years, notwithstanding the degeneracy and debasing spirit of luxury which gradually superseded, the austere temperance of the primitive Cretans. The laws of Minos were only abolished with the independence of Crete. The poetical fiction of the office entrusted by Jupiter to Minos and Rhadamanthus, of determining, in conjunction with Zacus, the doom of departed souls, shows the reputation the former enjoyed for the equity of his administration. Virgil (Am. vi. 582.) represents him holding in his hand the fatal urn, in which was involved the destiny of mortals; summoning the shades to his tribunal, and subjecting their actions to the severest scrutiny: and in such esteem were his laws held, that Lycurgus borrowed from Crete that code by which he laid the foundation of the glory of Sparta. To the same source, also, is Athens indebted for the commencement of her civilisation under Theseus, who, during his residence in the Cretan court (see Thesens), imbibed those notions which led to the improvements afterwards effected by him in the government of his country.

Minos.] Minos is supposed to have flourished about 1304 B. C., 120 years before the Trojan war; he married Ithome, daughter of Lyctius, by whom he had two children, Acacallis, who became the wife of Apollo, and Lycastes, on whom the throne devolved at his death. Little is recorded of this prince; he married Ida, daughter of Corybas, son of Cybele and Iasion, and was succeeded by his son (Minos the Second). Under this monarch, Crete became formidable to the surrounding nations; the neighbouring islands were compelled to submit to her powerful fleets, and even Athens felt the superiority of Minos. His son Androgeos (see Androgeos) had been treacherously slain in Attica, and he accordingly invaded and ravaged the territories of its king Ægeus, the father and predecessor of Theseus. He laid siege to Athens, and thus soon brought Ægeus to sue for peace. According to fable, Theseus (see Theseus) effected the remission of the cruel conditions upon which the peace was framed, by the destruction of the Minotaur; and so irritated Minos by his escape from Crete, that the king determined to wreak his vengeance upon Dædalus, the constructor of the labyrinth in which the monster had been immured. The artificer, however, thwarted the execution of his hostile intentions, by taking flight, with his son Icarus (see Dædalus), to the court of Cocalus in Sicily, where Minos, having pursued him, was slain by the daughters of that prince. The throne of Crete, after the death of Minos, was successively filled by Idomeneus (see Idomeneus) and Merion (see Merion); the monarchical being then exchanged for a republican form of government, of which the principal authority was vested in the senate, and its decrees confirmed by the assent of the people. This assembly consisted of thirty members, who were chosen from among the ten cosmi, or magistrates, to whom was entrusted the executive power of the state.

Though the Cretans did not seek to extend their empire by foreign wars, yet their restless disposition continually involved them in civil dissensions, which, as the interests of its different cities predominated, produced various revolutions in the island: at one period the whole country was subject to the Gnossians and Gortynians. These events fostered the military spirit of the people, and caused their assistance, as auxiliary troops, to be courted by other powers; thus they took part with the Athenians in the Pelopesnesian war, and subsequently signalised themselves in the retreat of Xenophon, and in the service of Alexander the Great, in his Asiatic wars. Even the Romans sought their alliance, and maintained in their army a band of Cretan archers; but Rome aspired to universal dominion; and the imprudence of the Cretans in negociating with powers hostile to her interest, soon furnished a plausible pretext for their being reduced from friendship to subjection. At the head of three legions, Metellus landed in Crete, and succeeded, after a long and obstinate struggle, in imposing a foreign yoke on a people hitherts unsubdued: the laws of Rome were substituted for those of Minos, and the island became a Roman province, 66 B. C. It continued to form part of that empire till, in 812, the Saracens, who had overrun the south of Spain, allured by the fertility of the soil, landed from Andalusia, under Abu Caab, and crected a fortress on the coast, which they called Chandak; a word signifying, in their language, entrenchment, and which afterwards, being corrupted to Candia, gave its name to the whole island. Hence they made incursions into the country; and, notwithstanding the resistance of the emperor Michael II. succeeded in reducing it. They did not however long maintain their conquest, as Candia was, in 962, reunited to the empire by Nicephorus Phocas. At the taking of Constantinople, 1204, by the Latins, the French emperor Baldwin ceded Crete to Boniface, Marquis of Montferrat, who, in 1211, sold it to the Venetians. It remained subject to Venice till the Torks, having overrun the neighbouring countries, made a descent on the island; they reduced the city of Candia, after a siege of twenty-four years, one of the most ebstinate recorded in history, and obliged the Venetians to deliver up the country to them, with the exception of a few fortresses, in the year 1669. Even these they could not long retain; and, in 1715, the whole of Candia, which has ever since remained a prey to all the evils of a despotic government, submitted to the Turkish voke. At the present time, the population of Crete consists principally of Greeks and Turks; there is however a tribe of Abadiots, descended from the Saracens, who subsist by plunder, in the neighbourbood of Mount Ida, in a state of lawless independence; and in many of the customs and institutions of the Sphachiots, who inhabit the high mountains to the south, by Canada and Retimo, the ancient Cretan race is still recognisable.

The Zeus or Zeuth (see Zeus among the names of Jupiter) of Crete was, as appears by his tomb in that island, called also Zan, Zon, and Zoan, Babylonian epithets for the sum; thence the confusion of Jupiter with Osiris in Egyptian mythology.

792.] MERION. Son of Molus, a Cretan prince, and of Melphidi. He had been among the suitors of Helen, and was therefore bound to join in the common cause against Troy. He assisted Idomeneus in the conduct of the Cretan troops, under the character of charioteer, and not only distinguished himself in the war by his extraordinary bravery, but, at the funeral games celebrated in honour of Patroclus, he obtained the prime for archery.

798.] TLEPOLEMUS. Leader of the Rhodians. He was a native of Argos, son of Hercules and Astyochia, or Astydamia, but was compelled to fly from his country in consequence of the accidental murder of his uncle Licymnius, by a stick which he threw at the slave who was, in a very careless manner, discharging the office of supporting his infirm relative. The polemus sought a retreat in the island of Rhodes, where he estab-

Maked several colonies: he was killed in the Trojan war by Sarpedon (R.v. 819.), and his body having been transported to Rhodes, a monument was there erected to his memory, and games, called Tlepolemia, annually celebrated in his honour.

793.] HERCULES. The opinions relative to this deified here are as various as they are contradictory. Diodorus acknowledges three persons of the name; vis. the Hercules of Egypt, of Crete, and of Greece; Cicero enumerates six; vis. the son of the first Jupiter and Lysito; the son of the Nile; the son of the Cretan Jove; the son of Jupiter and Asteria, the Hercules of Carthage; the Indian Hercules; and the son of Jupiter and Alcassas; Varro, forty-three; Herodotus supposes that the Greeks distinguished the hero from the god Hercules, and worshipped each separately; while all are agreed that it is to the Theban Hercules, the son of Jupiter and Alcmena, the wife of Amphitryon, a prince of Thebes, that the actions and exploits of the others are to be ascribed. The causes of his subjection to Eurystheus, the son of Sthenelus, king of Argos, are disputed; but it is the more popular tradition, that Jupiter had declared, during the pregnancy of Nicippe. the wife of Sthenelus, and of Alcmena, the wife of Amphitryon, that the offspring of the princess who should first become a mother, should have dominion over the other; that Juno, incensed at the love of Jupiter for Alemena, accelerated (see Il. xix. 116.) by her presidency over the birth of mankind, that of the child of Nicippe, who proved to be the prince afterwards called Eurystheus; that the subserviency of the child of Alcmena (the Theban Hercules) was thus secured; and that he was, in process of time, doomed to submit to the infliction of those hardships, known by the name of the twelve labours of Hercules, which Eurystheus, at the instigation of Juno, imposed upon him. The interest of the queen of heaven in the cause of Sthenelus is also accounted for, by his being the sovereign of her favourite city Argos. Hercules, even in his infancy, gave promise of his future intrepidity and strength, by strangling two serpents (see Æn. viii. 384.), which Juno had sent, in the darkness of night, to devour him in his cradle. His education was principally confided to the celebrated Chiron; but he had other preceptors. From Rhadamanthus and Eurytus he learned the use of the bow; from Castor, the art of fighting in complete armour; from Linus (son of Ismenius, the son of Apollo and Melia) and Eumolpus, that of playing on the lyre and singing; and from Autolycus, that of driving a chariot. Xenophon relates, that his first act upon attaining to years of maturity, was to retire to a remote spot, there to deliberate upon his future course of life; that while in that seclusion two females, representing Virtue and Pleasure, appeared to him; and, that after each had respectively exerted herself to establish her claim to his preference, he decided in favour of Virtue. He then, in furtherance of this choice of a life of severity and activity, embarked in several formidable enterprises. He destroyed the lion which preyed on the flocks of his reputed father Amphitryon, in the neighbourhood of Mount Citheron; he delivered Thebes, by the assassination of Erginus, king of Orchomenos, from the annual tribute of a hundred oxen, which it had incurred in consequence of the murder of Clymenus, the father of that monarch, by a Theban. These exploits attracted the admiration of Creon, the prince who then occupied the throne of Thebes, and who rewarded the patriotic deeds of the hero by giving him his daughter Megara in marriage. After this, Hercules was summoned by Eurystheus to Mycene: he resisted the summons; and thus so offended Juno, that she afflicted him with madness, during which he killed Megara and the children she had borne to him. Upon the recovery of his scases, he consulted the oracle of Apollo; and having ascertained that nothing could evert his temporary subjection to Eurystheus, he repaired to Mycenæ, to render hissaelf up to the will of the tyrant. The gods equipped him for the destined labours. Vulcas, in addition to a golden cuirass and brazen buskins, furnished him with a celebrated club, either of brass, or of wood from the forest of Nemea.

The first inbour imposed on Hercules by Eurystheus, was the destruction of the lion

of Nemeza (called Amphrysus by Hyginus) (see Æn. viii. 392.), which ravaged the country of Mycenz. He strangled the animal, and ever afterwards were his skin as a trophy of his victory.

The second was the destruction of the Lernsean Hydra. (See Hydra, Il. ii. 789. Æn. vi. 1096, and viii. 398.)

The third was to bring alive from his haunt on the mountain Menalus, into the presence of Eurystheus, a stag of incredible swiftness, with golden horns and brasen feet. (See Æn. vi. 1094.)

. The fourth was also to produce alive before the monarch the wild boar Erymanthus. (See Erymanthus, Od. vi. 117, and Æn. vi. 1095.)

The fifth was the cleansing of the Augean stables. (See Augeas, Il. ii. 763.)

The sixth was the destruction of the Stymphalides. (See Stymphalus.)

The seventh the bringing alive into Peloponnesus the wild ball of Crete. (See Ea. viii. 391.)

The eighth was the seizing of the mares of Diomed, king of Thrace, who fed the animals upon human flesh: Hercules killed the tyrant, and gave his body a prey to the mares, who were subsequently devoured upon Mount Olympus by wild beasts.

The ninth, in which he was accompanied by Actor, was the conquest of the Amasons, and the obtaining of the girdle of their queen Hippolyte.

The tenth was the killing of the monster Geryon in the island of Gades (see Geryon), the two-headed dog Orthos, and the herdsman Eurytion.

The elecenth was the slaying of the serpent, and the procuring of the apples from the garden of the Hesperides. (See Hesperides.)

The twelfth, and most perilous, was the dragging of the dog Cerberus (see Cerberus) from the infernal regions. In this arduous labour he was assisted, according to Homer (see Il. viii. 440—448.), by Minerva.

In addition to these wonderful achievements, in which he was accompanied by his nephew Iolaus, the son of Iphiclus (son of Amphitryon and Alcmena), Hercules assisted the gods in their wars against the giants; he accompanied the Argonauts to Colchis; he obtained victories over Laomedon (see Laomedon, and Æn. viii. 386.); Eurytus (see Eurytus, Il. ii. 885. and Æn. viii. 386.); Periclemenes (see Periclemenes); Eryx (see Eryx, Æn. v. 251.); Lycus (see Megara, Od. xi. 327.); Cacus (see Cacus); he killed the giant Anteus, by squeezing him to death in his arms (see Earth); he liberated Alcestis (see Alceste) from the infernal regions; he delivered Hesione from the jaws of a sea-monster (see Laomedon), and Prometheus (see Prometheus) from the cagle that fed upon his liver; he fought against the river Achelous (see Achelous, Il. xxi. 211.); he extirpated the centaurs (see Centaurs); he freed Theseus (see Theseus) from his imprisonment by Aidoncus; and is said to have, for a time, supported the weight of the heavens upon his shoulders. This last fable had its origin in his having received from Atlas the knowledge of astronomy, and a celestial globe, in reward for the recovery of his daughter from Busiris, king of Egypt. Atlas (see Atlas) having been transformed by Perseus (see Perseus) into the mountain which bears his name, delegated to Hercules the power, which he had enjoyed, of more closely observing the heavenly bodies by his nearcr approach to the heavens; and thus, was not improperly said to have transferred to him their weight. Hercules, it is recorded also, penetrated into India, where he built several towns, of which the principal was called Polybothra, and liberated the country from ravenous animals. When Hercules had achieved his labours, and completed the different years of slavery to which, under various pretexts, he had been doomed by the gods, he returned to Peloponnesus, and married the celebrated Dejanira, daughter of Eneus, king of Calydon. He was soon obliged to leave the court of his father-in-law, from having accidentally slain a man; and, with his family, sought refuge in that of Ceyx, king of Trachinia, whither, in his flight, his progress was impeded by the swollen streams of the Evenus. The Centaur Nessus, who happened to be on the spot, offered to convey Dejanira to the opposite shore; but he had no sooner reached it than Hercules, convinced by the shricks of his wife, that her officious liberator intended to carry her off, shot him with one of his arrows. The dying Nessus, in revenge, gave to Dejanira a tunic. which he described to her as possessing the power of recalling the lost affection of a beloved object, but concealed from her the destructive qualities which it had acquired from being dipped in his blood, infected by the poisoned arrow of Hercules. This tunic caused the death of Hercules; for having quitted Dejanira, to prosecute a war against Eurytus, king of Ochalia, who, in the earlier part of his life, had refused him his daughter Iole, of whom he was greatly enamoured, he murdered Eurytus, and took Iole with him, by force, to Mount Œta. There, being unprovided with the tunic in which he was accustomed to array himself for the celebration of a solemn sacrifice to Jupiter (this robe being described as a type of the heavens, and a representation of the whole world), he despatched a messenger to Dejanira, who, being aware of her husband's infidelity, sent the fatal tunic, unconscious that in thus endeavouring to revive his love, she should be the cause of his death. This ignorance on the part of Dejanira, who killed herself on learning its fatal consequences, forms the subject of one of the tragedies of Sophocles. Perceiving his fate to be inevitable, he gave his bow and arrows to his friend Philoctetes (see Philoctetes); caused a large funeral pile to be erected on the top of Mount Œta; spread on it the skin of the Nemzan lion; and then, laying himself down upon it, and leaning his head upon his club, ordered the pile to be set on fire. For this extraordinary contempt of pain, Jupiter rendered him immortal; and after he was received into heaven, Juno ceased to persecute him, and gave him her daughter Hebe in marriage (see Od. xi. 746.) Hercules, at his death, left to his son Hyllus (the fruit of his union with Dejanira). all the claims to which, among others, his descent from Perseus and Pelops entitled him, on the Peloponnesus. The posterity of Hercules encountered the same ill treatment from Earystheus that had pursued their father; but with the assistance of the great Theseus, they successfully opposed him, and he was killed by Hyllus. The Heraclidæ, however, did not recover permanent possession of the Peloponnesus until about eighty years after the Trojan war.

The principal games celebrated in honour of Hercules were at Nemma. The Nemman games were originally instituted by the Argives in honour of a Nemman prince of the name of Archemorus, who died by the bite of a scrpent, and were renewed by Hercules, in commemoration of his victory over the formidable lion. They were among the four great and solemn games, periodically observed by the Greeks, and were celebrated every third or fifth year; the victor being rewarded with a crown of olive, or of parsley. The worship of Hercules (to whom, among animals, the stag was sacred) was universal; but

Ceyx was son of Lucifer, the son of Jupiter and Aurora, and husband of Alcyone, or Halcyone, the daughter of Æolus. This prince was drowned on his return from Claros; and upon the event being communicated by Morpheus, in a dream, to Alcyone, she immediately, according to some, died of grief; while others relate that, on seeing the corpse of her husband, which the waves had thrown on the shore, she precipitated herself into the sea. To reward the mutual affection of Ceyx and his wife, the gods metamorphosed them into halcyons, and decreed that the sea should remain calm while these birds built their mests and deposited their eggs upon its waves. The halcyon was on this account, though a querulous, lamenting bird, regarded by the ancients as the symbol of tranquillity; and, from living principally on the water, was consecrated to Thetis.

altars were particularly erected to his honour at Thebes, at Rome, at Cadiz, in Gaul, at Heracleopolis in Middle Egypt, and even at Ceylon (the Taprobane of the ancients).

He is generally represented strong and muscular, covered with the skin of the Nemana lion, and leaning with one hand on a knotted club, while in the other he holds an apple; sometimes he appears crowned with the leaves of the poplar (a tree particularly sacred to him, see Poplar), holding the horn of plenty under his arm; sometimes with a how and quiver; and, at others, he is in the company of Cupid, who, se emblematical of the power of love, is breaking to pieces his strows and his club; this representation being more especially supposed to allude to the vehemence of his infatuation for Omphale, daughter of Jardanus, and wife of Tmolus, king of Lydia. During the period of slavery to which he had been condemned by Jupiter in the service of that princess, he subjected himself to her derision by the assumption of a female garb, in which he constantly set at her side, spinning with her women, while she armed herself with his club, and put on the lion's akin.

Hercules was, moreover, represented in the Orphic theology under the mixed symbol of a lion and a serpent; and sometimes of a serpent only.

Of his wives and mistresses the following are the most known :-- Megara (mother of Therimachus, Creontiades, Deicoon, Deion, and Deilochus, see Megara); Dejapira (called also Calydonis), daughter of Eneus (mother of Hyllus, Ctosippe, and Macaris); Iole, daughter of Eurytus (mother of Lydus and Camirus, see Camirus, Il. ii. 796.); Omphale, daughter of Jardanus, king of Lydia (mother of Agelaus and Atys); Epicasts, daughter of Ægeus (mother of Thessala); Chalciope, daughter of Eurypylus, king of Cos (mother of Thessalus, see Thessalus); Parthenope, daughter of Stymphalus (mother of Everes); Astyochia or Astydamia (mother of Tlepolemus, Leucite, Lepress, and Etssipe, see Astyochia, Il. ii. 797.); Malis, one of the attendants of Omphale (mother of Alcaus, the progenitor, according to some, of the Lydian kings); Hebe (mother of Anicetus, and Alexiare, see Hebe); Midea, daughter of Phylas, king of the Dryopes (mother of Antiochus); Galatea, daughter of a Celtic prince (mother of Galates, who gave his name to Galatia); Lysippe, one of the Prætides (mother of Erasippus); Psephie, daughter of Arron, or of Eryx, king of Sicily (mother of Ecophron and Promachus); Chryseis (mother of Oreas); Iphione, wife of the giant Antæus (mother of Palemon, one of the first kings of Libya); Gelania (mother of Gelon, the Scythian); Philone, daughter of Alcimedon (who, with her son Echmagoras, was exposed to perish in a wood by her father, but was rescued by Hercules); Dynaste (mother of Eratus, king of Sicyon); Xanthus, one of the Oceanides (mother of Homolippus); Melita, daughter of the river Ægeus in Corcyra (mother of Afar or Afer, otherwise called Hyllus); Myrta, daughter of Menorius (mother of Euclea or Diana, see Euclea among the names of the goddess); Eubœa; Praxithea; Heliconis; Marse; Olympusa; Eurybia; Toricrate; Laonomene; daughters of Thespius, thence called Thespiades (mothers of Olympus, Lycurgus, Phalias, Leucippus, Halocrate, Polyalus, Lycius, and Teles, Menippides, Lysidice, and Stendidice); Cyrna (mother of Cyrnus, who gave his name to Corsica, before called Therapne); Panope, daughter of Theseus; Phillo, daughter of Alcimedon, an Arcadisa; Faula, a Roman divinity; Alciope.

Hercules was also father of Chromis (said to feed his horses on human fiesh); Amathus (from whom Cyprus, see Cyprus, was called Amathusia); Fabius (son of a daughter of Evander); Hippeus (son of one of the Thespiades); Erytheas; Boeus; Cleolas; Eabotes; Nephus; Onesippus; Hippodromus; Acelus; Tigasis; Eacus (brother of Polyclea, with whom he reigned over that part of Greece watered by the Achelous: the Oracle had doclared that whichever of the two, after plunging in the river, first reached the shore, should possess the territory; Polyclea counterfeited lameness, and prevailed upon

support her; but on reaching the banks, she sprang from his hold, exclaimacle has pronounced it; the victory is mine:" they however reigned conmene; Laothoe; Abia (who had a celebrated temple in Messenia, and who a to the town Ira, see Ira), &c.

Auga, Auge, or Augea, daughter of Aleus, king of Teges, and of Nezra, an aceas, was also among the mistresses of Hercules, and was mother of his racippus, Leontiades and Telephus. Immediately after the birth of the latter a from home by her father's indignation, and found an asylum at the court of g of Mysia, who adopted her as his daughter. Some years after, Teuthras, 1 in a dangerous war with Idas, son of Aphareus, offered to bestow his crown, of Auge, on the man who would deliver him from this formidable enemy. Teand been abandoned at the moment of his birth, and nourished in the woods by ast arrived in Mysia, directed by the oracle to repair thither in search of his readily accepted the proposal of the king, conquered Idas, and claimed the ard, ignorant of the relationship between himself and Auge. His marriage , on the point of its celebration, interrupted by the appearance of a frightful terrified Auge, having invoked the aid of Hercules, was rescued from the at hero, who had thus an opportunity of recognising his son. Telephus upon y conducted his mother back to Tegea; married Astyoche, or according to ice, the daughter of Priam, and at the commencement of the Trojan war was the defence of his father-in-law against the Greeks. In one of the combats ce during the siege, he received from Achilles a severe wound, which the ed could only be healed by the hand which had inflicted it. Telephus accorded Achilles to undertake his cure; and the Grecian chiefs (desirous of enhas on their side, because it had been predicted that without his aid Troy taken) seconded his request; but Achilles remained inflexible. At length, was arevailed on to consent that Ulysses should scrape some of the rust off s weapon that had pierced Telephus), which being applied to the wound, me; others ascribe his recovery to the application of herbs, the virtues of se had learned from Chiron. Some authors assert, that Telephus, in gratitude deserted the Trojans, and joined the forces of the Greeks; but it is more pposed that he merely granted them a free passage through his kingdom of The Death of Nessus; transformation of Lichas, the servant of Hercules, into othersis of Hercules, Ovid's Met. b. ix. and story of Ceyx and Alcyone; nation of Dudalion, brother of Ceyx, into a falcon by Apollo, b. xi.)

Among the appellations of Hercules are the following :us, Gr. a word expressive of his veracity. Gr. from his grandfather Alcons; or from a word signifying strength. s, his name among the Germans. FORIADES, from Amphitryon; the husband of his mother Alemena.

burs, his name as the Theban Hercules. - Aonia was one of the names of

ses, Gr. leader; prince; his name among the Tyrians and the Maltese. ous, from his having selected the day for burning himself, on which there se of the sun. his name at Bauli, in Latium.

is name among the Indians.

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my Gr. ex-devourer; expressive of his voracity.

is lima his temple at Bura, near Corinth.

DORSANES, 5

ENDOVELLICUS, a very ancient divinity among the Spaniards; by sor excules (who was worshipped under this epithet as one of the tutela untry), and by others, Mars and Cupid.

ERYTHRE, from his temple at Erythre, in Achaia.

GADITANUS, from Gades (now Cadiz), in which was a temple w are engraved.

HERACLES, his general name in Greece and in Egypt.

HIPPOCTONOS, Gr. from his baving killed the horses of Diomed.

HIPPODETES, Gr. horse-fastener; his name in the plain of Test hen the Orchomenians were marching against that district, Hercules is fastened their horses to their chariots, that the Orchomenians were to the morning.

IDEUS, the name by which the Cretans worshipped him on Mount Id INDEX, Lat. from his pointing out (indice, I point) to Sophocles, in maining the gold of which that poet had been robbed.

JOHIM-Assa, his name among the Japanese.

Jovius, from his being son of Juniter.

KRUTSANAM; the name of a bronne statue of Hercules, found at St. Links, his name at Capes, in *Libys*.

LYNDIUS, his name at Lyndus, in the island of Rhodes.

MACISTES, Gr. combetant.

Magusawus; this name has been found on an inscription in Zeals ains of the reign of the emperor Commodus, as applied to the god of also ascribed to Hercules by Posthumius, as the epithet under which y the Magete, a people of Africa.

Malica, his name at Amathus in Cyprus.

MANTICLUS, from a temple built to him by Menticlus, who, a stablished a colony in the island Zacynthus.

MEDIUS FIDIUS, or sen of Jose; his name (under this interpretation to succent Sabines.

bears this name in a tomple dedicated to his bonour, in the Flaminian Circus at Rome, where he is represented leaning on his club with one hand, and holding a lyre in the other, a much being at his feet. apomyos

MYAGRUS, Gr. driver every of flies. (See Myagaus, among the names of Jupiter.)

MY10DE. (See Myagrus, above.)

Common, his titles among the Gauls, as the god of wisdom and eloquence.

Ozocnou, another of his names among the Egyptians.

POLYPHAGUS, Gr. the veracious.

PROMACHUS, Gr. champion or fighter in the pan; a title by which he was worshipped near Thebes, probably in consequence of his having defended that district from the attack of enemies.

REGARANUS. (See Caranus, above.)

REMPHAM, by some supposed to be the Hercules of the Syrians.

RHIMOCOLUSTES, Gr. from his having cut off the neses of the Orchomenian heralds who had come to demand tribute from the Thebans.

SANCTUS, SANCUS, SAGUS, OF SANETUS, his name among the ancient Sabines.

Sascaw, his name on an altar in Lorraine.

SAXANUS, Lat.; this name was derived, either from his having levelled and formed roads through mountains, from heaps of stones (sexe) being dedicated to him is the high rouds, or because Jupiter caused a shower of stones to fall upon his enemies the Ligariane.

Sommealis, Lat; he was supposed by some to preside over (somnia) dreams.

SPELIATES, Gr. as being worshipped in grettes and canes.

TARENTINUS. Tarentum is, by some, thought to have been founded by Hercules (see En. iii. 723.) Fabius Maximus found at Tarentum a statue of Hercules, which he placed in the Capitol.

THASTUS, from being worshipped at Thases, an island in the Ægean sea, near Thrace.

TRICOSUS, Gr. from his being hairy.

TUTANUS, Lat. from his having defended (tutor, I defend) Rome against Hannibal.

TYRIANUS, worshipped at Twee.

TYRIFTRIUS, from the town Tyrinthus.

VICTOR, the victorious.

[See Bryant's Analysis, v. ii. p. 240. for an account of the supposed conquests of Herenies. ?

796.] RHODES. An island in the Carpathian sea, at the south of Caria, secred to Saturn, Apollo, Minerva, and Tlepolemus (see Tlepolemus). It was very early occupied by people of Egyptian and Grecian race, and was known by the several names of Oghissa, Stadia, Telchinis, Corumbia, Trinacia, Ethren, or Aithrain, Asteria, Poessa, Atabyria, Olecsea, Marcia, and Pelagia (the name Ophiusa being applied to it from its having swarmed with serpents, and from its very early worship of that animal; that of Aithraia, from Aith, one of the Egyptian appellations for the sun, the peculiar deity of the island; and Telchinis, from Talchan, another Egyptian epithet for the sun, the priests of Thilchen being denominated Telehines, the same with the Cabiri, Curetes, &c.); and is supposed to have received that of Rhodes, either from Rhoda, a beautiful nymph believed by Apollo, or from a Greek word signifying roses, roses being abundant in the island. The Rhodians were celebrated among the nations of antiquity for their riches (it being proverhially asserted that their chief city was blessed with showers of gold), and for their maritime power and laws, which were considered so excellent, that they were unitersally adopted by commercial nations, were introduced in the Roman codes, and base been therice extracted to form the basis of the maritime regulations of modern Europe. Rhodes was famous for a statue of its tutelary god Apollo, terisical state Colossus; it was the work of Chares, a statuary of Lindus, who lived about 200 years B. C., and was of such enormous height and dimensions, that (its feet being placed upon the two moles which formed the entrance of the harbour of Rhodes) ships could pass in full sail between its legs. It was partly demolished by an earthquake, 224 years B. C., remained in ruins for the space of 894 years, and was ultimately sold by the Samous, 672 A. D. to a Jewish merchant of Edessa, 900 camels being laden with the base of which it had been constructed. The rose was the symbol of this island.

796.] JALYSSUS. A city of Rhodes.

: 796.] LINDUS (now Lindo). A city of Rhodes, sacred to Hercules.

796.] CAMIRUS. A city of Rhodes, so called from Camirus, son of Herceles and lole.

797.—Captive mother.] Astyochia, or Astydamia; she was daughter of Phylas, king of Ephyre, and mother of Tlepolemus. (See Ephyr, line 798.)

797.] ALCIDES. The Greek name of Hercules.

798.] EPHYR, or EPHYRÆ. A town of Thesprotia, which was part of Epirus, or the river Selleis, or Selle. Hercules destroyed this town at the time he slew Physis, king of Ephyræ, for some sacrilege committed against Delphi; and, upon the king's death, led away captive his daughter Astyochia, or Astydamia.

798.] SELLE, or SELLEIS. A river of Thesprotia; some refer it to Elis.

802.] LICYMNIUS. Son of Electryon, king of Argos, and brother of Alcusena, in mother of Hercules. (See Tlepoleinus.)

804.—Herculean race.] The sons of Hercules, who, by the sense of honour prevalent in those barbarous ages, considered themselves bound to revenge the death of a kinsma.

808.—The chief.] The polemus.

815.] NIREUS. King of the island of Naxos, son of Charopus and Aglas; is engaged in the Trojan war, and, according to Quintus Calaber, was killed by Eurypylas. He was celebrated for his beauty.

816.] AGLAE. The mother of Nireus, and wife of Charopus.

816.] CHAROPUS. Father of Nireus.

822.] CALYDNÆ. The Calydnæ were two contiguous islands in the Myrtona sea, one of which was called Calymna; whence they are promiscuously termed Calymnæ and Calydnæ. There was another Calydna, near Tenedos.

: 823.] NISYRUS (more anciently *Porphyris*; now Nisiri). An island in the Ægæan sea. In the war of the giants, Nisyrus is said to have been formed of the bedy of Polybotes, and of a portion of the island Cos, with which that giant had been overwhelmed during the conflict with the gods.

: 824.] CASUS. An island in the Ægwan sea.

824.] CRAPATHUS, or CARPATHUS (now Scarpanto). An island in the Ægwan sea, between Rhodes and Crete, sometimes called *Tetropolis*, from its fear capital cities. The part of the Mediterrancan sea between Rhodes and Crete is thence called Carpathian.

. 825.] COS, COOS, or COUS (now Lango, Zia, or Stan Co). One of the Cyclades (see Cyclades); was more anciently called Ces (from Ceus, the son of Titan), Nymphesa, Caris, and Merope. It derived the last of these names from the Meropes, who very early settled in the island, and were said to have been the people more immediately concerned in the erection of the tower of Babel; they having been called Meropes, from their king Merops, who was changed into an eagle, and placed among the constellations by Juno, in commiseration for the grief he suffered at the death of his wife.

Cos was the birth-place of Simonides, Apelles, and Hippocrates, and was celebrated for its fertility, its manufacture of silk and cutton, and its wines. Podalirina and

Machaon established themselves in the island on their return from Troy. For other fables respecting Cos, which was sacred to Venus and Æsculapius, and which possessed one of the two celebrated statues of the goddess by Praxiteles, see Il. xiv. 286, &c.

825.] EURYPYLUS. A king of Cos, son of Neptune; he was killed, and his daughter Chalciope carried off by Hercules, when that hero landed upon the island in his return from his expedition sgainst Laomedon, king of Troy.

827.] ANTIPHUS. Sons of Thessalus, a king of Thessaly. These princes led the 827.] PHIDIPPUS. inhabitants of the islands of Calydnæ, Nisyrus, Casus, Carpathus, and Cos, to the war.

828.] THESSALUS. A king of Thessaly, from whom, or from Thessalus, the son of Emon, the country derived its name. He was the son of Hercules and Chalciope, daughter of Eurypylus, king of Cos. Thessaly was also anciently called Emonia, from Emon, son of Chlorus; Pelasgia, from Pelasgus, the son of Terra; Pyrrhes, from Pyrrha, the wife of Deucalion; and Baeetia, from Baeetus, the son of Neptune.

829.] PELASGIC ARGOS. Thessalian Argos; Pelasgia being an ancient name of Thessaly. Geographers doubt whether Pelasgic Argos designates a town, or a tract of country.

826.] ALOS. A town of Phthiotis, near Ambryssus. It is said to have been founded by Athames, the son of Æolus, son of Hellen, and called Alos from the servant of that prince.

630.] ALOPE. A village of Phthiotis, said to be a colony from Alope, in Epicnemidian Locris.

830.] TRECHIN, or TRACHIN. A town on the Malian gulf, near Thermopyle, not far from the Heraclean Trachin.

831.] HELLA, rather HELLAS. A town, or perhaps a district of Thessaly. Hellas is often used for Thessaly.

834.] ACHAIANS. The Achaians were one of the most ancient people of Greece; but the Achaians, in this passage, more particularly denote those who were then inhabitants of Phthiotis. After the death of Hellen (see Hellenians), who was in possession of Phthia, his son Xuthus, being driven by his brothers, Æolus and Dorus, from Thessaly, took refuge in Athens; he there married Creusa, the daughter of Erectheus, king of that city, and had two sons, Achieus and Ion; the birth of the latter being, however. by Euripides, ascribed to Apollo. Ion took possession of Ægialea; but Achæus, in process of time, returned to Thessaly, having previously (according to some historians. whom Strabo follows) formed establishments in Laconia. Some of the Achæans, who had settled in Peloponnesus, were blended with the Pelasgi, and became masters of Argos (see Il. i. 45.), from hence termed Achaian Argos (Il. xix. 114.) When the princes of Argos extended their power over many neighbouring cities, not only was their whole dominion, and even their peculiar district, called Arges, but the inhabitants of the cities thus subject to Argos were also called Achivi, or Achmi. Mycenm and Lacedmon retained this appellation of Acheen, even to the times of the Trojan war. Archander and Architeles, the sons of Achaus, are said, by Pausanias, to have migrated to Argos, and taken possession of Argolis and Sparta; which account affords some confirmation of the report that those countries had originally been inhabited by an Achman tribe. From this extensive power of the Acheans, supported by the wealth and influence of Mycens and Sparta in the Peloponnesus, and by the valour of Achilles in Thessaly, the Achaei became a designation of the whole Grecian people, although the tribes both of the Æclisms and the Pelasgi had originally been far superior in number.

834.] HELLENIANS. Thessalians. They were called Hellenes, from Hellen, (comfounded with Ion, Helios, Osiris, and Apollo), the author of their race, busband of Orneis, and father of Eolus, Dorus, and Xuthus, who had settled in the regions

bordering upon Phthie, and Helies. The Hellenes were considered to be of Egyptian origin; the term did not, in Homer's time, designate the Greeks generally, but morely the people of Thessaly.

840 .- Augry leader.] Achilles.

842.] LYRNESSUS. A city, the birth-place of Briseis, in the district of Adramyttisms, not far from Thebe. The Chicians occupied it under king Mynes, son of Evenes (see Achilles).

843 .- The chief.] Achilles.

843.—Theban wells.] The walls of Thebe in Troas (11. i. 478.)

844.—Bold sens.] Mynes and Epistrophus, sons of Evenus. Mynes was the husband of Briscia.

844.] EVENUS. King of Lymessus. He was son of Selepias.

847.] PHYLACE. A town of Phthiotis in Thessaly, bordering on the country of the Malians. It was the seat of the kingdom of Protesilaus.

848.] ITONA. A town of Thessaly, celebrated for the temple of Minerva, hence called Itenian. There was a town of the same name in Becotia.

849.] PTELEON. A town of Thessaly, on the Sperchius, on the confines of Phthictis. The towns under Protestians lay to the east of Mount Othrys.

850.] CERES. Goddess of corn and agriculture; daughter of Saturn and Ope; sister of Jupiter, Pluto, Neptune, and Juno; and mother of Proserpine. Sicily, Attica, Crete, and Egypt dispute the honour of having given her birth. Sicily was her favourite residence; but it was embittered to her by the loss of her daughter Proserpine, who was carried of by Pluto while gathering flowers on the plains of Enna. The poets relate that she lighted a torch at the fiame of Mount Etna, and wandered in search of her daughter over the whole earth, with the torch in her hand. After much fruitless research, she ascertained from Apollo that Proscrpine was married to Pluto. Some mythologists state, that this information relative to her daughter was derived from the nymph Arethum, or from Cyane. The latter was an attendant of Proserpine, at the time when Pluto carried her off from Euna, and so resolutely resisted the outrage offered to her mistress, that Pluto, kritated by the opposition, transformed her into a fountain, on whose banks Ceres is said to have found her daughter's veil. (See story of Cyane, Ovid's Met. b. v.) Ceres, having discovered the retreat of Proscrpine, instantly applied to Jupiter for redress, and was promised by him the restoration of her daughter, provided she had not tasted any thing during her temporary abode in the region of shades. Ascalaphus (the son of Acheron), whom Pluto had appointed to watch over Proserpine in the Elymina fields, reported that he had perceived her eating a pomegranate; and Proserpine was ascordingly doomed to remain as wife of Pluto, and queen of the infernal regions. (See stary of Ascalaphus, Ovid's Met. b. v.) Others affirm, that Jupiter was persuaded to mitigate this decree of fate, by suffering Proscrpine (see Adonis, Il. xi. 26.) to pass six months, alternately, with her husband in hell and with Ceres on earth. Ceres was particularly worshipped in Sicily, in Attica, in Crete, and at Rome. Her feasts, termed mysteries (the most celebrated of any of the solemnities of Greece), were introduced into Attica, and there first observed at Eleusia, by Erectheus, king of Athens. Her priests were called Eusselpide, from Eumolpus (a prince either of Thracian or of Egyptian origin, and by some considered to be son of Neptune and Chione), who was appointed to the office of high priest by Erectheus; Eumolpus having fied to that monarch for protection on the discussary of a conspiracy which he had formed against his father-in-law Tegyrius, king of Thrace. He was afterwards reconciled to Tegyrius, whom he succeeded on the throne, and because so powerful a sovereign, that he maintained a war against Erectheus, which ended in their respective deaths. On the re-establishment of peace among their descendants, it was agreed, that the priesthood should ever remain in the family of Eumopus, and the negati

that of Erectheus. The only mortal whom she is said to have honoured with rence, was Ission, son of Jupiter and Electra. According to some, she was Plutus, the god of riches; an allegory which is supposed to indicate that agrithe source of wealth.

sometimes represented with a veil thrown back, having on her head an elevated r turrets, as well as ears of corn, and locks dishevelled, the disordered locks being s of her grief at the loss of Proserpine: sometimes she is represented as a woman of majestic form, in a flowing gobe, with yellow or flasen hair, her head smed with ears of corn and poppies, holding in her right hand ears of corn, and in berning torch (her symbol as the Earth), her car being drawn by hons or winged and, at others, she has a sceptre or a sickle, with two infants at her breast, king a horn of plenty. She is sometimes accompanied in the chariot, which is winged serpents, by Triptolemus (called also Mopsopins Juvenis, from Mopsopis, e ancient names of Attica), a son of Celeus, king of Attica, or of Eleusius and In gratitude to that monarch, who had treated her with great hospitality when ; in search of her daughter, she had cured Triptolemus of a severe illness, and is entrusted him with the conduct of her chariot, for the purpose of enabling him s the knowledge, which she had imparted to him, of agriculture. Triptolemus, g to the etymology of his name, is supposed, upon the doctrine of symbols, to be atical of the plough. (See Ovid's Met. b. v. for the transformation of Lyncus, Scythia, into a lynx, by Ceres, for his intended treachery to Triptolemus, and Erisiathon, b. viii.) The beautiful fragment of a statue, generally supposed to be , lately brought to this country from Eleusis, bears on the head the sacred basket as, carved on the outside with ears of corn, poppies, roses, and vessels. This and calathus must not be confounded with the less adorned bankets borne at the by the conceptori, and the cistophori, the former of which contained fruits, the some, carded wool, salt, a serpent, pomegranates, reeds, ivy, cakes, and poppies. ant sow and a ram, were most usually offered on her altars: among flowers, the as sacred to her, not only because it grows among corn, but because Jupiter had rits seeds to cat, that she might forget her sorrows in the peacefulness of slumber: mile, med in her secrifices, were composed either of myrtle, or of narcissus. The # August was secred to her. Ceres is supposed to be the same as Rhee, Vesta. Tithea, Cybele, Bona Dea, Berecynthia, and the Isis of the Egyptians.

The following are among the most known of her appellations:-

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Gr. from a word expressive of her grief for the loss of her daughter.
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in from being worshipped in Acts or Attics.

mins. Let. (from also, to grind) because in a time of famine she prevented the smalling the flour.

he Let from her neurishing (ale, to nourish) mankind with corn.

a, Go. from her festivals at Athens, termed Ales, from a word signifying a, stheyerd or cornfield.

MAA, (see Alma among these appellations).

ta, Gr. her name among the Trezzenians, from a word signifying a scythe.

spants, her name at Andera, in Phrygia.

TENNER, Gr. from two words signifying relaxation and gift, a name under which to tendeped by the Myrrhinusians in Attica.

tong dem the festivals called Cabiri.

the state of the s

ermione.

CORA, or CURA, the latter a feminine title for the sun-; her name rabipped as the goddess of fire.

CORYTHEA, Gr. the name of one of her statues in Argolis, clast.

DAMATER, an appellation supposed to have been of Babylonian origin Despoina, Gr. mistress or queen.

Dio, ber name in Sicily and Greece.

ELEUSINA, from Eleusis, a town of Attica, sacred to her.

ELUINA, OF ELVINA.

EMPANDA, a name mentioned by Varro.

ENNEA, her name at Enna, in Sicily, where she had a magnificent to ERINNYS, Gr. her name among the Sicilians, from the madness in rown from an insult offered to her by Neptune. (See Arion.)

EUALOSIA, Gr. a-name of nearly the same import with Alos.

EUCHLEA, Gr. celebrated; renowned.

EUCHLOOS, Gr. same as Chloe, above.

EUROPA, she was invoked by this appellation in the cave of Trophor FLAVA DEA, the yellow-haired goddess, in allusion to the colour of FLORIFERA, Lat. or flower-bearing.

FRUGIFERA DEA, Lat. as the promoter of the growth of corn.

GERIS, OF GERYS. the name of a divinity which Hesychius concei ith Ceres. This was called by the Dorians, GARYS.

HELOS, from her temple near Helos, in Laconia.

HERBIFERA, Lat. the producer of grass.

HERCYNKA, a title given to her by *Hercynna*, the daughter of Troph HESTIA, her name, as also that of Diana, in Tauris; and of Vesta at HIPPA, corresponds with the god Hippos: the goddess being won ame by the Phigalians in a dark cavern (see Nigra, below), near the readia, where she was represented with the head of a horse, sitting upour fact, with a dolphin in one hand, and a dove in the other. Ceres i

The names of Nemesis, Themis, and Semele were also applied to the Ceres thus ised.

, Gr. sheaves.

FERA, Lat. lawgiver; synonymous with Thesmophora, below. After the invention e, lands being not as yet divided into equal portions, controversies arose, which ppeased, by establishing salutary laws for the equitable appropriation of land.

ssa, a name applied to her at Argos, in consequence of the first seed which was in Argolis having been imported from Libya.

a, Gr. from her bathing in the river Ladon, to avoid the pursuit of Neptune.

NA DEA, or the great goddess.

LOPHORA, Gr. as having taught the usefulness of wool.

fina, Gr. the dark (see Nigra, below).

188A or MELITTA, a bee; a hive; a name under which she was confounded with rus of the East.

DPHORE, Gr. bringing sheep; a name under which she was worshipped at Megara, pple without a roof.

ITTA, her name among the Babylonians and Arabians.

A, from Mysias, an Argive, who dedicated a temple to her, near Pellene, in

her name among the Sarmatians.

LA, black. Ceres was worshipped under this name in a cave on Mount Elaius in L. It was the tradition of the country that Ceres, inconsolable for the loss of her r Procerpine, assumed a mourning garb, and shut herself out from the world in s; that during her seclusion the earth yielded no produce; that the gods, being of her place of concealment, could apply no remedy to the evil; but that Pan, at while pursuing the diversion of hunting, discovered her retreat, and made it known ex, who immediately despatched the Fates to Mount Elaius to prevail upon the to relent; that they succeeded in their mission; and that the Phigalians, after the s of Ceres, placed in a niche of the cave a wooden statue of the goddess, the which was surmounted with that of a horse. (See Hipps, above.)

CHEAN, Gr. her name at Ægium, in Achaia.

PHILE, Gr. from two words expressive of her love for children. Under this she is often represented with two infants, each holding a cornucopia, as em:al of her being the mother of the human race.

sgis, so called from *Pelasgus* of Argos, the son of Triopos, who raised a temple to sur.

11A, the Egyptian Ceres; the word *Pharius* being often used for Egyptian. Her under this epithet, were only formless blocks of stone or wood.

BIA, Gr. abundant.

ROSIA, Gr. in allusion to festivals observed in her honour, previously to the of soming and tilling.

rasis, Gr. ready to succour; a name under which she was worshipped jointly with me, in a temple between Sicyon and Phlius.

YMMA, her name in a wood of palm-trees, in Argolis. Under this epithet she was ted sitting.

GORE. Gr. from her festivals at Pyla, otherwise called Thermopyla.

tta, from Rharos, or Rharium, a field of Attica, in which Ceres first instructed the father of Triptolemus, in the art of sowing corn. The field received its name prandfather Rharos.

. This name is supposed to be one of the many symbols under which the many.

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ed; it is said to imply a bee; a hive; a chain, &c. and was a mother of mankind.

er name, as also that of Juno, Diana, and Cybele, at Carrhæ. from a word signifying food.

DEA, Lat. the goddess who wears ears of corn.

her name at Stiris in Phocis, where her statue had a torch in each nother of her names in the Taurica Chersonesus.

The Ceres or Isis of the Ionians.

a, the name of one of her statues at Corinth, which had been brouge, in Sicily, by Neptune.

Gr. teacher of laws; "With just laws the wicked world supplied Her name at the foot of Mount Cyllene in Arcadia, where her we y Dysaules, a brother of Celeus, the father of Triptolemus.

iona, Gr. (see Legifera.) Under this title solemn festivals were l

or BIODORA, Gr. giving life.

RRHASUS. A maritime town of Thessaly, near which was the

TRON. A maritime town of Phthiotis in Thessaly.

DTESILAUS, or IOLAUS. King of Phylace in Thessaly; he was deconducted, in forty vessels, to the war, the inhabitants of tona, Antron, and Pteleon. This prince deserves one of the most congular than the prince deserves one of the most congular than the prince deserves one of the most congular than the prince deserves one of the most congular than the prince deserves one of the most congular than the prince deserves one of the prince deserves one of the prince deserves and the prince deserves one of the most congular than the prince deserves one of the most congular than the prince deserves one of the most congular than the prince deserves one of the most congular than the prince deserves one of the most congular than the prince deserves one of the most congular than the prince deserves one of the most congular than the prince deserves one of the most congular than the prince deserves one of the most congular than the prince deserves one of the most congular than the prince deserves one of the most congular than the prince deserves one of the most congular than the prince deserves one of the prince deserves one o

866.] PHERÆ. A town of Thessaly, on the confines of Maguesia and Pelasgiotis, celebrated for its sovereigns Jason and Admetus.

867.] IOLCUS, or IOLCHOS, the birth-place of Jason (see Jason). The Spanish geographer, Mela Pomponius, mentions it, as being at some distance from the Magnesian shore of Thessaly; but more ancient geographers all concur in placing it on the coast of that province.

869.] EUMELUS. Son of Admetus, or Pheretiades, king of Thessalian Pheræ, and of Alcestis (see Alceste, below). His horses were remarkable in the Trojan war for their extreme swiftness; and he is mentioned (Il. xxiii. 356.) as having distinguished himself in the games instituted in honour of Patroclus. He was the leader of the troops of Glaphyra, Pheræ, &c.

869.] ALCESTE, or ALCESTIS. One of the Peliades, the daughter of Pelias, king of Iolchos. They were four in number, Alcestis, Pisidice, Pelopea, and Hippothoe. They were so astonished at the miracle which Medea, according to Ovid and Pausanias, had performed, in restoring Æson, the father of the celebrated Jason, to the vigour of youth (see Jason), that they prevailed on her to exercise her renovating power upon their father Pelias. Medea, as an example of the mode by which she proposed to effect this object, cut up an old ram in their presence, threw the divided parts into a cauldron, and, by the use of certain herbs, transformed it into a young lamb; but instead of fulfilling her engagement with the Peliades, she repaid their credulity by treacherously murdering Pelias, and consigning his mangled body to the flames, in revenge for his usurpation of the threne of Iolchos. The sisters, upon this, fled to the court of Admetus, king of Thessaly, the husband of Alcestis. This princess was remarkable for her beauty. Her father had declared that, of her numerous suitors, he would listen to him alone who should be able to drive in his chariot different kinds of wild beasts. Admetus, by the aid of Apollo, who furnished him with a tamed lion and a boar, became the successful prince. Acastus, the brother of the Peliades, pursued his inhuman sisters to their retreat; made war against Admetus; took him prisoner, and was on the point of revenging upon him the cruelty of which his sisters had been guilty, when Alcestis offered herself up in place of her husband. While, however, Acastus was conveying her to Iolchos for the purpose of sacrificing her, Hercules, at the earnest entreaty of Admetus, pursued and overtook his brother-in-law, and succeeded in delivering Alcestis from his power, and restoring her to liberty. Thence the fable which describes Hercules as fighting with Death, and binding him with adamantine chains, until he succeeded in rescuing Alcestis from his grasp. The liberation of Alcestis forms the subject of one of the most beautiful tragedies of Euripides. Acastus was one of the Argonauts.

870.] PELIAS. Son of Neptune and Tyro; husband of Anaxibis, daughter of Bias; father of the Peliades; and brother of Neleus (see II. xi. 827.), the father of Nestor. According to some accounts, he, with Neleus, seized the throne of Iolchos, at the death of Cretheus, to the exclusion of the rightful heir, Æson (the father of Jason), the son of Cretheus and their mother Tyro, who had become the wife of that monarch after their birth. The same account affirms, that he enjoyed his usurped honours uninterruptedly, and died at an advanced age, leaving his crown to his son Acastus; but others state that he was sacrificed to the belief of his daughters in the supernatural powers of the enchantress Medea. (See Alceste, line 869 of this book, and death of Pelias, Ovid's Met. b. vii.)

872.] METHONE. The people of this town were of the Phthian race, inhabiting the eastern extremity of Achilles' dominions. Methone, which was near Pydna in Pieria, derived its name from Methone, one of the daughters of Eneus, king of Calydon.

872.] THAUMACIA. Towns of Thessaly. (See Magnesians, line 916.) Melibrea 873.] OLIZON. was celebrated for its purple dye, and was the soat of the

878.1 MELIBEA. government of Philoctetes.

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874.] PHILOCTETES. Leader of the troops of Methone, Thaumacia, Melibera. He was the son of Peran or Peras and Demonassa, and the armou favoured friend of Hercules. He was present at the death of that hero, and r him the arrows which had been dipped in the gall of the Hydra. (See Her father was king of Melibeca; and it was from that country that Philoctetes, w among the numerous suitors of Helen, set sail for Troy, repairing first to Auli been agreed upon as the general rendezvous of the combined fleet. He was suffered to remain there, and was transported to Lemnos, in consequence of a wound in his foot. The causes of this wound are differently stated by I some ascribing it to the bite of the serpent which Juno sent to torment him had attended Hercules in his last moments, and had buried his ashes; other he was bound by oath, not to disclose to the Greeks where the arrows of hi been deposited, and that having endeavoured to evade the oath by stampi precise spot, thus betraying the place of their concealment, his perfidy was one of the arrows falling upon his foot. It however appears, by the most re tion, that the Greeks, having been informed by the oracle that Troy could without the arrows of Hercules, despatched Ulysses and Pyrrhus to Lem Philoctetes to put an end, by his presence, to the tedious siege: this chief, a ment towards the Greeks, and especially towards Ulysses, the immediate pro removal from the camp at Aulis, was still alive, refused to comply with the si would have persisted in his refusal, had not the manes of Hercules enjoined promise of the cure of his wounds, to accede to it. Philoctetes accordingly froy, where he particularly distinguished himself by his valour, and by his he use of the bow. Philoctetes survived the siege; but being unwilling Greece, in consequence of the failure of his hopes relative to the state of hi ook up his residence in Calabria, where he built the town of Petilia (see A 868.—Oileus' son.] Medon.

861.] RHENA. Mother of Medon.

884.—Th' Œchalian race.] The Œchalians. Ancient geographers vary in their statement of the situation of Œchalia, some placing it in Eubora, some in Thessaly, some in Lacenia, some in Arcadia, and some in Messenia. The Œchalia here mentioned is in Thessaly.

885.] EURYTUS. "A king of Œchalia, famous for his skill in archery; he proposed is daughter Iole in marriage to any person that could conquer him at the exercise of the ex. Later writers differ from Homer (as Eustathius observes) concerning Eurytus. bey write that Hercules overcame him, and that monarch denying his daughter, was in, and the princess made captive by Hercules: whereas Homer writes (Od. viii. 258.) at he was killed by Apollo, that is, died a sudden death, according to the import of at expression." P.

386.] TRICCA (now Tricculas). A town on the Peneus, in the interior part of Thesly, celebrated for a temple of Æsculapius.

887.] ITHOME. A town of Phthiotis, built upon a steep, sacred to Jupiter, who, sording to some traditions, was therein nursed by a nymph, whose name was transferred it.

889.] PODALIRIUS. A son of Æsculapius and Epione; husband of Syrna, daughter Dumestus, king of Caria; and one of the pupils of the centaur Chiron. He was among a surgeons of the Grecian army, and went thither with thirty ships, attended by his other Machaon as leader, with him, of the Œchalian race.

889.] MACHAON. Also a celebrated surgeon, brother to Podalirius. He was one the Greeks shut up in the wooden horse (see Æn. ii. 343.), and is by some supposed have fallen by the hand of Eurypylus (see Eurypylus, Od. xi. 635.), the son of Teleus, the night that Troy was taken. Machaon is sometimes called ASCLEPIADES, from father Æsculspius.

890 .- Parent god.] Æsculapius.

The troops of Ormenium and Asterium. Ormenium was a village near Mount Pelion in the Pagassean bay. Asterium Asterium bends. was a town of Magnesia, not far from Mount Titanum.

893.] EURYPYLUS. A Greek chief, son of Evemon, who led the Ormenian and sterian troops to the war. In the division of the spoils of Troy, a casket fell to his are in which was a statue of Bacchus, formed, as was supposed, by Vulcan, and prented by Jupiter to Dardanus, the first king of the country. Eurypylus opened the sket, and, for his temerity, was afflicted with madness. During a lucid interval, he nat to consult the oracle of Apollo at Delphi, and was directed to continue his wanders, until he chanced to discover persons in the act of offering a barbarous sacrifice. trypylus returned to his vessel, and was wafted to the coast of Patræ. Upon his uding, he beheld a young man and woman about to be sacrificed on the altar of Diana iclaria: Eurypylus, mindful of the oracle, imagined that this was his destined abode, to inhabitants of Patræ, seeing the arrival of an unknown prince, bearing a casket, imadiately supposed that it contained some divinity. Under this persuasion, the two soceast victims were rescued from destruction, and Eurypylus was restored to the full seession of his reason. Virgil makes mention of this hero (Æn. ii. 159.)

894.] TITAN, or TITANUM. A mountain of Themaly near Pherm.

896.] HYPERIA. A fountain of Thessaly, placed by Strabo in the middle of the wn of Phere. There was a town named Hyperia in Thessaly.

896.] ARGISSA. A town on the river Peneus in Thessaly, afterwards called Ap

896.] POLYPOETES. Son of Pirithous and Hippodamia. His name is expression

the punishment inflicted by his father on the Centaurs, on the day of his birth. He distinguished himself in the war as leader of the Lapithæ, and of the troops of Arginus, Elson, &c.

- 897.] ELEON, or ELONE. A village of Thessaly, near Mount Olympus, afterwards called Limone.
- 898.] GYRTONE. A city of Perrhabia in Thessaly, at the foot of Olympus, on the river Peneus, founded by Gyrtonus, the brother or uncle of Ixion.
 - 898.] ORTHE. A town near Peneus and the vale of Tempe in Thessaly.
- 899.] OLEOSSON, or OLOOSSON (now Alessone). A town of Perrhabia, in Thessaly, near Mount Olympus.
- 901.] HIPPODAME, or HIPPODAMIA, was called also ATRACIS, DEIDAMIA, and ISCOMACHA. She was the daughter of Adrastus, king of Argos, and wife of Pirithers. (See Centaurs.)
- 902.—That day.] In this passage, Homer seems to allude to some other battle than that which was fought between the Centaurs and Lapithæ, at the nuptials of Hippodamia, as he states it to have taken place on the birth-day of Polypœtes.
- 902.—Petion's cloudy head.] Pelion, a mountain of Thessaly, extending through Magnesia, between the Pagassan and Thermaic gulphs. In fable, it is celebrated for the beauty of its plants, and for its pine trees, from which were formed the ship Argo and the spear of Achilles: it was the favourite baunt of the Centaurs; and was made to sustain Oasa, when the giants attempted to scale the heavens. Sepias, the most eastern point of Pelion, was the spot where many vessels of Xerxes' fleet were, in after ages, wrecked in a storm.
- 905.] LEONTEUS. Joint commander with Polypoetes of the Lapithe. He was see of Coronus, and grandson of Phoroneus, king of the Lapithæ. Coronus was one of the Argonauts.
- 906.] PERRHÆBIANS. The Perrhæbi and Ænianes were people of Pelasgic origin. In the time of the Trojan war, they were settled, conjointly, to the north of the river Peneus. When the Perrhæbi were expelled by the Lapithæ (see Lapithæ), some of them took refuge in the northern part of Thessaly, thence called Perrhæbia, on the banks of the river Titaresius. Others settled in the neighbourhood of Olympus, and afterwards migrated to the mountains Athamanus and Pindus. There remained few or no traces of the Ænians in the time of Strabo.
- 907.] CYPHUS. A town of the Perrhebians, in the north of Thessaly, near the river Titaresius. It was situated in the mountainous country towards Olympus.
- 907.] GUNEUS. Leader of the Perrhæbians and Ænians, not elsewhere meationed.
- 908.] ÆNIANS, or ÆNIANES. A people of Pelasgic origin: in the time of the Trojan war, they were incorporated with the Perrhæbi (see Perrhæbians, above); and in later times, they were settled in the neighbourhood of Mount Pindus.
- 909.] DODONA (by Hesiod called *Hellopia*). A town of Thesprotis, in Epirus; or, according to some, in Thessaly. It is not probable that there were two towns of this name, Thessaly and Epirus being indiscriminately used in the more ancient periods of Grecian history. Dodona was sacred to Jupiter, and celebrated for its oracle, forest, and fountain. Fable asserts that Dodona, remarkable for the height of its situation, was first built by Deucalion as a retreat from the universal deluge, in which the greatest part of Greece perished, and that he called it Dodona, either from a sca-nymph of that name, of from Dodon, the son, or Dodone, the daughter, of Jupiter and Europa; or from the river Dodon or Don; or from Dodonim, the son of Javan, who was captain of a colony seat to inhabit those parts of Epirus. Deucalion is said, at the same time, to have founded and consecrated a temple to Jupiter, thence called Dodonaus. This, though the first traple

is firece, does not appear, according to Herodotus, to have been of so great antiquity as the sencie. This author affirms that the oracles of Dodona in Grocce, and of Jupiter Asses in Libya, may be traced to the same Egyptian source, from which the fables and separatitions of Greece are, for the most part, derived, and justifies that opinion by the sports which he received from the priests of Jupiter at Thebes in Egypt, relative to the in of the oracles: viz. that the Phænicians had carried away two of the Theban plantess of the god, one of whom they sold into Libya, the other into Greece; that and of these had exected the first oracle in those nations, the one of Jupiter Ammon, the ses of Jupiter Dodonseus. This he conceives to be the foundation of the fiction deliwand to him by the priestesses of the temple, who declared, that two black doves or pigms, taking their flight from Thebes in Egypt, one of them came to Libya, where she anded that an oracle should be erected to Ammon; the other to Dodona, where she w upon an oak tree, and speaking with a human voice, ordered that there should be in that place an oracle of Jupiter. Eustathius supposes that these two fictions have arisen out of the circumstance of a word in the Molossian language bearing the double significatim of old seemen and dore. Others, upon the authority of Homer (II. xvi. 284-287.) and of Hesiand, ascribe the foundation of this oracle to the Pelasgians, the most ancient of the nations that inhabited Greece, whence Jupiter received the appellation of Pelas-The persons or priests that first delivered the oracles, were by some considered to be the Helli, or Selli (II. xvi. 288.); but it is also affirmed, that before the time of the Selli, the caremonies of the temple were performed by the seven daughters of Atlas, indistrininately called Atlantides, Pleiades, Columber, and Dodonides. There however repress to be no doubt, that in later years the oracles were proclaimed by three old The prophets of this temple were commonly called Tomuri, the prophetesses Tunner, from Tonsurus, a mountain in Thesprotia, at the foot of which stood the temple: was this word made use of, that it came at last to be a general name for my suphet. Near the temple there was a sacred grove, full of oaks or beeches, which the Dryndes, Fami and Satyri, were thought to inhabit, and to be frequently seen dancing under the trees. These caks or beeches were endued with a human voice and prophetical with; thus Argo, the skip of the Argonauts, being built with the trees of this wood, was had with the same power of speaking. The reason of which fiction, some think, was this: the prophets, when they gave answers, placed themselves in one of these trees, and the exacts was therefore thought to be uttered by the oak. Upon the fiction respecting the branen kettles of Dodona, some affirm, and others again deny, that they were used in dilivering cracies. It seems, however, that they were so artificially placed about the ha, that, by striking one of them, the sound was communicated to all the rest: but Asistete describes the matter thus: that there were two pillars, on one of which was placed a kettle, upon the other a boy holding in his hand a whip with lashes of brass, h being, by the violence of the wind, struck against the kettle, caused a continued About what time, or upon what account, this oracle came to cease, is uncertain; Its Stude effices that, in his time, the gods had nearly deserted that and most other In. The same author, in his description of Elis, makes mention of an oracle of m Jupiter, which was once famous, but did not continue long in repute; yet the is which it stood still preserved its ancient splendour, was adorned with magnifiintens, and enriched with presents from every part of Greece. Pindar also has taken ing an alter dedicated to Jupiter at Pisa, where answers were given by the posterity I Julia. Delena was involved in the destruction occasioned by the Etolian wars, B. C. A selfathe subsequent struggles of Perseus against Rome. The celebrated oak is id, by Series, to have been cut down by an Illyrian robber.

MAI TITARESIUS, or TITARESUS. A river of Thessaly, called also Eurotas;

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at Homer gives it the epithet of "pleasing," as he subsequently describes

EUS (now Salampria). A river of Thessaly, which runs through the vale of m Ossa and Olympus, into the Sinus Thermaicus, now the Gulf of Salonichi, hessaly was watered by a number of streams, of which the chief were, the nus, Onochonus, Enipeus, and Pamisus; all of them at length uniting in Peneus. This river constituted the northern boundary of Greece in the; the country beyond was inhabited by Thracians. It is on the banks of the poets describe the metamorphosis of Daphne into a laurel. (See

. The source of this river is assigned to various regions; but it is more ned to Arcadia, where it is said to have sprung from the lake Phenen, ionacris. It is, strictly speaking, a fountain, which flows from a rock, and which, in consequence of its waters sinking deep into the earth, and conties capable of causing death, the poets placed, as Pausanias imagines, rs of hell. Hesiod, in his personification of Styx, represents her as a female k, leaning against an urn, from which water flows in scanty and reluctant cribes her to be the daughter of Ocean, the wife of Pallas (son of Criw ne daughter of Ocean), and mother of Victory, Force (see Force), Honour, the constant attendants of Jupiter. An oath taken by Styx was considered sacred, that its violation, even by the gods, was treated with the utmost ere condemned by Jupiter to receive from the hands of Iris a cup of the of the fountain; they were banished from the banquets of heaven during e year, and were deprived of their divinity for nine. Mythologists account tious reverence in which the gods held the Styx, from the gratitude which ined towards Victory, who espoused the cause of the gods in their war nts. (See Jove, Titans, Typhon.) (For the appropriate solemnities which e Egyptians the symbol of Victory was the eagle, as being invariably sucattacks on other animals: that bird being likewise the chief ensign of the , the Greeks, after their submission to Rome, were accustomed to fatter fors by representing the goddess of victory borne by eagles. ces offered to this divinity were confined to the fruits of the earth.

Among her appellations are the following:-

18, Gr. without wings.

INA, Lat. heaven-born.

CEA, Gr. favouring each party; wavering.

HE, her name among the Egyptians.

er general name in Greece.

OTA, Lat. powerful to conquer.

- R.] This divinity of the Romans, also the offspring of Pallas and Styx, is genented on medals, as a man holding in his right hand either a pike or an olive-. in his left a cornucopia. The only entrance to the temple erected at nour was through that dedicated to Virtue; indicating that the practice of only road to honour; or rather (with reference to the meaning of the Latin and virtus), that glory can be attained only by courage. Pliny relates that . the ides of July, the knights marched in solemn procession from the Temple to the Capitol. It was usual for the priests to officiate at the alters of this beir heads uncovered.
- CE.] This divinity was the daughter of Pallas and Styx, the sister of Victory, parable companion of Jove. At Corinth a temple was erected to her conjointly is or Vengeance, the entrance of which, according to Pausanias, was strictly slence is depicted by the moderns as a woman armed with a cuirass, in the act a infant with a club.

OTHOUS. Leader of the Magnesians. He was son of Tenthredon.

IGNESIANS. The Magnetes are here represented as closing the cata-Thessalian troops. The silence of Homer relative to their towns, arises from dwelt in scattered habitations, and not in fixed cities. They are here described in the district of Mount Pelion and the Peneus, mingled with the Perrhebi spithse. The Magnetes (part of whom migrated into Asia) were dispersed rious parts of Thessaly; and afterwards gave the name of Magnesia to the rict of that country. This people was originally of Pelasgian origin; but, as are of ancient tribes, the Æolians were predominant over the Magnetes, they trace their origin and name from Magnes, the son of Æolys and Enaretta. lagnes their leader Prothous was descended. According to Mr. Bryant, places Arkite rites prevailed had the name of Magnesia. (See his Analysis, vol. v.

NTHREDON. The father of Prothous.

MPE. A valley between Ossa and Olympus, through which flows the river he poets use the word Tempé as a term for any agreeable rural spot, more or shady and watered vales. Ælian gives the following description of it:alar spot, commonly called the valley of Tempé, is about five miles in length, narrowest, scarcely an hundred paces in breadth; but is adorned by the hand ith every object that can gratify the senses or delight the fancy. The gentlysens intersects the middle of the plain. Its waters are increased by perennial m the green mountains, and thus rendered of sufficient depth for vessels of s burden. The rocks are everywhere planted with vines and olives, and the s river, and even the river itself, are overshadowed with lofty forest-trees, d those who sail upon it, from the sun's meridian ardour. The innument

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os and arbours esrelessly scattered over this delightful scene, and watered to f peculiar freshness and salubrity, invite the weary traveller to repose; we cal warbling of birds conspires with the fragrant odour of plants to sooth his o heighten the pleasure which the eye and fancy derive from viewing the coty of this enchanting landscape, from examining the happy intermixture of wood and water; and from contemplating the diversified beauty and leur of nature under her most blooming and beneficent aspects."

 Pheretian race.] i. e. belonging to Eumelus, who was the grandson of Pheres, Od. xi. 314.)

5.] PIERIA. A small tract of country in Thessaly. The Pierians, a p tian origin, dwelt in various parts of Thessaly; but, in ancient times, their m d abode was in the neighbourhood of Olympus.

 Him who bears.] Apollo.—This god, according to Virgil (Georgic ed the flocks of Admetus, not, as here, in Pieria, but on the banks of the Amper in Phthiotis.

2.] ARIME, or ARIMA. Mountains in Cilicia (according to some, in Lyd, according to others), under which Jupiter crushed the giant Typhous (s). Virgil (Æn. ix. 969.) places this giant under the island Inarime, or F Ischia), near Campania. Jupiter changed the inhabitants of this island in (See transformation of Cercopians into apes, Ovid's Met. b. xiv.)

3.] TYPHEUS. The poets use these names indiscriminately. The Gri 4.] TYPHON. Latins generally place the history of the monster a is one of the most obscure of mythological mysteries, among their own according to Herodotus, Diodorus, Plutarch, and the more ancient authorousidered to be of Egyptian origin, and the brother and persecutor of Osiris t. In support of this opinion, they refer the formidable description given of

ster assumed the form of a ram; Apollo, that of a crow; Bacchus, that of a goat; as, that of a cat; Juno, that of a cow; Venus, that of a fish; Mercury, that of a a, &c.

he river-horse was in Egypt the hieroglyphic of Typhon, who, in the mythology of country, is also called SMY, BEBON, and Alogos; the name Typhon implying up. The amulets (of Egyptian origin) worn round the necks of children and of the , and attached to the strings or fillets with which the Egyptians wrapped up their maies, were a sort of ticket, on which was engraved the letter T, and sometimes a ent, and were symbolical of Typhon chained up and disarmed; or, the removal of

56.] IRIS. A daughter, according to some, of Thaumas and Electra, one of the anides; or, according to others, she was the offspring of Themis. She was measured as gods, and the personal attendant of Juno, who, in reward of her services, rendered immortal. In the representations of the Queen of Heaven, Iris is often placed ind her, as ready to execute her commands; the peacock being assigned to Juno and of the dove (see Iona, in the names of Juno), from his exhibiting, in the full insion of his plumes, all the beautiful colours of the rainbow. To Iris was sometimes panel (Æn. iv. 995.) the task of cutting the hair of the dying.

he is represented as borne upon the rainbow, with wings displaying all its variegated beautiful colours, having occasionally a basket of fruits and leaves upon her head, and and in her hand, the latter indicating her office of messenger to the gods. Iris derived same of Thaumantla, daughter of wonder (applied to her by Ovid), either from her to Thammes, or from Thammes, or Thammes, a word signifying wonder; that of Clara, from the brightness of the bow; and as the messenger of the goddess Friga (the se, or Juno, of the Celts) she was called Gna.

roa (see Eros, under Cupid), whose symbol is a material bow, with the addition of a er and arrows, is supposed to have been originally the same with Iris; this opinion g confirmed by the application of the word eros to a particular kind of chaplet, line among the Greeks, which was composed of flowers of every colour.

Among the epithets applied by Homer to Iris, are :-

Various Iris, Il. ii. 956.

Various goddess of the rainbow, iii. 166.

Goddess of the painted bow, ib. 173.

Many-colour'd maid, ib. 183.

Winged Iris, v. 441.

Goddess of the showery bow, xv. 179.

Jove's messenger, xxiv. 207.

56.] POLITES. The son of Priam and Hecubs, whose form Iris assumed when sent love to urge Priam and the Trojan chiefs to prepare themselves for meeting the maching forces of the Greeks. Polites (see Priam) was killed by Neoptolemus, the of Achilles (Æn. ii. 725.)

\$1.] ÆSETES. The tomb of Æsetes, a Trojan, is mentioned incidentally as being spot whence Polites observed all that passed in the Grecian ships. Æsetes was leatly a Trojan of noble birth; some state that he was the father of Antenor and legon, and was descended from an older Ucalegon, who married Ilios, the daughter of medon. Strabo represents this tomb as being, in his time, about five stadia from leat Troy, on the road to Alexandria of Troas.

65 .- Phrygian king.] Priam.

84.] MYRINNE. The name of Myrinne is only mentioned with reference !

85.] BATEIA. Stomb being on "a rising mount is sight of Him."

1

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the daughter of Teucer, or Tros, and wife of Dardanus, king of Troy (see and she was called Myrinne by the "immortals," and "Bateia in the Myrinne is affirmed, by others, to have been the Amazon Myrina, who ton Asia, and probably penetrated into the Troas, Priam representing him3.) as having been engaged in conflict with them.

AS. A Trojan prince (see genealogy of Dardanus, II. xx. 255.), son of Venus, and second in rank to Hector in the command of the Trojan forces, events connected with the history of Æneas constitute the main subject of sketch of the Virgilian Æneas may, to our younger readers, be a brief e general plan and texture of the poem itself.

t when the Greeks, by the treachery of Sinon, had entered Troy, the shade pears to Æneas, and acquaints him with the calamity which had now untry; at the same time he consigns to his care the household gods of licts that, after a long voyage, he should found for them some happier and seat than that of Troy. Æneas, alarmed by the vision, rouses himself from finding the intelligence of Hector to be true, summons all his courage, and end his country with the most desperate valour. His efforts against supend adverse gods are unavailing: the unfortunate Priam falls beneath the d of Pyrrhus; and the sight of the monarch's death reminded Æneas that ather is now, during the absence of his son, exposed to a similar fate. At enus appears to her son Æneas, and, removing from his eyes the film of lays to him the forms of warring gods; and thus convincing him how futile is efforts to support the city, whose fall had been doomed by heaven, the repair to his own abode, collect his family, and seek some safe retreat. the mandate of his goddess-mother; but, upon reaching his home, he finds nises resolutely bent upon finishing his wretched old age beneath the roins

my passage, in which, during three days and three nights, he is a total is course, he lands at the Strophades, two islands in the Ionian sea. Here altar to Jove; and while banqueting in honour of that god, his viands are the filthy Harpies, who have here their abode (see Harpies). In vain the their swords against assailants whose feathers are invulnerable; they succeed iving away these unusual enemies; but Celseno, chief of their band, incensed m violence, predicts to them that, though destiny permits them to reach Italy, xeviously encounter such an extremity of famine as will compel them to z own plates. Eneas, having endeavoured to appease these enraged monses his voyage; he passes Zacynthus, Dulichium, Same, or Cephallenia, Neriand lands at Lencas, a town of Acarnania. In the adjacent town of Actium brates " the Actian games;" a circumstance which Virgil introduces in comis patron Augustus, who, in order to commemorate his victory over Antony at d there established games to be observed every fifth year. Upon leaving passes Coreyra, and, coasting along Epirus, lands at the town of Buthrotus. ming on this coast he is informed that the Trojan Helenus has succeeded the government of that part of Epirus (which he termed Chaonia), and widow Andromache, whom Pyrrhus had taken into Greece after the capture Encas visits his Trojan friends, and an affecting interview takes place between sas, having received many directions relative to the course of his voyage, rotas, and, coasting along, he passes the night on shore, near the Ceraunian On the following day, he crosses over to Italy, at Castrum-Minervæ, near , and anchors in the "port of Venus." Hastening to quit a region which 1 by a Grecian colony, he pursues his voyage; and, crossing the Tarentine t passes the promontory Lacinium, and the town of Caulon (or Caulonia). crossing the Scylacean bay, Ætna first comes in sight; at the same time the la and Charybdis is heard; but the Trojan prince arrives in safety at the e Cyclope," or the "port of Ulysses." The stay of Æneas on this coast izzil the opportunity of introducing the episode of Achæmenides, a companion he had been left in the island by his chief, in the hurry of escaping from the Francisches the Creek on heard . and seesting sound Civile he

prince; but, by the command of Jupiter, he is enjoined to hesten his depunture, a pursue his course to the fated shores of Italy. In his passage to that country the w are unfavourable, and he is again compelled to land in Sicily. He avails himself of the opportunity to celebrate funeral games in honour of his sire Anchises. The malignity Juno still pursues him; and at her instigation, the Trojan women, weary of protra voyages, set fire to the fleet. In this distress the shade of Anchises appears to him, advises him to leave the women and infirm in Sicily, and to repair to Italy with the m adventurous of his companions. On arriving at the town of Cumm, he commits oracle of Apollo, and is directed by the sibyl to visit his father Anchises in the si below. In this part of the poem Virgil has exerted all his poetical powers. And causes to appear before Æneas the Alban and Roman kings, who were to descend for him; and, among the exploits which were to be achieved by his posterity, parties enumerates the victories and power of Augustus Cæsar. Æneas returns to the u regions, and joins his companions at Cumm. While he is proceeding along the coast his nurse Caieta dies, who gives her name to the place of her burial. He next par Æma, the island of Circe, and sailing up the Tiber, lands in the district of Latinum.

The arrival of the Trojans had been intimated by various prodigies, which had e the attention of Latinus, king of the country. A swarm of bees, coming from the country. quarter of the heavens, had settled upon a laurel, which was held in great venes the soothsayers interpreted this circumstance as signifying the arrival of some chief from the East, who should fix his empire in the same spot. While Lavinia, daughter of Is nus, was standing near an altar, during a sacrifice, her bair was suddenly enveloped in a lambent flame; an event which was supposed to portend war to her country, but play to herself. Latinus, alarmed by these prodigies, consults the oracle of Faunus his full who directs him to marry his daughter to an illustrious foreigner, who would soon as on the Italian coast. This direction was very unwelcome to Amata (wife of Letines), who had betrothed her daughter to Turnus, king of the Rutuli. In this respect, so critics have thought that Virgil has not evinced his usual judgment, in represe Turnus and Lavinia as mutually attached; and that the interest of the reader would be been more powerfully excited if Turnus had been described as some proud and inst chieftain, who was insisting on a marriage with Lavinia in opposition to her en inclinations.

Æneas, upon his landing, is soon assured that he has reached the spot destined for his future empire. The Trojans, having exhausted their provisions, are compelled * devour the hard crusts which they used as trenchers; a circumstance which fulfilled what had been considered as some dreadful imprecation, uttered by Celæno (see Æn. iii. 385.) An embassy is despatched to Latinus, who promises his daughter to Æness. In the mean time Juno, chagrined at the success of the Trojans, calls up Alecto from Tartest, in order to break the newly-formed league. The Fury breathes her madness into Amer. the wife of Latinus, and into Turnus himself; she then betakes herself to the Trojuis, and causes a tame stag (the favourite of Silvia, daughter of Tyrrheus, the herdeness \$\pi\$ Latinus) to cross the path of Ascanius, who was then employed in hunting. The years prince discharges his arrow at the animal, which, wounded, hastens to its home, expires at the feet of its mistress. The rustics attack the Trojans; Alecto, by the of her trumpet, inflames their mutual fury; and in the ensuing conflict Almon, and Tyrrheus, and Galesus, a wealthy Tuscan, are slain. Turnus and Amata urge Latines * resent these apparent outrages, by declaring instant war against the Trojans; and what the aged king is unwilling to open the gates of Mars, in signal of declared warfare, Just herself performs that office. Turnus, not content with the many Italian states which led espoused his cause, sends ambassadors to Diomed, who had settled at Argyripa. alarmed by these preparations, leaves his camp, and sailing, by the direction of the

ws, up the Tiber, lands at the spot where Rome was afterwards built. His his voyage was to implore the aid of Evander, who, exiled from Arcadia, had wn of Pallanteum on the Palatine hill. Evander aids Æness with 400 horse-the command of his son Pallas. The Trojan prince sends part of these e aid of his army; and with the rest he proceeds to Agylla, a Tuscan town; ants of which, incensed by the cruelties of Mezentius, had expelled him from and were now in arms against him, but were restrained from marching by the an oracle, which had enjoined them to wait for some foreign leader. They he command of Æneas; who is further encouraged to the war by his mother brings to him a suit of Vulcanian armour.

san time, while Æneas was thus occupied in Tuscany, Turnus had attacked He endeavours to set fire to the Trojan ships, which, by a strange miracle, rted into sea-nymphs. (See Æn. ix. and Ovid's Met. b. xiv.) Night ensues, jams are blockaded in their camp. Nisus and Euryalus, two Trojans, underlore a road through the Rutulian camp, that they may inform Æneas by what angers his followers are now threatened. The attempt is unsuccessful, and f the two adventurers forms an episode, narrated with much poetical beauty. the morning, renews his attack upon the Trojan camp, and forces his ways gates; but is ultimately driven out by the united valour of his enemies. length returns to the assistance of his besieged followers: various combats in Virgil endeavours to diversify by describing the heroes who fall on either the Trojan is ultimately victorious: Latinus, seeing the ill success of his its the infraction of treaties: Turnus offers to decide the question by the ple combat, and falling by the sword of Æneas, leaves him in possession of he poem ends with the death of Turnus.

represented upon a medal of the times of Julius Cæsar with a palladium in and, and his father carrying the Penates in his left. On one of the reign of the ugustus, he is carrying his father and a chest, in which are supposed to be consacred vases, while with the right hand he holds Ascanius, and by the left or Mercury, Creusa following.

Æneas was called :-

ADES, from his father Anchises.

EXUS HERO, as the son of the goddess of Cythera.

ER, from his having conveyed the Penates from Troy to Italy,

'oyage of Æneas, Ovid's Met. b. xiii and. xiv.)

widen race.] The inhabitants of Dardania, a town near Mount Ida, not far s, under the dominion of Æneas. Dardania is often applied also to the city m its founder Dardanus.

ENUS. There are few characters in fabled story to which the attention of has been more directed, or in the contemplation and representation of which sore indulged their imagination, than that of Venus, the goddess of love, of f beauty. Cicero enumerates four of this name: the first, the daughter of light; the second, the Venus acknowledged by Hesiod, who sprang from the sea, and was mother of Cupid; the third, the daughter of Jupiter and Dione, wife of Vulcan, and the mistress of the god Mars; and the fourth, the Astarte micians, who was the wife of Adonis. Homer has adopted the Venus tha I Jupiter and Dione. Plato admits but of two: the one the daughter of the other of Jupiter. Pausanias distinguishes three, as illustrative of the marker of the passion over which she presided. Sir Isaac Newton, sing

It is, however, a received opinion among mythologists, that the origin of



the worship of Venus is to be found among the Phoenicians, who adored her as the tial Venus, or the planet which bears that name; and that the worship of Astarte, wife of Adonis (see Cinyras, Il. xi. 26.), was blended with that of the planet; that Phoenicians introduced her worship in conducting their colonies through the islands of Mediterranean into Greece, landing first in Cyprus and then in Cythera; and that fertile imaginations of the Greeks thence charged their Venus with all the properties actions ascribed to the many goddesses of that name. In their description of her state, that, seated on a shell, she emerged from the sea, near the town of Palmpaph the island of Cyprus, where flowers sprang up under her feet; that the Hours entrusted with the care of her education, and conducted her to heaven, where, he attracted the admiration and received the devotion of all the gods, she selected as I husband Vulcan, the most deformed of their number; that she and Mars were the pa of Cupid; that she was attended by Bacchus; that she presided over love; and that wore a mysterious girdle, by which she was enabled to transfer to her votaries the d of influence which they required to command the affections of the object beloved. (Imp Il. xiv. 245-256.)

The worship of Venus was universal; and, among her various representations, the file lowing are the most known: as accompanied by two cupids, holding a thyrsus covered with vine leaves and bunches of grapes, and surmounted with cars of corn, and dank arrows, to indicate that her wounds were more effectual when inflicted with the mid of Bacchus and Ceres: drawn in a car by doves, swans, or sparrows, with some of the fact upon her hand: armed (as at Sparta) like Minerva: decorated with a garland of item, and holding a mirror and a dart, in her character of goddess of beauty: seated on a god, with one foot resting on a tortoise: leaning against a pillar, with a globe at her feet: holding a mirror in one hand and an apple or a poppy in the other: as Venus Caleria (see her names), with a sceptre in one hand, an apple in the other, and a star or omical crown on her head: as Venus Morpho (see her names), veiled, and with chains on her feet: as Venus Genetrix (see her names), with an apple in one hand and an infant in swaddling clothes in the other: as Venus Victrix (see her names), holding a victory. a shield: endeavouring, by her caresses, to detain Mars; or, standing before the god (who is seated, leaning on a stick), placing her right hand on her mouth, and holding a horse by the bridle with her left: or, as in more modern representations, she is seen carried through the air in a car by doves or swans, decorated with a crown of myrtle and ress, and surrounded by little cupids. The two celebrated statues of the goddess, by Praxiteles, were at Cos and at Cnidus. At Cyprus she was exhibited under the name of Aphreditus, with a beard; and by Phidias she was represented rising out of the sea, received by Love, and crowned by Persuasion. (See Graces.)

Among flowers the rose and the myrtle were sacred to her; among fruits, the apple; among birds, the swan, the dove, and the sparrow; and among fishes, the aphya and the lycostomus. The month of April was also sacred to her. For the part which Venus took in the contest for the golden apple, see Juno.

Of her various appellations the following are the most known:-

ACIDALIA, from a fountain in Bœotia.

ACREA, from being worshipped at Acra, a town of Cyprus.

ALIGENA, Gr. sea-born.

ALITTA, the Venus Urania of the Arabians.

AMATHONTIA, AMATHUSA, from Amathus (now Limisso), a town of Cyprus.

AMICA, one of her epithets among the Athenians.

Anadyomene, Gr. emerging from the sea, in allusion to her birth on the shores of the

bland of Cyprus. Her most celebrated statue, that by Apelles, represents her as issuing from the sea, seated on a shell supported by two Tritons, and wringing her tresses on her shoulder.

ANAITIS, her name among the Persians and Cappadocians.

Androphonos, Gr. homicide. This name was assigned to her in consequence of her laving afflicted the Thesselians with a plague, as a punishment for the murder of Laïs, who, from the general celebrity of her beauty, had so excited the jealousy of the women of the country, that they pierced her to death with needles in one of the Thesselian temples of the goddess.

Anosia, Gr. impious; cruel. (See Androphonos.)

· APATURIA, Gr. skilled in the arts of deception. (See Apaturia, under Minerva.)

APHACITE, her name at Aphaca, a town of Phomicia, between Byblus and Heliopolis, in which she had a temple and an oracle.

APHRODITA, Gr. born from the foam of the sea. The city in which she was particularly worshipped in the Thebaid was Aphroditopolis.

APOSTROPHIA, Gr. the preserver. Cadmus assigned this name to her as the preserver of lovers.

APPIAS, from a temple erected to her, in common with four other divinities, near the Appian road at Rome.

ARCHITIS, her name among the Assyrians.

AREA, Gr. from her being sometimes represented armed like Mars; especially at Sparta.

ARGYNNIS, from Argynnus, a favourite of Agamemnon, who was drowned in the Cephissus, that river being sacred to the Graces; or from a temple which Agamemnon dedicated to Venus, under the name of Venus Argynnis.

ARMATA, Lat. armed. (See Area, above.)

ARTIMPASA, the Venus Urania of the Scythians.

ASTARTE, her name among the Syrians.

Aurea, Lat. golden; in reference to her beauty: a name also of the goddess Fortune.

BARRATA, Lat. bearded; hairy. This name was derived from her having restored to the women of Rome the hair of which they had, during a direful malady, been deprived.

BABILBA, Gr. queen.

Basilissa, her name among the Tarentines.

Byblia, from Bublus, a town of Syria.

Calva, Lat. beld; a name under which she was worshipped at Rome in consequence of the women having cut off their hair to make bowstrings for their husbands.

CANDARENA, from Candara, a cown of Paphlagonia.

CLUACINA, Gr. listening; hearing petitions. The name under which a statue was raised to her in the spot where peace was concluded between the Romans and Sabines.

CRIDIA, from Cuidus, a town of Caria, in which was one of her celebrated statues by Presideles.

Colera, from her temple at Cole, a town near Sardis.

COLIADE OF COLIAS, from Colias (now Agio Nicolo), a promontory of that name on the coast of Attica.

CYPRIA, from the island Cyprus, which was particularly sacred to her.

CYTHEREA, from Cythera, an island on the coast of Laconia, in which the worship of Venus is supposed to have been more ancient than in any other part of Europe.

DERCETO, the Venus of the Phanicians.

DESPOINA, Gr. queen. (See Despoina, un let Ceres and Proserpine.)

DEXICREDITIC, from a merchant of the name of Dexicreontus, who, in gratitude for Cl. Man.

the advice which he received from Venus in Cyprus, with respect to the expediency of supplying his vessel with water, erected a statue to her.

DIONEA, from her mother Dione. Venus Dionea is supposed to be the same with Diana Artemis.

DORITIDE, Gr. propitiated by gifts; one of her names at Cnidus, a town of Deris, in

ELEPHANTINE, her name at Elephantis, a town in Upper Egypt.

ELICOPIS, Gr. having black or beautiful eyes.

EPIPONTIA, Gr. born from the sea.

EPITRAGIA, Gr. seated on a goat. Theseus being desired by the oracle to take Verss as his guide in his voyage to Colchis, suddenly perceived a female transformed into a goat, and as immediately sacrificed it to the goddess. Venus, under this epithet, is represented sitting upon a sea-goat.

ERYCINA, from her temple on Mount Eryx, in Sicily.

ETAIRA, Gr. mistress.

EUPLEA, one of her names at Cnidus. (See Cnidia, above.)

Exopolis, Gr. her name at Athens, from her statue being without the walls of the city.

FRIGA, her name among the Saxons.

FRUGI, } Lat. honest, or frugal.

FRUTA.

FRUTIS; this is supposed to be a corruption of the term Aphrodita. (See Aphrodita, above.)

GENETRIX, Lat. mother: under this name Julius Casar built a temple to her at Roma. GOLGIA, from Golgos, a small town of Cyprus.

HIPPOLYTEIA; a temple was consecrated to her under this name by Phædra, when suamoured of Hippolytus.

HORTENSIS, Lat. worshipped in (horti) gardens.

HOSPITA, a name under which a temple was built to her honour at Memphis.

IDALIA, from Idalium, a town of Cyprus.

IONA, or DOVE: under this name she had joint rites with Jupiter at Dodona.

JUNONIA: there was a very ancient statue called Venus Junonia in Laconia.

Lat.: some suppose that to this goddess girls, being arrived at years of LIBENTINA, S discretion, consecrated the toys of their childhood.

LIBITINA, Lat. from her presiding over sepulchres.

LIMNESIA, Gr. expressive of her being born from the sea.

LUBENTINA. (See Libentina, above.)

MAGADA, a name under which she had a celebrated temple in Lower Saxony, which was held in particular veneration by the Huns and Vandals.

MARINA, Lat. as born from (mare) the sea.

MARZANA, her name among the Sarmatians.

MASCULA, Lat. bold; masculine: a name also of the goddess Fortune.

MECHANITES, Gr. contriver.

MELISSA, her name among the people of the East.

MITHRAS; this was supposed by Herodotus to be the Venus Urania of the Persistence (See Mithras, under the names of Apollo.)

Morreo, a name under which she was represented at Sparta, veiled, and with chains on ber feet.

MYLITTA. (Sec Melissa, above.)

MYRTEA, Gr. the myrtle being sacred to her.

NANHA, a goddess worshipped at Elymais, in Persia, supposed to be the same as the vmean Venus. She is also confounded with Cybele and Diana Anaitis.

NEPHTHE, an Egyptian name.

NICOPHORE, Gr. bringing victory; a military appellation. (See Armata, Area, above, d Victrix, below.)

ONUAVA, the Venus Urania of the Gauls, and of the Phoenicians.

PANDEMIA, Gr. expressive of her great power over the affections of all people; or, in stradistinction to the heavenly Venus.

PAPHIA, from Paphos, in Cyprus: this town derived its name from Paphus, the son of genalion and of a woman who is described as having been originally an ivory statue. so story of Pygmalion, Ovid's Met. b. x.)

PELAGIA, Gr. sea-born.

PERIBASIA, Gr. walking about.

PRILA, Gr. amiable.

PHILOMMEIDES, Gr. laughter-loving.

PONTOGENIA, Gr. sea-born.

PRANIS, ber name at Megara.

PSITHYROS: also a name of Cupid.

Pyrenea, the name under which she was worshipped in Gallia Narbonensis.

PYTHIONICE.

LALEGENIA, Gr. sec-born.

provide Taix. Lat. the specialress; her name in a temple erected to her by Phiedra. mee the queen beheld Hippolytus performing his martial exercises.

TRIPPASA, her name in Scythia.

YMMACHIA, Gr. the auxiliary; one of her warlike appellations.

'ALENTE, the Greek term for the Egyptian Nephthe.

[AMAIS, a name under which she was worshipped by the Armenians and Persians in the trict Tanaitis, near the river Cyrus in Persia.

'ELESSICAMA, Gr. presiding over marriages.

'MALASSIA, Gr. sea-born; the name at Corinth of the divinity Thalassia (the sea), as ther of Venus.

TRITONIA, a name under which the Tritons worshipped her.

JRANIA, Gr. celestial or heavenly. The Paphians fable that, at one of her feasts, she from heaven in the form of a star.

VERTICORDIA, Lat. turning hearts; one of her epithets among the Romans.

VICTRIX, Lat. the victorious; the Nicophore and Symmachia of the Greeks.

VITRIX, Lat. as forming unions.

ISPETRIA, from Zephyrum, a promontory of Cyprus.

LERYNTHIA, from Zerynthus, a town of Samothracia.

Among the epithets applied by Homer and Virgil to Venus are :-

Queen of love, Il. ii. 995.

Golden Venus, iii. 94.

Laughter-loving dame, ib. 476.

Paphian queen, ib. 513.

Goddess of the smiles and loves, ib. 524.

Queen of pleasures, iv. 14.

Heavenly Venus, v. 385.

Tender dame, ib. 413.

Jove's daughter, ib. 433.

Love's bright queen, ib. 461.

Cyprian queen, II. v. 510.

Boys Venus, ib. 557.

Mother of the smiles and loves, xiv. 218.

Cyprian goddess, ib. 258.

Jove's Cyprian daughter, xxi. 486.

Fair-hair'd queen of love, Od. viii. 329.

Dionean, Æn. iii. 29.

Love's fair goddess, viii. 486.

[See article Ægypt for further remarks on this goddess.]

994.] IDA. A mountain of Mysia (so called from Ida, a Cretan nymph), in Asis Minor, or rather a chain of mountains, extending from Zeleia, on the south of the terriary of Cyzicus, to Lectum, the utmost promontory of Troas. It was the source of many riven, as the Simois, Scamander, Æsopus, Granicus, &c. and was so remarkable for its fertility, for a cave of singular beauty, and for the extensive view which it commanded, that it was, according to Homer, the favourite resort of the gods. Its top was called Gararus, & Gargara, and was celebrated by the poets for the judgment of Paris (see Juno). The Idam dattyli here also exercised their skill in working in iron; an art in which they had been instructed by Cybele, the guardian goddess of the mountain.

"The description given by Homer of Mount Ida corresponds with its present state; for its many summits are still covered with pine trees, and it abounds with fomtains. In a journey which we made over part of it by night, the constant howling of jackals, and frequent brushing of wild beasts through the thickets, with the perpetual murmuring of rills, supplied by a constant succession of springs, gave us a very lively idea of the rites of Cybele; for her celebrities used to be carried on at the same late season in these high woods, amid the noises and wild scenery above-mentioned." (Wood's Description of the Troad.)

996.] ARCHILOCHUS. Sons of Antenor; the constant attendants of Æneas. Archi996.] ACAMAS. lochus was killed by Ajax (Il. xiv. 542.) In reference to
Acamas. (See Neamas, Il. xvi. 410.)

998.] ZELEIA. A town of Troas, at the foot of Mount Ida, on the banks of the Æsepus, sacred to Apollo. (See II. iv. 134.)

1000.] ÆSEPUS. A river of Mysia, falling into the Propontis (sea of Marasora), which constitutes the boundary of Troas and Mysia.

1001.] PANDARUS. A son of Lycaon (see Lycaon, II. v. 245.) He was one of the most celebrated of the chiefs that fought on the side of the Trojans, and led the allies of Zeleia from the banks of the river Æsepus to the war. He is described (II. v. 244, &c.) as having left his horses and chariot in Lycia, and repaired to Troy on foot. He was so dexterous in the use of the bow, that Homer supposes he received his bow and arrows from Apollo. He was killed by Diomed (II. v. 360.) It may be asked why Pandarus is said to have led the Trojans, when, in II. v. 126, he is called "the leader of the Lycian band." This difficulty Eustathius attempts to remove, by supposing that the district of Zeleia was termed "Lycia," and had been colonised by Lycians. Both Lycians and Trojans are said to have been of Cretan origin; and it is not improbable that some portion of the former may have settled with the Cretans under Teucer, in the Troas.

1004.] APESUS, or PESUS. A town between Lampsacus and Parium, on the Prepontis.

1004.] ADRESTIA, or ADRASTIA. A town on the Proportis, founded by Adrastus, son of Merops, who therein erected a temple to the goddess Fortune. It also became celebrated for an oracle of Apollo. Homer seems to consider this city the same with the celebrated Mysian town Parium, which derived its name from Parus, the son of Jason.

FORTUNE.] A divinity who was believed to preside over events, and to distribute

svil to mankind according to her capricious will. As she is not enumerated divinities of Hesiod, it is probable that her worship was not established in his sdar is the earliest writer by whom it is mentioned; and he classes her with the he was considered originally the same as Destiny, but was afterwards very adored throughout Greece, where, as also at Rome, numerous altars and statues cated to her honour. Her most magnificent temples in Rome (whither her as brought from Antium by Tullus Hostilius) were those of Equestrian Formtuna Virilis (see Virilis, below), of Fortuna Muliebris (see Muliebris, below), Bona and Mala (see Bona and Mala, but particularly see and Antium. The inhabitants of the principal cities of Italy, but particularly and Antium. The inhabitants of the latter place adored two Fortunes (Forism), said to have been two sisters, who anciently delivered oracles by the sea-who from their having been usually consulted by lot, acquired likewise the sea-bases of Antium.

is described by the poets as blind (see Croca, below), and with wings on her of which is placed upon a wheel, and the other suspended in the air. The most tue of this goddess was that erected by Bupalus at Smyrna, where she appears colar star on her head: sometimes instead of the star, she has a sun and a cresholds in her hand a helm, to signify that chance governs all things. Sometimes, sets one foot on the prow of a vessel, as equally powerful by sea and land. On s of the Roman emperors she appears with a variety of attributes; on a coin of of Adrian, as Fortuna Aurea (see Aurea, below), she is represented as a beautiful clining on a couch, with a rudder at her feet; on one of Antoninus Pius, as Forquens (see Obsequens, below), she is standing, resting her right hand on a rudsaring in her left a cornucopia; on a medal of Commodus, as Fortuna Manens as, below), she is characterised as a Roman matron, seated, having a cornuser left hand, and with her right holding a horse by the bridle; on the reverse Geta, with the inscription Mitylene, she is represented holding in her right udder of a ship, and in her left a cornucopia with a bunch of grapes; as Victoane, she leans on a rudder, and bears a laurel branch; as Fortuna Bona, she is sting her right arm on a wheel, or a celestial globe (its perpetual motion being l of her inconstancy), and having in her left hand a cornucopia. Pausanias a statue of this goddess at Ægina as holding a cornucopia, and as having near it Cupid, indicating that, in love, good fortune is superior to all other advantages. lala appears as a woman exposed in a shattered vessel to the fury of the winds . The modern representations of Fortune are various; sometimes she is placed filled with air, riding on an ostrich, or seated on a throne, borne along by the h a magic wand in her hand, preceded by Necessity and Security, and followed , Poverty, Slavery, Despotism, &c.

, Poverty, Slavery, Despotism, &c.

Among the appellations of Fortune are the following:—
or Antias, her name at Antium, a town of the Volsci. (See Hor. Ode i. 35.)
Lat. good; her name in the capital.
, or Parva, Lat. of short duration.
Lat. the blind goddess.
na, Lat. one of her statues at Rome.
Lat. one of her names at Rome.
Lat. evil; one of her names at Rome.
Na, Lat. one of her names at Rome.
s, Lat. one of her names at Rome.

MASCULA, Lat. bold; masculine.

MULIEBRIS, Lat.; she was worshipped under this name at Rome by matrons only. No person who had not been once married was allowed to approach the statue of Fortuna Muliebris in the Via Latina.

OBSEQUENS, Lat. propitious.

PHAROPOLIS, Gr. guardian of cities.

PRENESTINA DEA, Lat. goddess of Praneste.

PRIMIGENIA, Lat. as adhering to man from his birth.

REDUX, Lat. her name when invoked for safe return home.

RESPICIENS, Lat. favourable.

TYCHE, her general name in Greece.

VERTENS, Lat. turning.

VIRILIS, Lat. manly: under this name she was worshipped at Rome, with peculiar rites, by women, on the first of April.

VISCATA, Lat. slippery as (viscus) birdlime.

Volucris, Lat. swift; flying.

1005.] TEREÆ. A mountain and country in the district of Cyzicum.

1005.] PITYEA. A town of Asia Minor, between Parium and Priapus.

1007.] AMPHIUS. Sons of the soothsayer Merops, a native of Percote (see 1007.] ADRASTUS. Percote): they were powerful allies of Troy, and were leaden of the troops of Apesus, Adrastia, Terew, and Pityea: the certainty of their death in the war was foreknown to Merops; but they were not to be deterred from joining the condict, and were killed by Diomed (Il. xi. 430.) Clite, the daughter of Merops, was married to Cyzicus, king of the island of Cyzicum. (See Argo.)

1012.—Practius' stream.] A river of Asia Minor, discharging itself into the Hellespont: on its banks was the town Practium.

1012.] PERCOTE, or PERCOPE. A town on the Hellespont, between Abydos and Lampsacus, which afforded assistance to Priam during the Trojan war. Lampsacus (now Lamsaki) was sacred to the god Priapus.

1013.] SESTOS. A town of Thrace (now Zeminio), on the European shore of the Hellespont, immediately opposite to Abydos on that of Asia. It is celebrated, in fable, as having been the birth-place of Hero, the mistress of Leander (thence called Sestias); and, in history, for the bridge of boats, by which Xerxes united the two towns.

Hero and Leander.] Hero was a priestess of Venus, of whom Leander, a native of Abydos, became so enamoured during her officiation at one of the feasts of the goddess, that, to enjoy the happiness of seeing her, he swam nightly across the Hellespont, while she directed his course by a burning torch, which she held on the top of a high tower. This succeeded for some time; but the visits of Leander having been interrupted for seven days by the agitated state of the sea, he became so impatient, that he committed himself to the waves, and was drowned. Hero, on this catastrophe, threw herself from her tower into the sea. In some of the medals of the reigns of Caracalla, and Alexander Severs, Leander is seen, preceded by a flying cupid with a torch in his hand. (See Georgic iii. 403—414, and Fawkes' translation of the poem of Musaus.)

1013.] ABYDOS (now Nagara). A town of Asia Minor, opposite Sestos in Europe. (See Sestos.)

1014.] ARISBA. A town of Asia Minor, near Abydos and Lampsacus, in Tross. It was originally a colony of Mitylenians; was the seat of the kingdom of Asius Hyrtacides; and was destroyed by the Trojans before the arrival of the Greeks. (See . En. ix. 350.)

1015.] ASIUS HYRTACIDES. A Trojan, son of Hyrtacus, to whom, after death, the Trojans paid divine honours. He was the leader of the Trojan allies from Sestos and

ad from the neighbouring towns, and had several small chapels in the plain, y the river Cayster. He derived the appellation of HYBTACIDES from his tacus, and was killed by Idomeneus (Il. xiii. 500.)

PELASGI. The Pelasgi were the most powerful of the various hordes, who, es, overran Greece. The princes derived from this origin occupied not only in parts of Greece, together with Macedonia and Epirus; but, at a future loponnesus was termed Apia from Apis, a Pelasgian chief, who crossed the gulf from Ætoliå. Hence Pelasgia was once a general name of Greece. (See . H. c. i. § 2.) The Pelasgian name, from the extensive and wide migration agi, may be traced in Asia, in the islands, and even in Italy.

lasgians mentioned in this line are the inhabitants of Larissa, a town of Thrace, ch of the Pelasgi as were driven from Thessaly. Homer enumerates them ether Thracian allies of Priam; viz. the Cicones, Pæones, &c.

LARISSA. A city of Thrace, the seat of the kingdom of Lethus. (See the paragraph.)

HIPPOTHOUS. The son of Lethus. He was brother of Pyleus, and leader, of the Pelasgic Trojan allies. He was killed by Ajax (Il. xvii. 335.)

PYLEUS. Leader with Hippothous of the Pelasgic Trojan allies. He was Achilles.

ACAMAS. A Thrucian, son of Eussorus, one of the leaders, with Pyrous, of ian auxiliaries of Priam, whose form was assumed by Mars. (Il. v. 563.) Ænete was the mother of Cyzicus. (See Cyzicus.) He was killed by Ajax

PYROUS, or PIRUS. A son of Imbrasus, one of the Thracian auxiliaries of le dwelt at Enos, a city of Thrace, at the mouth of the Hebrus. In Il. iv. 597. icres, and himself falls by the hand of Thoas (Il. iv. 613.)

THRACIA. Thrace (so called, either from Thrax, the son of its tutelar deity, Nerea, or from Thracia, the daughter of the same god) was situated east of a; and though a barbarous country in the interior, had many Greek colonies on It was separated from Macedonia, on the west, by the Strymon, and the ridge Pangeus and Rhodope; from Mœsia, on the north, by Mount Hæmua; and on md south were the Euxine and Ægean seas. Upon the early inhabitants of itford, in his History of Greece, chap. i. sect. 4. observes: " It appears, from a currence of circumstances recorded by ancient writers, that the early inhabitants inor, Thrace, and Greece, were the same people. The Leleges, Caucones, and L enumerated by Homer among the Asiatic nations, are mentioned by Strabo as al names among those, whom at the same time he calls barbarians, who in earliest apied Greece. Homer speaks of the Thracian Thamyris contending in song fuses in Peloponnesus. But the Muses themselves, according to Hesiod, were which, till it became incorporated with the Macedonian kingdom, was esteemed a province; and the whole Thracian people were, by some ancient writers, rithin the Ionian name; the general name, with all the orientals, for the Greek Ierodotus asserts that the ancient hymns sung at the festival of Apollo at Delos, sosed by Olen, a Lycian; and Pausanias says, that the hymns of Olen, the ere the oldest known to the Greeks; and that Olen, the Hyperborean, who save been the same person, was the inventor of the Grecian hexameter verse. necessary inference that the language both of Thrace and of Lycia was Greek. s of Thamyris and Orpheus were admired for singular sweetness even in Plato's i the Thracian Thamyris, or Thamyras, Orpheus, Musæus, and Eumolpus, with a Olen, were the acknowledged fathers of Grecian poetry, and reformers of

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nners; those who, according to Grecian accounts, began that polish in moral d language, which in after ages characterised the Greek, and distinguishe ne barbarian. Olympus, the father of Grecian music, whose composition o calls divine, retained the highest reputation even in Plutarch's time rian. In the Grecian mythology we find continual references to Asiatic an ries; and even in the heroic ages, which followed the mystic, the Greek appear to have communicated as kindred people. Pelops, a fugitive Asiati ired a kingdom by marriage in Peloponnesus, and Bellerophon, a prince of he same manner acquired the kingdom of Lycia in Asia. Herodotus remark ian laws and manners, even in his time, very nearly resembled the Grecian cians and Pamphylians were so evidently of the same race with the Greek osed them descendants of emigrants from Crete, from Athens, and other part The inhabitants of Thrace are not distinguished by Homer for that peculia hich afterwards characterised them; apparently, they were upon a leve ilisation with the other people around the Ægean. But while Greece, prorrier mountains, and almost surrounding seas, had neither disturbance no m the petty contentions of its own people, Thrace, bordering on a vast exten , the prolific nourisher of the fiercest savages known in history, bad other combat. Probably among those general movements of nations, those many nd expulsions which, according to Strabo, followed the Trojan times, the horder rn wilds, pouring down in irresistible numbers from the snowy heights of pdope, overwhelmed the civilised people of the coast, destroying many, to seek securer settlements elsewhere, and reducing the rest by degrees to rbarism." The Thracians under Acamas and Pyrous are probably European, Thracians, as they are mentioned in the same passage with Ciconians and ho were European nations. The influence, or rather dominion which Priam eide of the Hallsepont (eee Il

reductus mentions the descendants of the Cicones as settled between the Hebrus and the

1627.- Trezenian Ceus. | Ceus was father of Trozen, a king of Argolis.

1028.] PYRÆCHMES. King of Pæonia, leader of the Pæonian auxiliaries of Priam. was killed by Patroclus (Il. xvi. 344.)

1628.—Paonian troops.] The Paonians (so called from Paon, the son of Endymion) a Thracian nation, beyond the Cicones, a little to the south. In the time of the sian war they dwelt upon the river Axius, in the neighbourhood of Amydon.

1650.] AXIUS (now Vardan). A river of Macedonia, which rises in Mount Hæmus, d falls into the Thermaic gulf near Pella. The god Axius married the nymph Peribosa, aghter of Acessamenes, and was father of Pelagon, king of Pæonia.

1831.] AMYDON. A city of Pæonia, on the Axius, which furnished Priam with ops for the Trojan war.

1634.] PAPHLAGONIANS. The people of Paphlagonia (now Penderachia), one of : northern maritime provinces of Asia Minor.

1634.] PYLÆMENES. Leader of the Paphlagonian allies of Troy. He was killed Menelaus (II. v. 705.) A Pylamenes, a Paphlagonian prince, is represented in the th book, 823, as attending on the body of his son Harpalion, who had been slain by snelaus. Some commentators have attempted to remove this apparent contradiction by ppesing, that Pylsemenes came to the Trojan war, attended by two sons, Pylsemenes d Harpalion; and that the elder son is the Pylamenes who falls in book v. 705.

1935.] HENETIA. The Heneti were a people of Paphlagonia, who attended Pylæmes to the war. Upon the death of their leader, they are said to have migrated under stemor, first into Thrace, and thence into Italy, to the farthest recesses of the Adriatic if, where they were classed among the Illyrii, and were subsequently included under it appellation.

1096.] ERYTHINUS, or ERITHINI. A mountainous district of Paphlagonia.

1037.] CYTORUS. A mountain and town of Paphlagonia: the mountain was celested for its box-trees; and the town was afterwards the principal port of the Sinopians.

1038.] ÆGIALUS. A maritime tract of Paphlagonia, with a village of that name, ar the promontory Carambis (now Kerempi).

1638.] CROMNA. A town of Paphlagonia.
1639.] SESAMUS. A town on the Euxine, near the river Parthenius.

1040.] PARTHENIUS. A river of Paphlagonia, which falls into the Euxine, near samum; one of the favourite haunts of the goddess Diana.

1042.—Halizonian band.] The Halizones were a people of Paphlagonia, said to be the me with the Chalybes, who, when the 10,000 Greeks under Xenophon passed in afternes through their territory, acted with great spirit and vigour.

1043.] ODIUS. The leader of the Halizonian allies of Priam. He was killed by ramemnon (Il. v. 51.)

1043.] EPISTROPHUS. Another of the Halizonian chiefs.

1045.—Alybean mines.] Alyba is the same as the district of the Chalybes or Halizones se line 1042.) The Chalybean mines were at one time celebrated for their gold, and in becquent periods, for iron.

1046.] CHROMIS. One of the Mysian chiefs.

1946.-Mysian train.] The Asiatic Mysians were of Thracian origin, and in the time Homer their territory extended from the mouth of the Æsepus to Mount Olympus, d, in a northern direction, up to the Ascanian lake. These Mysians must not be conanded with those who were settled in the district of Adramyttium. Mysians were also ttled over various parts of Lydia. Homer makes mention of European Mysians on the Cl. Man.

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anube (II. xiii. 7.) The Mysians were originally very warlike; but they o degenerated, that their name became proverbial to denote a worthless indeed was their effeminacy, that they were hired by the Greeks to attend a mourners.

t one period governed by monarchs. The Asiatic Mysia was anciently retana and Teuthrania, from Teuthras, one of its earliest kings.

The tutelar deity of the country was Priapus (the Peor-Apis of the Egypwho presided over gardens. His birth is, by some, ascribed to Venus and
by others to the nymph Nais or Chione. He is often confounded with the
s most generally represented as a Hermes or Terminus, with the horns and
and with a crown of vine or laurel leaves, surrounded by implements of
l gardening. Sometimes he is depicted with the head of an ass; and he
lding a purse in his right hand, a hand bell in his left, and with the tuft of
is head and under his chin.

ampsacus and Priapus were sacred to him.

Among the appellations of Priapus are the following:

on, his name as tutelar deity of vineyards and gardens, in which his status
a scarecrow, with a sickle.

ONTIACUS, from his birth-place, Lampsacus, on the Hellespont.

s, Muto, or Mutunus, a name in one of his temples at Rome.
s, his name at Ornia.

one of his names among the Egyptians.

VOMUS. A Trojan prince and Mysian chief, who was skilled in augurnilles in a battle on the banks of the Xanthus.

ORCYS. A Phrygian prince, son of Phenops. He was killed by Aja:

The word Manader is derived from the sinuosity of the river.

1657.] MYCALE. A city and promontory of Asia Minor, opposite to Samos, sacred to Jupitez. It was celebrated, in after-times, for the destruction of the Persian fleet by the Grecians, on the same day that Mardonius, the commander of the land forces of Xerzes, was defeated at Platea by Pausanias the Lacedsmonian, 479 B. C.

1657.] LATMOS. A mountain of Caria; the same as Pthiron.

1658.] MILETUS. A maritime town of Caria, sacred to Diana, so called from Miletta, king of Caria, son of Apollo and Deione; the names *Deionides, Anactoria, Lelegeis*, and *Pithyusa*, being also anciently applied to it. Miletus was the birth-place of Thales, Anaximenes, Pittacus, &c.

1658.—Carian throngs.] The troops of Caria, a southern maritime district of Asia Minor. In the Trojan times, the Carians occupied Miletus, and the neighbouring places, and seem to have lived in scattered settlements upon the mountainous ridges and promoutories of the coast. When the Carians were subsequently ejected by the Ionians, they settled on the northern bank of the Mæander. Caria was afterwards subjugated, first by Crossus, and then by the Persians.

1669.] AMPHIMACHUS. One of the Carian chiefs, brother to Naustes. He was killed by Achilles.

1060.] NAUSTES. A Carian chief and soothsayer, brother to Amphimachus.

1969.] GLAUCUS. The son of Hippolochus, and grandson of Bellerophon (see Bellerophon). He was, with Sarpedon, leader of the Lycian auxiliaries of king Priam. Upon the discovery made on the field of battle by him and Diomed, that their grandfathers, Bellerophon, king of Ephyre or Corinth, and Eneus, king of Ætolia, had been remarkable for their friendship, they mutually agreed to exchange their armour, that of Glaucus being of "gold divinely wrought," and that of Diomed of "brass of mean device." Hence the proverb, "It is an exchange of Glaucus and Diomed," to denote inequality of gifts or of things bartered. He was killed by Ajax.

(see Europa); the son of Laodamia, the daughter of Bellerophon; and the son of the symph Lardane. They are often confounded by mythologists; but it is the more received opinion that the son of Laodamia was the king of Lycia, and leader, with Glaucus, of the Lycian auxiliaries of Priam. The character of Sarpedon is represented as the most faultless and amisble in the Iliad. He was by birth superior to all the chiefs of either side; and his valour, prudence, and eloquence, corresponded with his descent. The account of his conflict with Patroclus; the concern of Jupiter at his perilous situation; the deliberation of the god whether he should avert the hostile decrees of fate; and the subsequent description of his death (Il. xvi. 595.), and its accompanying particulars, are among the most striking of the episodes of the Iliad.

1670.] LYCIA, more anciently Milyas. A southern maritime province of Asia Minor, between Caris and Pamphylia. The history of the Lycians, as far as relates to Homer, is scanty and indefinite. Lycia seems to have been formerly inhabited by the Solymi (see Solymi, II. vi. 227.), from whom a considerable portion of their territory was wrested by some Cretan colonists, called Termilæ, under Sarpedon, the brother of Minos: hence probably Herodotus affirms, that the Lycians were of Cretan origin. With the Lycians were mingled the Carians and Leleges, of Pelasgic race. Several Greeks also settled in this district; among whom was Bellerophon, the Corinthian, a descendant of Sisyphus. Bellerophon and his son Isander are represented by Homer (II. vi. 227.) as having succountered the Solymi, who were compelled to fly to the more mountainous region, thence termed "the Mountains of the Solymi." (See Od. v. 362.) These mountains are, by most writers, placed in Pisidia; whence it appears that the ancient boundaries of Lycia were very extensive, and comprised a considerable portion of the maintime district

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ia, reaching even to Cilicia. Lycia is said to have derived its name from tenian, son of Pandion), who settled there at the time when it was undermile. The Lycians remained, after the Trojan times, free and induring the rule of the Lydians; but they were subsequently reduced by the dominion of the Persian monarch Cyrus. (See Ovid's Met. b. vi. for the of the Lycian peasants into frogs.)

] XANTHUS. A river of Lycia, more anciently called Sirbes.

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my nations.] The Pygmai were a fabulous people, whose residence is indisy placed in Thrace, in India, and in Ethiopia, and who were of so diminutive a the stature of their men is said never to have exceeded an inch, or at the most he women arrived at maturity at three years of age, and at eight were considered ir houses and cities were built of egg-shells, and their country dwellings conoles, which they formed for themselves in the earth. They used hatchets to corn; and the operation was one of much labour to them. Hercules was y these little creatures, while asleep, after the defeat of the giant Antana: on he found one party endeavouring to secure his feet, while others were mounting body, and the queen, with the flower of her army, was attacking his head. The hed at their ridiculous assaults, and enveloping his enemies in his lion's skin, can to Eurystheus. The Pigmies were, nevertheless, of a warlike spirit: they ged in perpetual conflicts with the cranes, who came annually from Scythia to ir territories, and whom, mounted on partridges, rams, and goats, proportioned se, they valiantly encountered and repulsed. The traditions relative to the re supposed to have originated from the Greeks, who probably invented the race of dwarfs as a contrast to the giants, in whose existence they believed. ved the idea of the fiction from the Pechinians, a diminutive people of Ethiopia, in the habit of assembling in bodies to drive from their fields the flocks of cranes their yearly migrations, used to molest their territories. The Nubians are still le for the shortness of their stature. Gerana, queen of the Pigmies, was said sen transformed into a crane, and to have headed these birds in their attacks former subjects (her name signifying crane in Greek). She was a beautiful ut of so ferocious a character, that she was not suffered to educate her son, lest I communicate to him a similar disposition. Many ancient writers have men-Pigmies in imitation of Homer, who compares the Trojans assailing the Greeks ses darting upon the Pigmies; but who appears to have been ignorant of the tive to their dwarfish size.

OTUS. The south wind. (See Auster.)

ARIS. The son of Priam and Hecuba. Hecuba dreamt, during her pregnancy, rought forth a torch which should cause the destruction of the Trojan empire. ordingly, at the birth of Paris, whom he identified with this torch, ordered his a dispose of him; while Hecuba, with the feelings natural to a mother, found secrete him, and confided him to the care of some shepherds on Moust Ida, who him in tending the flocks of Priam which grassed on the banks of the Anaesta, that state of seclusion, the adjudication (which took place at a spet called the parish of the apple (see Juno) was referred to him by Jupiter he also, days at, became enamoured of the nymph Œnone, the daughter of the river Gallet totany. She was so devoted to Paris, that, when he was despetable to Prism) into Greece (his retreat having beauty discounts).

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a conflict respecting a bull, of which they had deprived him), she is quish the expedition, foretelling all the miseries to which it would be ound which he would ultimately receive, and which would be, un es of his absence, beyond her power to relieve. It was, however, nould undertake the voyage, in which he carried off Helen from the Troy, Helen, and Menelaus.) Though represented as effeminate an shed himself during the siege of Troy by wounding Diomed, Machaor Palamedes, and subsequently, by discharging the dart which proved See Achilles.) Venus took him under her especial protection; and in aus, rescued him from his impending vengeance. Of the death of Pa ome authors, that he was mortally wounded by one of the arrows of he caused himself to be transported to Mount Ida, where the faithful his perfidious desertion, employed all her care to restore him; and the failed to counteract the virulence of the poisoned arrow, she fell a vif her grief. She was mother of Daphnis and Corythus.

called ALEXANDER, from a word expressive of helper; defender; he e flocks of Mount Ida against the attacks of wild beasts; and Pasto on of shepherd.

passage is imitated Æn. x. 1018.

riot.] The mountainous nature of Greece seems to have almost pravalry, except in the more level plains of Thessaly; but, at the siege, advanced to battle mounted in his chariot, which was drawn by two, or see horses. In these chariots there were always two persons, one or and the other was wholly engaged in managing the horses. Homer draming the first line of the army entirely of chariots, when he marshaller of battle. These chariots, which were used not only by the catiquity, but even by the ancient Britons, were probably originally intressed in the same of the army entirely of chariots, when he marshaller of battle.

stanswhere observes) than the just privilege of poetry. Æneas and Turnus understand each other in Virgil, and the language of the poet is supposed to be universally intelligible, not only between different countries, but between earth and heaven itself." P.

142.] EARTH. The Earth, under the different names of Terra, Titma, Rhea, Ops. Cybale, Tellus, Vesta, and Bona Dea, was one of the principal and most ancient divinitiss of paganism; and among the Egyptians, Syrians, Phrygians, Greeks, and Romans, was ranked with the Heavens and the Stars. Hesiod asserts that she was born immetaly after Chaos, and that, having married the Heavens, she became the mother of the Gods and Giants, of Good and Evil, and of the Virtues and Vices. She is likewise said to have been the wife of Tartarus, and of Pontus, or Oceanus; Nereus, Eurybia, Ceto, Phorens, and Thaumas, and the various monsters that inhabit the sea, proceeding, accounts, from her union with the latter. From these various accounts, it appears that Terra was anciently worshipped as Nature, or the universal parent of created beings; and hence to her was generally applied the epithet Magna Mater, the Great Mother. Under the denomination of Terra, Titæa, and Tellus, she was considered to be the wife of Uranus, or Coelus; under that of Rhea, Ops, and Cybele, of Saturn; and under that of Vesta, as the mother of Saturn. The title of Bona Dea is also ascribed to Fanna, or Fatua, the wife or daughter of the Latian king Faunus. Diana, Ceres, and Prescripine, were sometimes confounded with the Earth. Many of the characters of mythology are said to have been the sons of Terra; and this origin being usually ascribed to celebrated heroes, whose birth and families were obscure, probably signifies that they were satives of the country, though their parents were unknown. Temples and altars was erected to Terra, sacrifices offered to her, and oracles delivered in her name. Her temple at Sparta (for some reason not mentioned) was called Gasepton. At Athens she was added as presiding over marriage; and on the banks of the river Crathes in Achais, had a celebrated temple, in which her statue was made of wood; the priestess of this temple being obliged to maintain inviolable chastity, and no woman being permitted to all this situation who had been twice married. In order to ascertain that she was thus qualified to officiate, the candidate was obliged to undergo the terrible ordeal of drinking the blood of a bull; the test of her being eligible depending upon its not operating upon her as a poison.

In an ancient picture representing the combat of Hercules and Antseus, Terra is depicted as a female sitting on a rock; and upon an antique cast she appears as a rock, as which Themis is seated, denoting that this goddess is the daughter of the Earth. The moderns represent Terra as a venerable matron placed on a globe (emblematical of the matrical form of the earth), crowned with turrets, and holding a cornucopia filled with finits. Sometimes her crown is composed of flowers. A lion, which among the ancients was the symbol of Cybele, stands by her; and near her are an ox ploughing, and a sheep finding.

162.—Phrygian monarch.] Priam.

166.—Goddess of the rainbow.] Iris.

167.] LAODICE, called also ASTYOCHE; was the eldest daughter of Priam and Hacaha; she originally married Telephus, and, on his desertion of her at the time he handoned the Trojan cause (see Telephus), she became the wife of Helicaon, the son of Astenor. On the capture of Troy she either, according to some accounts, precipitated hands from a rock, or was swallowed up by the earth, in accordance to her own prayer that she might not be exposed to the miseries of captivity; the same tradition adding, that Electra, one of the Pleiades, the mother of king Dardanus, withdrew herself from her sister-stars, on viewing the melancholy fate of Laodice and of her country. Some

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by with Diomed, &c. he visited Troy before the commencement of the demand the restitution of Helen, and that she procured opportunities of apany by the intervention of Philobia, wife of Perseus, the governor of lice was mother of Munychus, after whom one of the suburbs of Athens ramas was sometimes called Athamas (see Athamas, Æn. iii, 354.)

The Grecian women seldom appeared in the company of strangers, and were generally at the top and in the most remote part of the house (see their usual employment being, in addition to other domestic concerns,

g, and embroidery. she threw.] This was a common practice with the Grecian women.

ENE. A confidential servant of Helen, who followed the fortunes of n she eloped with Paris.

A. One of the female attendants of Helen. According to some accounts, hter of Pittheus, king of Træzene, and became the mistress of Ægeus, and us, during the residence of that monarch at her father's court. (See and Menestheus, king of Athens.) She was called PITTHEIS, from her

gate.] Or the gate Scaa. It is supposed to have derived its name rd implying fatal; but the more probable etymology is the Greek word allusion to the situation of the gate. It opened towards the plain and ps.

CETES. A Trojan prince, son of Laomedon, who, in revenge for the , in putting his wife and son to death, persuaded his countrymen (see dmit the wooden horse into Troy.

Sons of Laomedon, king of Troy. (See 11. xx. 286 and 287.) AON. Hicetaon was father of Melanippus. (See Il. xv. 645.)

IUS, or PANTHEUS. A Trojan, son of Othryas, the priest of Apollo. nocturnal combat described by Virgil (Æn. ii. 581.), when the Greeks . He was father of Polydamas (see Polydamas, Il. xi. 75.), Euphorbus Il. xvi. 973.), and Hyperenor (see Hyperenor, Il. xiv. 612.); and was OTHRYADES.

OR. A Trojan prince, related to Priam. He was the husband of

231.-Brothers.] Castor and Pollux.

231.—Daughter.] Hermione. Helen is said to have also had two sons, Morraphius and Nicostratus.

236.—Great in the war, and great in arts of sway.] "This was the verse which Alexander the Great preferred to all others in Homer, and which he proposed as the pattern of his own actions, as including whatever can be desired in a prince. Plut. Orat. de fart. Alex. 1." P.

246.] PHRYGIA. Phrygia here seems to designate the tract of country round Apamer. The "gallant armies" are the troops of the Phrygian princes, Otreus and Mygdon (sons of Dymas, a Phrygian prince), who encountered the Amazons near the river Sugarius. That Priam should have lent his personal aid on that occasion, may be accounted for by his marriage with Hecuba, the sister of Otreus and Mygdon; though some writers consider Mygdon to be the son of Almon. Phrygia is said to have taken its name from Phrygia, a daughter of Cecrops. The district is celebrated for the worship of Cybele, often called by the poets the Phrygian Mother. (See Priam, for the description of his kingdom.)

246.] OTREUS. A Phrygian prince, son of Dymas (or, according to some, of Cisseus, king of Thrace), brother of Hecuba, whose territories bordered on the Ascanian lake.

247.] MYGDON, or MYGDONUS. A king of Thrace, son either of Dymas, of Cisseus, king of Thrace, or of .Emon, brother of Hecuba, husband of Anaximena, and father of Corœbus (see Corœbus, Æn. ii. 461.) The people, from him denominated Mygdones, dwelt in the small province of Mygdonia, situated between the rivers Axius and Strymon, and colonised a part of Phrygia, to which they gave the name of their country.

249.] AMAZONS. A nation of martial women, according to fable; but Strabo and others deny their existence. Their origin, and all that is related of them, is variously accounted for, and the ancients are extremely divided as to the country they inhabited. Some place their residence in Cappadocia, on the borders of the river Thermodon; others in Pontus, and on the coast of the Black sea; in Albania; at the foot of the Ceraunian mountains; in Scythia; in Hyrcania. Bryant considers them the same as the Ionians of Egypt, and as worshipping their principal deity under the character of a female, by the titles of Artenis, Oupis, and Hippa. Herodotus styles them ÆORPATA.

They are generally represented as being habit d in the skins of wild beasts which they had killed in hunting, these skins being fastened to the left shoulder. In war, their queen, and the chief among them, wore a corslet, formed of small scales of iron, fastened with a belt, and a heimet ornamented with feathers. The remaining part of their accourtements consisted of a bow, arrows, javelins, and a battle-axe; their shield being in the form of a crescent, and about a foot and a half in diameter. From the two passages (II. iii. 245—252. vi. 229.) it appears, that the Amazons made frequent incursions into Asia. The posthomeric poets have not scrupled to make the Amazons, under Penthesilea, the auxiliaries of Priam, although that prince is represented by Homer as having been their enemy. Myrina, Hippolyta, or Antiope (see Theseus), Lampeto, and Marpesia, were among the most celebrated of the Amazonian queens. The term Amazonian was a distinctive mark of excellence for a bow or quiver.

250.] SANGAR. SANGARIS, SANGARIUS, or SAGARIS (now Sakaria). A river of Phrygia, in Asia Minor, rising in Mount Dindymus, which, after passing through Bithynia, falls into the Euvine.

Sungaride.] Sangarius was father of the nymph Sangaride, and, as some say, of Hecuba, the queen of Priam. Sangaride, according to Pausanias, was mother of Atys (see Cybele), whose birth is described in fable as having been occasioned by some

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ns which the nymph placed in her bosom, having gathered them from a w upon the banks of the Sangar, and which was supposed to have been the ever produced.

ren island.] Ithaca.

roy he came.] Ulysses and Menelaus, previously to the sailing of the ent, are said to have visited Troy for the purpose of procuring redress, and their claims in a public assembly of the Trojans. Antenor was their host

That Menelaos was concerned in this embassy is also mentioned by the authority of the Egyptian priests. Homer alludes to this embassy in the makes mention of one Antimachus, who advised Priam to put the dors to death. This was not the only occasion on which Ulysses visited latter part of the war, he entered that city under the disguise of a mendi-35.), in order to spy out the weaker places of the battlements. He also assisted Diomed in removing the palladium, on which the fate of Troy

s' son.] Menelaus.

OR and POLLUX. Of these twin-brothers, Castor was the offspring of Leda, and Pollux, of Jupiter and Leda; Clytemnestra being the sister of I Helen of the latter. This is the popular fiction; but Apollodorus is of twas to ingratiate himself with Nemesis, whom he transformed into a ter assumed the semblance of a swan, and that it was she who consigned Leda the egg which produced Castor and Pollux. The same author states brought up at the village of Pallene, in Attica; that their first exploit was rehipelago of the pirates by which it was infested, thus acquiring the g placed among the sea-gods, and being invoked in storms; that they e companions of Jason; that they delivered Helen from the hands of

wasters. They are generally represented together; sometimes with a flame issuing from their respective belimets, each holding a spear in one hand, and the bridle of a horse in the other; and sometimes as two handsome young men, on white horses, dressed in complete armour, and their heads, with reference to their birth, are in the form of half err-shells.

Among the appellations under which they were worshipped are the following :-AMBULII, or AMBULTI, one of their names at Sparta.

AMYCLE, from their birthplace Amycle, in the Peloponnesus.

AWACTES, Gr. from the mountain Anacium, in the Peloponnesus; or from a word expressive of king, prince, or benefactor. The terms Anactes and Dioscuri are applied to the three sons of Jupiter and Proscrpine, named Tritopatreus, Eubuleus, and Dionysize; to the three sons of Atreus, Aleon, Melampus, and Eumolus; and to the Cabiri.

APPEREI,) Gr. from their presiding over the barriers whence the combatants started APHESII, Sat the public games.

CASTORES; they are sometimes both comprehended under this name.

Droscuri, Gr. sons of Jupiter. They were worshipped under this name at Corcyra and Sparta. (See Anactes, above.)

GEMINUS POLLUX; they are sometimes both comprehended under this term.

LAPERSES, from the Laconian town Laperses.

LEDEI, from their mother Leda.

LELES and POLITES, from Lelex, the Spartan king, and from a Greek word signifying harse.

EBALIDE, from their grandfather Œbalus.

PILEATI FRATRES, Lat. being represented with broad hats.

Soteres, Gr. conservators.

THERAPMEI FRATRES, from their being buried at Therapme.

TYNDARIDE, a patronymic, common to all the children of Tyndarus.

306.—One mother.] Leda. (See Castor and Pollux, line 303.)

\$12.—Tomb.] Castor and Pollux are stated by Pindar to have been buried at Therapne (so called from Therapne, a daughter of Lelex), a town of Laconia (sometimes confounded with Sparta), to the west of the Eurotas, celebrated for a temple dedicated to the Phæbean Apollo, and for one sacred to Helen, whose votaries were said to acquire beauty by their worship of her in that place. Therapne was called also Cyrnus, from Cyrnus, son of Hercules and Cyrno.

317.] IDÆUS. A herald and charioteer of king Priam; he is mentioned by Virgil (Æn. vi. 658.)

333.—Scar's gates.] (Nee line 190.)

338.—On either side.] From these, and similar passages, we become acquainted with the customs which ancient nations observed in the cementing of mutual treaties, previously to the introduction of any settled forms. The hairs are cut off from the forehead of the victim (line 342.), and divided between the contracting parties; the terms of the compact are enforced (346-363.) by prayers and imprecation; the victims are slain (364.) by one party, and carried away (387.) by the other; and libations are made (369.) by both parties.

339.—The wine they mix.] As symbolical of the union then about to be contracted between the two nations.

340.—Grecian lord.] Agamemnon.

\$41.-Cutiass.] Machaira. "The Greeks of the heroic age usually carried two weapons of the sword kind, one called xiphos, the other machaira, very different one from the other, but commonly both rendered in English by the word sword. The xiphou was a large broad-sword; the machairs was but a large knife, and used for the purpose of

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sally and a weapon. Plutarch, who is not always solicitous about ae the depositing of the weapon by Ægeus (see Theseus), calls it the which he afterwards relates induces the necessity that it should be

For authority for the distinction, Homer's Iliad may be seen (Il. iii ix. 260.)" (Mitford's Hist. of Greece, chap. i. sect. 3.)

his passage is imitated Æn. xii. 266.

LOODS. The ancients assign a tutelar deity to every flood, river, idolatrous worship of rivers naturally arose from beholding the ve aich their waters dispensed; or, from dreading the ruinous effects of ner describes Peleus as offering up to the Sperchius the hair of his so 174-187.) Hesiod, among other precepts, enjoins the necessity iver without washing the hands. The ancients seldom commenced on, without previously invoking the favour of those river-gods whos ede their progress. River water was indispensably necessary in all sed to derive from the flow of the current a peculiar efficacy in pur ces offered to the gods of rivers usually consisted of bulls, horses, go blets of wine, oil, honey, &c. The actions and histories of river-gods ny agreeable fables to the poets; such as the pursuit of Arethusa by usa, Od. xiii. 470.), the contest of Achelous with Hercules (see Ach respecting Dejanira, &c. &c.

certain whether these deities received their appellation from the nam through whose territories they flowed; or, whether they transferred he kings. They were considered as subject to the dominion of Ne on implying that all rivers flow into the sea, as a common parent. URIES. Infernal divinities, considered as ministers of the vengear as the executors of the sentences denounced by the judges of hell ag ation round the throne of Pluto and Jupiter is variously represented, sometimes in arturus, and sometimes as ministers impatient to execute the mandates of those deities.

Among their different appellations are the following :-

CANES, Lat. or dogs, as being the dogs of hell.

DIRE, Lat. as being (deorum ire) the ministers of divine vengeance.

ERINNYES, Gr. expressive of their being the fury of the mind.

EUMENIDES, Gr. expressive of benerolence: they received this title from Orestes, ben they had ceased to persecute him. (See Agamemnon.)

FURIE, Lat. from the madness which they excited in minds conscious of guilt.

PALESTINES, from the town Palæste in Epirus.

ULTRICES DEE, the avenging goddesses.

251.—Tartarean gods.] The gods of Tartarus. This region of hell, according to some ythologists, was appropriated to the wicked, and was under the dominion of Pluto, while at of Elysium was the abode of the souls of the virtuous, after death, and was governed y Saturn. The many discordant opinions relative to the situation of these places seem arise from an ancient notion that the river Tartessus in Spain was the Tartarus of the sets (see Pluto). Homer places the infernal regions in the country of the Cimmerians, which district were the Styx, the Phlegethon, and the other rivers usually assigned to ell; but whether the situation of that country is to be referred to the province of zetica in Hispania, which, according to the ancients, was at the extremity of the ocean : the world, and therefore enveloped in darkness; or to the Hyperborean regions, hich, during several months, are deprived of the light of the sun; or to the country the Cimmerii, near the Palus Mccotis; or to that of the people on the western coast of aly, generally imagined to have lived in caves (thence the expression "Cimmerian wkness"), near the sea-shore of Campania, authors are undetermined. Virgil adopts e opinion of Homer. In reference to the general position of creation, Tartarus is the amense gulf beneath Hades: above Hades is the earth; and then, in order, the air ad the ather. But, in general, the poets describe Tartarus as a terrific prison of inconivable depth, surrounded by the miry swamps of the Cocytus, and of the Phlegethon, e region being encompassed by a triple wall closed with gates of brass (Æn. vi. 741.), hich renders it inaccessible. Tisiphone, the most direful of the Furies, keeps guard at so entrance, to prevent the escape of any of the wretched inhabitants. The impartial hadamanthus scrutinises the past actions of all the shades, who are cited before his trimal; and, while he consigns the impious to the unrelenting Furies, who, armed with rpents for whips, are ready for the execution of his decrees, he transmits the virtuous to the regions of the Elysian fields. Among the persons doomed to linger in the fernal regions, under various degrees of interminable punishment, are the giants, who ere overthrown by Jupiter for their presumption in attacking the gods of Olympus; the loides (see Ephialtes and Otus); Salmoneus (see Salmoneus; Tityus (see Tityus); tion (see Ixion); Theseus (see Theseus); Tantalus (see Tantalus, Od. xi. 719.); Sisyrus (see Sisyphus, Il. vi. 191.); Œdipus (see Œdipus); Atreus (see Atreus); Thyestes ce Thyestes); Ægisthus (see Ægisthus); the Danaides (see Danaides, Æn. x. 691.) Mythologists, upon their general theory of referring the origin of all Greek superstition an Egyptian source, have very ingeniously endeavoured to prove that the opinions lative to the regions for the departed souls, were derived from certain particulars conined in the fables of the same country. Thus, the Charon of the Greek Cocytus is the baron of the Egyptian lake Acherusia: the nine circumvolutions of the Styx (see Æn. . 595.) are founded on the innumerable channels of the Nile: the various dungeons of arterus, that inaccessible region in the centre of the earth, are borrowed from the windgs of the subterrancan labyrinths; and the Cerberus was a name derived from that of · Egyptian king.

Among the Carian tribes were the Ioxides, descendants of Ioxus, son of Perigone. Perigone was daughter of the famous robber Synnis, who was heseus. This giant derived the epithet of bender of pines, on account of ich he practised towards travellers who fell in his power, by fastening their rees, and thus tearing the unfortunate victims asunder. When vanquished was condemned to suffer the same kind of death he had inflicted on others. fied at the fate of her father, fled for refuge to a neighbouring wood, aboundd asparagus plants, and having invoked them to grant her shelter and conged, if her request was granted, never to burn or destroy them. The sound scovered her retreat to Theseus, who, by assurances of safety and protec-I in persuading her to leave her retreat and become his wife. She was the a called Menalippus; and subsequently married Deioneus, son of Eurytus, ia, progenitor, as before stated, of the Ioxides, who, in remembrance of by Perigone-in the wood, not only abstained from destroying the reeds and h had afforded her shelter, but are even said to have paid a kind of relito these plants.

Caria was celebrated in history for the tomb of one of its kings named ch was ranked among the seven wonders of the world. Mausolus was a who took part in the rebellion of the provinces of Asia Minor against Arion, and who afterwards gained possession of the islands of Cos and Rhodes, of assisting them in shaking off the Athenian yoke. He died 353 B.C., Artemisia (as history relates) not only testified her grief at his loss by ody, and swallowing the ashes mixed with wine, but also perpetuated his ng, at Halicarnassus, a splendid edifice to his memory. It was sixty-three and thirty-four in height, and was surrounded by thirty-six columns of the same.

Mount Caucasus, where the grief to which he was a prey on account of his savage life, represented by the vulture or eagle devouring his liver; to have introduced civilisation Seythia, this being explanatory of his transactions with Minerva; and to have esta-ished forges in that country, whence he is said to have borrowed fire from heaven.

He had an altar in the Academia at Athens, where games (which consisted in running was the said altar to the town with lamps, which must not be extinguished) were celerated in his bonour.

The fable of Prometheus is thus given. He is said to have been the son either of Iaetas and Clymene (one of the Oceanides), of Iapetus and Asia, of Iapetus and Themis, of Juno and the giant Eurymedon, and to have formed the first man from the slime of seath, the figure being animated by Minerva, who, according to some, endued it with e timidity of the hare, the cunning of the fox, the ambition of the peacock, the ferocity the tiger, and the strength of the lion. Others affirm that the goddess offered Promecus whatever could contribute to the perfection of his work; that the artist obtained Minerva admission into the celestial regions, where alone, as he thought, he could scorer what qualities would be best adapted to the creature he had fabricated; that, resiving that it was fire which animated all the celestial bodies, he conveyed some of t element to the earth; but, that not being satisfied with the advantages he had seed, he endeavoured to obtain divine honours by an attempt to deceive Jupiter in a rifice; that he succeeded, and that the irritated god thereupon deprived mankind of use of fire. Prometheus, a second time, by the aid of Minerva, visited the upper ions; and having approached the chariot of the sun, took from it the sacred fire, which ransported to earth on the stalk of the plant ferule. This presumption induced Jupito command Vulcan to fabricate a woman, whom the gods should endow with every ible intellectual and personal charm. (See Paradise Lost, b. iv. 714, &c.) This woman Pandora, who was despatched to Prometheus with a box containing all the miseries ch can afflict the human race. Prometheus was not the dupe of the strategem; Jupiter efore, in his vengeance, ordered Mercury to convey him to Mount Caucasus, and there usten him to a rock, in which situation an eagle was perpetually to feed upon his liver. ording to Hesiod, this punishment was inflicted personally by the god, with this differ-, that he affixed his victim to a pillar instead of a rock. Some say Prometheus was sequently liberated by Jupiter; others, by Hercules. The latter tradition has obtained lit from an ancient bass-relief, upon which are seen an old man between branches of s. emblematical of Mount Caucasus; Hercules with the bow in his hand, having left ind him the club and the lion's skin, in the act of shooting the eagle; and Prometheus ened to a rock, with the devouring bird u; on his knee. Some mythologists identify metheus with Phoroneus, Apis, Inachus, and Deucalion.

Spinetheus.] Epimetheus, the brother of Prometheus, also a sculptor, was by some ed in fable to have been the creator of all inferior and unintelligent mortals. He was ght in the snare intended to inveigle Prometheus, by the appearance of Pandora. He mitted her to his presence, was captivated with, and married her. The fatal box was seed, and thence e-caped all the miseries since experienced by mankind. Epimetheus leavoured, but without success, to reclose the box: he retained nothing but Hope, ich, by only remaining upon its verge, kept him in perpetual solicitude.

HOPE.] Hope, according to the poets, sister of Sleep and of Death, was represented the Romans as a nymph with a screne aspect, crowned with, and holding, flowers newly udded. She is seen as divine Hope (see Cyhele) on a very ancient medal, with her thand on a column; pomegranates and ears of corn in her left; and having before or a bee-hive, out of which are springing seeds, flowers, and the rhoia or pomegranate.

251.] ÆSCULAPIUS, or ASCLEPIUS, was the god of medicine. Cicero enumerates

ree deities of this name; the first, a son of Apollo and Coronis, the daughter of Phle-Cl. Man.

prone; but, upon the termination of the stipulated period, he refused to ment, and thus drove Polynices to seek the interference of a foreign power. court of Adrastus, where he married Argia, the daughter of that king; and ed upon him to espouse his cause, Adrastus (twenty-seven years before the undertook the war denominated the Theban war, and marched against army, of which he took the command with six celebrated chiefs: viz. ydeus), Amphiaraus (see Amphiaraus), Capaneus (see Evadne, En. vi. opæus, son of Meleager and Atalanta, Hippomedon, a son of Nisimachus, on of Iphis. The Thebans who espoused the cause of Eteocles were, Melanarus, sons of Astacus, Polyphontes, Megareus, Lasthenes and Hyperbius. the exception of Adrastus, fell before Thebes; Eteocles also being slain in with Polynices. Adrastus, ten years after the conclusion of the war, urged se valiant chieftains to revenge the death of their fathers; and the second ermed the war of the Epigoni, from its being fought by the descendants of perished in the former, was thus excited. The leaders of the Epigoni were, son of Amphiaraus; Diomedes, the son of Tydeus; Promachus, the son of ; Sthenelus, the son of Capaneus; Thersander, the son of Polynices; Polyof Hippomedon; and Ægialeus, the son of Adrastus. They took Thebes, ersander on the throne: the victory, which was purchased with the blood ost the life also of his father Adrastus, who died of grief for his loss. Argia, Polynices, was, after the death of her husband, metamorphosed into a Thebaid of Statins.)

PUS. A river of Peloponnesus, which rises near the town Phlins, rom, and discharges itself into the Corinthian gulph. It was so called from n of Neptune.

BE. This city (now Thiva), the capital of Beotia, was also called Cadma,

be is even said to have raised, by the sound of his lyre, the walls with which he encompassed Thebes. Some, contrary to Homer, state, that this Amphion was husband to Niobe, and that he killed himself in despair on account of her melancholy fate. (See Niobe, II. xxiv. 757.) Laius was re-established on the throne. The tragical story of this prince, of Jocasta and Œdipus, as well as the dissensions of Eteocles and Polynices, the sons of Œdipus and Jocasta, respecting the crown of Thebes, are given under the articles Œdipus and Theban war. After the second Theban war (that of the Epigoni), Thersander, the son of Polynices, was placed upon the throne, and Laodamas, the son of Eteocles, deposed. Thersander having lost his life at the siege of Troy, was succeeded by his son Timmenes, and at his death the throne devolved on Austesion; but this prince was obliged to retire into Doris, to avoid the persecution of the Furies, who pursued with implacable eamity the unfortunate descendants of Œdipus and Jocasta; and the Thebans, being thus weary of the troubles they had suffered from the misfortunes of their sovereigns, abolished the monarchical government, and established an independent republic. They do not, however, appear to have possessed much influence among other states of Greece; and, during the invasion of the Persians, they disgracefully deserted the common interest to form an alliance with Xerxes. They distinguished themselves in the Peloponnesian war against the Athenians, whom they defeated at Delium, a town of Bœotis, 424 B.C.; but in the subsequent dissensions between Athens and Sparta, having espoused the cause of the former, they shared the fate of their allies, who, at the battle of Coronea, 394 B. C., were forced to yield the victory to the Spartan king Agesilaus. Soon after this event their power was still farther weakened by their being compelled, at the peace of Antalcidas, 387 B. C., to liberate Platza and the other cities of Bostia which had hitherto been subject to them. Unable, therefore, to resist the influence of the Spartans, they became dependant on that people, until the abilities and success of their generals Pelopidas and Epaminondas enabled them to recover their freedom, and, by the victories of Leuctra, 371 B. C., and Mantines, 363 B. C., to carry their arms to the gates of Lacedemon. But the glory of Thebes expired with Epaminondas. At the battle of Charonea, 338 B. C., it submitted to Philip of Macedon; but having revolted at the death of that prince, it was again besieged by his son Alexander, who rased it to the ground, sparing only the house of the poet Pindar. It was afterwards rebuilt by Cassander, but it never regained its former importance; and nothing remarkable is recorded in its history till it submitted, with the rest of Greece, to the arms of Sylla. The inhabitants of Thebes were anciently divided into three classes, citizens, naturalised foreigners, and slaves. They were regarded by the rest of Greece as a stupid race of people, though their city was the birth-place of Pindar, Pelopidas, and Epaminondas. The sacred band of Thebes, so famous in history, and which was considered invincible until it was cut to pieces at the battle of Cheronea, was composed of three hundred young warriors, educated together, and maintained at the public expense; to the valour of this cohort the Thebans were principally indebted for the victories they obtained over the Spartans.

440 .- The tyrant.] Eteocles.

447.] MÆON. These two Thebans, sons of Hamon and Autophonus, were LYCOPHON. mentioned incidentally by Agamemnon in his panegyric on the valour of Tydeus. They headed the fifty warriors who had been deputed by Etcocles to lie in ambush for that hero, as he was returning to Argos from the unsuccessful embassy, upon which he had been despatched to Thebes by Adrastus, king of Argos, for the purpose of conciliating Etcocles and Polynices. Tydeus slew them all, with the exception of Mæon, whom he spared to convey the news of the defeat of his comrades to Thebes.

449 .- One.] Maon.

462, .- Guilty fathers.] The six Argive chiefs (see Theban war) who fell in the first

sey are denominated guilty, in consequence of having undertaken the trary to the auguries of the gods.

s.] The Epigoni. (See Theban war.)

nations.] In allusion to the various nations of which the Trojan forces some being of Pelasgic, and some of Thracian origin, and distinguished y various dialects.

T. An allegorical divinity: one of the attendants of Mars: she was

eld of Agamemnon, next to the appalling Gorgon.

OR. A divinity, according to some, the daughter of Mars and Venus had the office of affixing the horses to the chariot of Mars. Terror is shield of Agamemnon. She is generally represented covered with the with a furious aspect, sounding a trumpet, and holding a shield on of Medusa. Terror was worshipped by the Greeks as the son of Mars, with a lion's head, under the name of Phobos; and by the Romans under See Fear.)

RD. Discordia. The Eris of the Greeks. She was a malevolent national matter mythologists ascribed not only wars and all public calamities, but not miseries. Jupiter, inceused by her attempts to interrupt the transles, banished her from heaven. It was Discord who, from pique at not the nuptials of Peleus and Thetis (see Juno), disturbed the harmony of by throwing in among the guests the fatal apple. She is variously generally with a pale, ghastly aspect, eyes sparkling with fire, tom a wreathed with serpents, and a dagger concealed in her bosom.

ster of the slaughtering pow'r.] Discord is here represented as the aghtering power," Mars.

sage is imitated Æn. ii. 406.

OCHUS. The eldest of the sons of Nestor and Eurydice. He was the

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BOOK V.

- 1.] TYDIDES. Diomed. (See Diomed.)
- 5.] This passage is imitated Æn. x. 376.
- 15.—Sons of Daves.] Phegeus and Idæus. (See Phegeus, II. v. 22, Idæus, v. 27.) Daves was a Phrygian, a priest of Vulcan, who was engaged in the Trojan war, and who is said to have written its history in Greek. The original history was extant in the age of Æfian: the author of the Latin translation now existing is not known.
 - 22.] PHEGEUS. A son of Dares, killed by Diomed (Il. v. 26.)
 - 27.] IDÆUS. A son of Dares, who was saved from death by the aid of Vulcan.
 - 57.] PHÆSTUS. A Trojan, son of Borus, killed by Idomeneus (Il. v. 61.)
 - 59.] BORUS. A king of the Mœonians, whose principal city was Tame.
 - 60.] TARNE. The capital of Lydia, afterwards Sardis (now Sart).
 - 65.] SCAMANDRIUS. A Trojan, son of Strophius: he was killed by Menelaus.
- 67.] DIANA. The goddess of hunters, of fishers, and of all that used nets in the prosecution of their trade. She was also the patroness of chastity. Her birth is variously ascribed to Jupiter and Proserpine; to Jupiter and Latona; and to Upis and the Nereid Glauce; but it is to the daughter of Jupiter and Latona, the sister of Apollo, that the actions of the others are attributed. She was worshipped on earth under the name of Diana; in heaven, under that of Luna, or the moon; and in the infernal regions, under that of Hecate. Her visits as Luna (or the moon) to the shepherd Endymion, on Mount Latmus, in Caria, are explained by mythologists, as implying his passion for astronomy; on the same principle her attachment to Orion, who was no less distinguished by his love of the chase than of astronomy, may be accounted for. (See Orion.)

Endymion.] Endymion was the son of Æthlius (son of Jupiter and Protogenia) and of Calyce, daughter of Æolus and Enaretta. He is described by some as a Carian shepherd, and, by others, as a king of Elis. Under the first of these characters, he is represented as having been admitted into the court of Olympus, and as having been doomed by Jupiter to a perpetual sleep for having there insulted the Queen of Heaven. He however obtained from the god an exemption from infirmity and death; and it was during this state that Luna is said to have nightly watched his slumbers in a grotto of Mount Latmus, near Miletus; this fable being probably derived from the ceremonies observed at the Egyptian feast neomenia, in which, as emblematical of the originally peaceful state of mankind, Isis, with a crescent on her head, is placed in a secluded grotto, with the infant Horus sleeping at her side.

As king of Elis, Endymion is said to have been driven from his kingdom, to have retired to Mount Latmus, and there (hence the story of his enjoying the company of Luna) to have devoted himself to the study of the celestial bodies. He was husband of Asterodia, Chromia, and Hyperipne; and father of Pæon, Epeus, Ætolus, and Eurydice. He was surnamed Latmus.

Diana is also described as having admitted the addresses of Pan, under the form of a white ram. (See Georgic iii. 600.)

Acteon.] The fable of Diana and Acteon is variously related: according to some accounts, Acteon (the son of Aristeus and Autonoe, daughter of Cadmus, who, with her sisters,

was deified after death) while hunting in the valley of Gargaphia, in Bosotia, having accidentally discovered the goddess bathing with her nymphs, was by her metamorphosed into a stag, and in that shape pursued and devoured by his own dogs. Euripides asserts, that this punishment was inflicted on Actæon for his vanity in presuming to rival Diana in her skill in hunting; and Diodorus, that it was the consequence of his impiety in neglecting her worship.*

Callisto.] Diana was attended by sixty of the Oceanides and twenty other nymphs, denominated Asise: among the most favourite and beautiful of her attendants was Callisto, daughter of Lycaon, king of Arcadia, and mother of Arcas, whom Jupiter courted under the form of the goddess, and who having been changed into a bear by Juno, was, with her sea, subsequently placed in heaven among the constellations, under the names of Ursa Major and Minor. (See story of Callisto, Ovid's Met. b. ii.) Diana was particularly worshipped in Greece; in the Taurica Chersonesus (where the inhabitants inhumanly offered on her altars all the strangers that were shipwrecked on their coasts); at Ephesus (see Ephesis, among her names); and at Aricia, in Italy (see Aricia, among her names).

She is variously represented: as a huntress, with a quiver at her back, a dog at her side, her legs and feet bare, or covered with buskins, and a bended bow, from which she is discharging an arrow; in a car drawn by dogs, white stags, two cows, or two horses, of different colours, with a lion at one side and a panther at the other; mounted on a stag running with a dog, surrounded with her nymphs, who, like herself, are armed with bows and arrows; with a crescent on her head and a torch in each hand; with three heads, that of a horse, a dog, and a boar, as illustrative of her power and functions under her three similitudes of the Moon, Proserpine, and Hecate (see Triformis, among her names); covered with a sort of cuirass, holding a bended bow, and accompanied by a dog; coming out of a bath; or reclining after the fatigues of the chase. The only statue with which, according to Ælian, she is represented with a crown, is at Athens. The poppy and the dittany, among flowers, and the month November, were sacred to her. She, as well as her brother Apollo, had oracles, of which the most known were in Egypt, in Cilicia, and at Ephesus. At the time the gods fled into Egypt (see Jove and Typhon) Diana assumed the form of a cat.

"Apuleius calls her Triple-faced Proscrpine, and Virgil (Æn. vi. 16.) Trivia, under which character she was placed where three ways met, because, representing the moon, which has three phases (first quarter, full, and last quarter), she seems to assume three forms during one course. Servius says (in his commentary on Virgil) that she has three faces, because she presides over birth, over health, and over death; she presided over birth under the name of Lucina, over health under that of Diana, and over death under that of Hecate. She is frequently represented with the symbols of Isis; sometimes with Isis and Serapis, or their priests, standing at her side; and sometimes the figure of Diana appears united with that of Isis; the beneficent attributes of Diana being ascribed by the Egyptians to Isis." Calmet.

Of the various appellations of Diana, the following are the chief:—ACREA, from a mountain of that name, near Argos.

ÆREA, from a mountain of that name in Argolis, where she was held in particular veneration.

^{*} The following are enumerated among the dogs of Actaon: viz. Ællo, Agre, Agriodos, Alce, Asbolus, Canache, Doorga, Dromas, Harpalus, Harpyca, Hylactor, Hyleus, Ichnobates, Labros, Lachne, Lacon, Ladom, Lelaps, Leucite, Lycisca, Melampus, Melanchetus, Melaneus, Molossus, Nape, Nebrophonos, Oresitrophus, Oribasus, Pachytos, Pterelas, Stricto, Thous.

Eroza; so called at Naupactum, in Ætolia, where her status represented her in the act of drawing the bow.

AGRAA, Gr. the Auntress; or from Agra, in Beetia.

AGREETIS, rured; one of her names as the huntress queen, among the Greeks and Research

AGROTERA, Gr. huntress; her name at Athens and Ægira, in Achala.

ALPHRIA, her name at Elis, from Alphens, a river-god of that country, who was enamond of her, and was unable to distinguish her from her attendant nymphs, from her hving covered their faces, as well as her own, with mud.

AMARYNTHIA, AMARYSIA, Or AMARUSIA, Gr. resplendent; or from her festivals at Amerysthus, a village in Eubora.

AMPRIPYROS, Gr. girl with fire.

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ANAITIS, one of the names under which she was worshipped by the Lydians, the Armenians, and the Persians.

Aorsa, a name assigned to her by Hesychius, from a mountain in Argolis.

APANCHOMENA, Gr. strangled. She was worshipped under this name at Condylia, in Arcadia, and was so called from the following circumstance. Some children playing around the temple of the goddess, found a rope, which they attached to the throat of her statue, and then dragged it about. The inhabitants of the place immediately stoned the children to death; but their cruelty was punished by the infliction of a malady, which caused such fatal desolation, that they had recourse to the Pythia. The priestess, as the best means of conciliating the divinity, recommended the annual celebration of funeral rites to the memory of the slaughtered infants. Pausanias affirms that, even in his time, this practice was in usage.

APERA, Gr. deliverer. (See Britomartis, below.)

ARICINA, her name in the Aricius grove. (See Aricia, Æn. vii. 1006.)

Aristonula, Gr. of excellent counsel; a name assigned to her by Themistocles.

ARTERIS, her general appellation among the Greeks, and in many places of Asia Minor. She had temples under that name at Artemisium, a promontory of Euboza, and on the lake Artemisium, near the Arician grove. Under this appellation she was distinguished by a creacent, which was supposed to be one of the Arkite emblems; and mullets were offered to her.

ASTRATEA, her name at Pyrrhicus, a town of Laconia.

ASTYRBNA, her name at Astyria, in Mosia, where was a wood sacred to her.

AVENTINA, from her temple on Mount Arentine.

BAAL-Tis, one of her Phonician names.

BELTHA, the Luna of the Arabians.

BENDIS, the name under which the Thracians and Arabians worshipped the moon. (See Luna, below.)

BESSET, one of her Egyptian epithets, corresponding with Agrestis. (See Agrestis, above.)

BRAUBONIA, from her festival at Brauron, an Athenian borough.

BRITOMARTIS, from the nymph Britomartis, the daughter of Jupiter and Carmis, who so endeared herself to the goddess by her love for the chase, that when, to avoid the parasit of Minos, she plunged into the sea, and fell into some fishermen's nets, Diana instantly transformed her into a divinity. Britomartis dedicated a temple to the goddess under the name of Diana Dictynna (in Greek net). Some deny the propriety of the application of either of these epithets to Diana. The nymph Britomartis was also called Aphasa.

BUBASTIS, her name in the city of Bubastis, in Egypt, where cats (in consequence Cl. Man. X.

ng assumed the form of that animal when the gods fled into Egypt) were

- A, from being worshipped in the island of that name in the bay of Argos.
- , Gr. most beautiful; the name under which a temple was dedicated to n Thessaly.

ner name in Britain.

- s, as worshipped at Caryum, in Laconia.
- is, Gr. from the custom of hanging her images on cedars. She was worthis title by the Orchomenians.
- t, as worshipped on Mount Chesias, in the island of Samos, and at Chesia,

name at Chios.

- , from her festival at Chitone, an Attic borough.
- ; under this epithet Pausanias affirms that, however exposed to snow or ot sensible to their effects.
- ; this name occurs on an ancient Etruscan monument, on which are reprembols of several divinities. She was worshipped under this epithet at apple jointly dedicated to her and Apollo, on Mount Quirinalis. Some Clathra to be the same with Isis; and others, to be the goddess of grates
- sta, from her anniversary celebrated by the Caphyatæ, on Mount Caucalis,
- , Lat. from her being worshipped as the moon at Carthage.
- , her name at Sardis, in a temple which Alexander had set apart as a fugitives. At the feasts there celebrated in her honour monkeys were

her name at Myrrhinuntium, in Attica, from Colonus, an ancient king of

ATES, her name at Condylia, in Arcadia. (See Apanchomena, above.)

, a name given her at Pisa, in the Peloponnesus. It was derived from a , which was in usage among the inhabitants of Mount Sipylus, in Lydia.

Gr. stag-kunter.

a, as worshipped at Ephesus. Her temple in this city was, from its size and, ranked among the seven wonders of the world; and her statue therein was cording to Pliny, of ebony, and to Vitruvius, of cedar. The statues of the ana were subsequently considerably multiplied; but the two of most celese described by Montfaucon. Her temple was 220 years in building, and with 127 columns, 60 feet in height; its destruction by Erostratus, on the cander's birth, is well known.

, Gr. present.

E, Gr. burning eyes or looks.

, Gr. famous; her name at Thebes, in Bootia. By some this is considered a daughter of Hercules and Myrto, the sister of Patroclus.

is, Lat. from fascis (a stick), her statue having been removed by Iphigenia to Aricia, in a bundle of sticks. (See Lygodesma, below.)

z, her name among the Scandinavians.

Oz, Gr. far-shooting; as being the sister of the sun.

BOLE, Gr. darting far; a name assigned to Diana and Apollo, as darting

; she was adored under this name at Ephesus, at Delos, at Brauron, in agnesia, at Mycenæ, at Segesta, and on Mount Mænalus, in Arcadia.

ACRE, Gr. leading the battle; one of her names at Sparta.

>>z, Gr. conductress; one of her names in Arcadia, under which she was arrying torches.

ISIA, Gr. the propitious; a name under which she was worshipped at Luses, rustides were cured in that town of their madness by Melampus.

PA, ber name among the Pheneatæ, the people of Pheneum, in Arcadia.

, her name at Oresthesium, in Arcadia.

i, one of her names in Arcadia.

sr original name; synonymous with moon.

her name in Icerium, an island in the Persian gulf.

1, Gr. ber name as presiding over the birth of children.

sta, her name at Hermione, a town of Argolis.

me of her names at Sparta.

, her name at Touthrania, in Mysia.

a, Gr. either from a word signifying spoils, or from Laphrius, a Phocensian, a status (which was subsequently transported to Patræ, in Achaia) to the lalydon, in Ætolia. This statue was of gold and ivory, and represented garb of a huntress.

from her mother Latena.

's, Gr. from two words signifying white and horse; a name assigned to slar, as indicative of her car being drawn by white horses.

ENYA, Gr. with solite brows; or from Leucophrys, a city of Magnesia, on, in which Diana had a temple, where she was represented with many mounted with victory.

is, Gr. either from being worshipped at Limne, a school of exercise at . Transme; or, because she was invoked by fishermen, as presiding over

her presiding over the birth of infants, to whom she gives (lax)

hand, and a spear in the other; or, sitting, with a child in swaddling-clothes in her left hand, and a flower in her right, and crowned with the herb dittany.

LUCOPHORA, Gr. the same as the Juno Lucina of the Romans. Under this epithet she is represented either with a torch in one hand, a bow in the other, and a quiver at her back; or, covered with a large bespangled veil, a crescent on her head, and a torch in her up-raised hand.

LUNA, Lat. the moon. This deity was sometimes masculine; i.e. Deus Luna; and was supposed to be the same as the Bendis of the Thracians and Arabians, and the Selene of the Arkites.

LYCEA, Gr. her name at Truzzene, either because the country had been cleared of spolers by her favourite Hippolytus, to whom Truzzene was sacred, or because Hippolytus was descended from the Amazons, among whom she had the appellation of Lycea.

Lycoaris, one of her names in Arcadia; Lycoaria being one of the ancient names of Arcadia.

Lyz, Gr. her name among the Sicilians, whom she had loosed from some malady.

LYCODESMA, Gr. bound with osiers; her name at Sparta. Her statue, when removed from Taurica by Orestes, was bound up in a bundle of osiers.

MILTHA, her name among the Phænicians, the Arabians, and the Cappadocians.

MONTANA, Lat. from the worship paid her on mountains; or from traversing meantains while engaged in the chase.

MUNYCHIA, her name in the Athenian suburb Munychia, where a celebrated temple and festivals were instituted to her honour, after the defeat of the Persians by Themistocles, at Salamis.

Mysia, one of her names in Laconia.

NANEA, her name at Elymais, in Persia; supposed to be the same as Anaitis.

NELEIS, from Neleus, son of Codrus, the last king of Athens, who instituted festivals in her honour.

NEMORENSIS, Lat. as frequenting the woods.

NICEPHORE, Gr. bearing victory; she is represented under this character helding NICOPHORE, a little figure of Victory.

NOCTILUCA, Lat. from torches being lighted at night in her temple on Moust Palatine.

OMNIVAGA, Lat. wunderer; either from her not being among the fixed stars, or from her presiding over huntsmen.

Opis, Lat. from giving help; one of her names as the deity presiding over child-birth.

ORESTINA, from her statue having been carried from Taurica Chersonesus by Orestes.

Orsiloche, the hospitable; a name under which she was ironically worshipped in the Taurica Chersonesus, where all strangers, who landed on its shores, were immolated on her altars.

ORTHESIA, Gr. one of her names among the Thracians, as expressive of directing; she is also so called from the mountain Orthesium, in Arcadia.

ORTHIA, Gr. the just, or upright; her name in the temple at Sparta, in which bejs were flagellated at her altars.

ORTHOBULE, Gr. the prudent.

ORTYGIA, from Ortygia, the ancient name of her birth-place Delos.

PANAGEA, Gr. a name supposed to be derived from her running from mountain mountain, and from forest to forest; from her being sometimes in heaven and sometimes on earth; and, in short, from her frequent change of form and place.

PATROA; she had a statue under this name at Sicyon.

PEDOTROPHE, Gr. her name at Coronea; from the ancient opinion that the moon had an influence over the pregnancy of women and the birth of mankind.

PELLENE; so called by the inhabitants of Pellene, in Arcadia.

PERASIA, Gr. from a word signifying passage; her worship having been conveyed by see to Castabala, in Cilicia.

PEROEA, from Perge, a town of Pamphylia, in which she had a magnificent temple. She is represented, under this name, with a spear in her left, and a crown in her right had, and with a dog at her feet, whose head is turned towards her, as if to supplicate for the crown which he has merited by his services.

Persica; her name among the *Persians*, who sacrificed bulls, which grazed on the basks of the Euphrates, on her altars. The animals consecrated to the goddens were distinguished by the impression of a lamp.

PRABETRAMA DEA, Lat. the goddess bearing the quirer.

PREEZA, the name of one of her statues at Sicyon, which had been transported thither from Phere.

PHILOMIRAX, Gr. pleased with youth; her name in a temple at Elis, near a place of exercise for young men.

PECER, Gr. implying the brightness of the moon.

PHOSPHORE, Gr. bearing light.

PITHO, Gr. one of her names at Megara, in consequence of her having, in conjunction with Apollo, allayed the ravages of a pestilence in the city by her powers of persuasies.

PODARGA, Gr. wild-footed.

PROPYLEA, Gr. before the gate; a name by which she was worshipped at Eleusis in Attica.

PROTOTHRONIA, Gr. a name expressive of her dignity as being scated on the highest throne.

PYRONIA, Gr. from the fire which was kept burning on the altar of her temple on Mount Crathis.

SEVA DEA, the cruel goddess.

SARONIA, from a festival instituted to her honour by Sare, the third king of Treezen.

SARPEDONIA; her name at Sarpedon, a town in Cilicia, where she delivered gracles.

SCIATIS, from the village Scius, in Laconia.

SELASPHORE, Gr. producing light; her name at Phliasia, a country of Peloponmessa, near Sicyon.

SELENE. (See Luna, above.)

SOTER, Gr. the preserver, or protectress; one of her names at Megara, in con-SOTERA, sequence of her protection of the Megarcans in a combat with the

SPECULATOR, Lat. one of her names at Elis, as watching, from a lofty height, the beasts of chase.

· STOPERA; her name at Eretria, in Eubœa.

STYMPHALIA, from her festival at Stymphalus, in Arcadia.

TENIFERA, Lat. torch-bearer; her name at Ægium, where she is represented in a long temperate vell, with one hand extended, and with the other holding a torch.

Actuates as symbioped in the Taurica Chersonesus, where human victims were

Taungialità s name given to her by Suidas.

plia, Gr. from oxen sacrificed to her; or from the crescents (bear to the horns of a bull) with which she is represented.

oLos. (See Taurica, above.)

NA, from being worshipped by Thous, the king of Taurica Che Orestes and Pylades. (See Orestes.)

DES, Gr. from a word signifying nurse. (See Corythalia, above.)

ALE, Gr. three-headed; from her three forms; Luna, in heaven; 1

2, in hell.

ra, Gr. having three lots; she being worshipped in the territory ia; or from the festival celebrated in her honour by the Ionians, we other, and Messatis.

18, Lat. (See Tricephale, above.)

Lat, from her presiding over all spots where trivia (three roads) m m Upis, one of her reputed fathers.

Lat. having the courage of a man.

Gr. the sandalled goddess.

ong the epithets applied by Homer and Virgil to Diana are:

huntress of the silver bow, xx. 54.

of woods, xxi. 553.

hafted goddess of the chase, Od. iv. 160.

ss queen, vi. 119.

of the groves, ib. 139.

f the day, Æn. i. 454.

een, ix. 546.

in of groves, and goddess of the night, ib. 545.

n Phabe, xi. 805.

273.—Nor Phæbus' honoured gift disgrace.] (See Il. ii. 1003.)

276.-You kero.] Diomed.

298.—Both heroes.] Æneas and Pandarus.

233.] GANYMEDES. A beautiful youth of Phrygia, son of Tros, and brother to Ilus and Assaracus. He was, according to some accounts (see Il. xx. 278—281.), snatched away by Jupiter, and made cupbearer of the gods on the dismissal of Hebe. Virgil represents him (Æn. v. 328, &c.) as borne off by the eagle of Jupiter. Other traditions affirm, that he was seized by Tantalus, king of Lydia (see Pelops), and that it is doubtful whether Jupiter bestowed on Tros the celebrated "coursers," from which the horses of Laomedon (see Laomedon) and Æncas were subsequently descended, as an indemnification for his, or for Tantalus' scisure of the prince. Ganymedes is generally represented on the back of a flying eagle, with a spear in his right, and a vase in his left hand. Some affirm that he was delified by Jupiter, and that he forms the eleventh constellation (Aquarius) in the sodiac. He is sometimes called Sangarius Puer, from the Phrygian river Sangar.

233.] TROS. Son of Ericthonius, king of Dardania, to which he gave the name of Troy (see Troy). He was husband of Callirhoe, daughter of the Scamander, and father of Ilus (see Ilus, Il. x. 487.), Assaracus, and Ganymedes. The war which he carried on

against Tantalus, king of Lydis, for the supposed seizure, by that monarch, of his son

Ganymedes, is given under Pelops.

332.] ANCHISES. This prince was the son of Capys (see Capys, Il. xx. 228.) and Themis, a daughter of Ilus, the fourth king of Troy, and father of Æneas. Venus was so struck with his beauty, that she introduced herself to his notice in the form of a nymph, on Mount Ida (see Æn. i. 875.), and urged him to marry her. Anchises no sooner discovered that he had been in the company of a celestial being, than he dreaded the vengrance of the gods. Venus quieted his apprehensions; but, for his imprudence in boasting of the goddess' partiality, Jupiter struck him (see Æn. ii. 879.) with blindness, or, according to some, with an incurable wound. His history, subsequent to the siege of Troy, is contained in the Æneid. (See Æneas.)

\$33.] LAOMEDON. The son of Ilus, father and predecessor of Priam on the three of Troy, husband of Strymno (called also Placia or Leucippe, daughter of the Scanander), and father of Tithonus, Hesione, and Antigone. The walls of his city were so strong, and the dikes, formed for its defence against the inroads of the sea, so considerable, that their construction was ascribed to Apollo and Neptune. (See Apollo, and sets to Il. xxi. 507.) Laomedon refused to grant the stipulated remuneration for the cartions of these deities; Apollo wreaked his vengeance by the infliction of a pestiface; and Neptune could only be appeased by the sacrifice of a female to a sea-monster, by some supposed to have been a whale.

Hesione.] The lot fell to Hesione, the daughter of the king; but she was liberated from the peril which awaited her by Hercules, who, on discovering her bound, when he laded on the Asiatic shore, in the progress of his expedition to Cholchis with the Argomats, undertook to destroy the monster. Laomedon, overcome by this generosity, spred to testify his gratitude by the gift of his horses (see Il. v. 326—337.), which had have been surpassed in the course, and whose miraculous swiftness enabled them to skim were the surface of the sea, without leaving any impression on the waves. Hesione, to whom was granted the choice of remaining in the Trojan court, or of attending the formers of her deliverer, was not unwilling to share in the dangers of the Argonauts; but it was great that both the princess, and the other rewards of victory, should not be claimed by Hercules until his return from Colchis. At the arrival of that period, however, Laomedon (see Il. v. 304—309.) refused to ratify his promise. Hercules accordingly besieged the his just in the Prince of the prince of the throne of Troy Priam, who had espoused his just the Prince of the period Hesione to his friend Telamon (see Telamon), whom he

ed as his ambassador to Laomedon. Some confound the history of Helen. (See Helen.)

osure of young women to sea-monsters, and the desolation of prore explained by mythologists to signify the imprisonment of the he sea side, and their seizure by banditti who infested the coasts.

 Antigone was changed into a stork by Juno, for having boaste mer than the goddess. The Trojans were called LAOMEDONTIADE,

is passage is imitated by Milton, Par. Lost, b. vi. 131. is passage is imitated Æn. xii. 1300.

is lord's.] Diomed's.

EIPYLUS. A son of Sthenelus.

ELLONA. The goddess of war (often confounded with Minerva), we cys (see Phorcys, Od. i. 93.) and Ceto, and the wife or sister of Mait was her office to prepare. The poets represent her in battle, run k, armed with a whip, to animate the combatants, with dishevelled her hand. She was worshipped by the Greeks, the Romans, and that she was held in the greatest veneration at Comana, in Cappadoc of Strabo, six thousand persons of both sexes officiated at her altars, a high-priest (her priests were called Bellonarii), chosen from the roy cond in dignity to the king. Her worship was introduced into Gran Chersonesus, by Iphigenia and Orestes; and her rites were said to ved in that country in honour of Diana. In her temple at Rome that the building was a small pillar erected, called the warrior, against cast whenever the Romans declared war. Her principal temple is

as well as to Venus. They presided, as their name denotes, over acts of kindness and gratitude, and were supposed to endow their votaries not only with gracefulness and a cheerful temper, but likewise with wisdom, eloquence, and liberality. In the earlier times, the Graces were worshipped under the form of uncut stones; afterwards they were represented by human figures, which were commonly made of wood, with the hands, feet and head of white marble. These at first were clad in drapery, either gilt or made of gauze, but in process of time the drapery was laid aside, to denote that grace can borrow nothing from art. They generally appear as three beautiful young women, holding one another by the hand, and each bearing a rose, a sprig of myrtle, or a die. They are frequently in the attitude of dancing.

The Graces are sometimes called ETECCLEES, as being, according to some, descended from Eteccles, king of Orchomenos, in Bœotia.

422.] See imitation of this passage, Milton's Paradise Lost, b. vi. 327.

433.- Jove's daughter.] Venus.

450.—Her brother's car.] The car of Mars, inasmuch as that Venus and Mars are, according to Hesiod, Apollodorus, and others, considered to be children of the same father, Jupiter.

471.] DIONE. A nymph, daughter of Nereus and Doris. She was beloved by Jupiter, and was, according to Homer, the mother of Venus.

475—480.] This passage refers to the seizure of Mars by Otus and Ephialtes at the period of the wars between Jupiter and the Titans.

478.] OTUS and EPHIALTES. Twin sons of Neptune and Iphimedia, of gigantic stature (see Æn. vi. 784.) They were called Aloidfs, from their having been educated by Alorus, one of the giants, the husband of Iphimedia. They formed the scheme of dethroning Jupiter; and to attain their object, placed Ossa and Pelion upon Olympus. From thence they menaced the god of heaven; presumed to demand the company of Juno and Diana; and bound Mars for thirteen months with chains in a prison of brass, for having resisted their proceedings. The gods finding it impossible to overcome them by force, Diana changed herself into a dog, and bounded upon them while in the act of driving their chariot. This expedient had the desired effect. Otus and Ephialtes in attempting to discharge their arrows at the supposed animal, killed each other, and were precipitated by Jupiter, or, according to some, by Apollo, into Tartarus. They are said to have been the first that sacrificed to the Muses on Mount Helicon.

According to the figurative system of explaining fable, Otus and Ephialtes are considered to have been two lofty towers, which were overthrown by an earthquake.

479.] HERMES. Mercury, who had been commissioned to liberate Mars by Eribœa, the step-mother of Otus and Ephialtes. Eribœa was anxious for the liberation of Mars, not from any compassion for his confinement, but hoping that by his revenging the insult offered to him by Otus and Ephialtes, she would be rid of her step-sons.

.480.-Grouning god.] Mars.

481—484.] These lines contain the only account given by any author of the persecution of Juno by Hercules for the miscries which he had suffered from the jealousies of the goddess.

483.—Amphitryon's son.] Hercules. He is indiscriminately termed the son of Amphitryon, and the son of Jupiter, from his being twin-brother of Iphiclus (see Hercules). Amphitryon was a Theban prince, son of Alcaus and Hipponome, and husband of Alcaus, the mother of his son Iphiclus.

485-490.—Hell's grim king.] Pluto. The particular occasion on which Pluto received his wound from Hercules is unknown. Homer seems to allude to some battle at Pylus, in Triphylia, in which Pluto, overcome by the pain of his wound, lay groaning among the dead bodies. Some commentators assign this wound of Pluto to the time when

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nded into the lower regions, in order to drag up the dog Cerberus; or, ed Alcestis from the power of Orcus or Pluto.

N. A celebrated physician of Egyptian origin, who is considered in fable he wounds and diseases of the gods. (See this passage.)

ALE. Wife of Diomed, and daughter of Adrastus and Amphitea, daugh-(See Diomed.)

ian queen.] Venus.

ecian dame.] Homer speaks generally.

hief of Venus' race. | Aneas.

BE. A surname of Diana.

on of the silver bow.] Apollo. See imitation of this passage, Æn. x. 900. Greek.] Diomed.

MAS. (See Acamas, II. ii. 1022.)

teous wife.] The name of Sarpedon's wife is not mentioned in Homer.

' sacred floor.] Threshing floors were sacred to Ceres.

north. The north wind. (See Boreas.)

en'ral.] Agamemnon.

COON. A Trojan prince, son of Pergasus. He was here killed by Aga-

nonarch.] Agamemnon.

LOCHUS. Sons of Diocleus, here killed by Æneas.

LEUS. King of Pherae, in Messenia; son of Orsilochus, the offspring of ad of Telegone, grand-daughter of Mercury. Telemachus and Pisistratus ed at the court of this prince. (See Od. xv. 210, &c.)

R.E. A town of Messenia (so called from Pharis, son of Mercury and

PELAGON. A Trojan; a friend of Sarpedon.

CRESTES

ORESTES. TRECHUS.

Grecians, here killed by Mars and Hector.

ŒNOMAUS.

• (Emop's effspring.) Helenus. He was here killed by Mars or Hector.

ORESBIUS. A native prince and priest of Hylæ, in Bœotia, near the lake s. He was here killed by Mars or Hector.

-Our people.] Greeks.

·Heaven's empress.] Juno.

903.] This passage contains a full description of the car of Juno.

-Hebe waits.] The office, here assigned to Hebe, of preparing the chariot, is sally that of a man; but instances somewhat similar occur in the poem: thus ache feeds the horses of Hector (II. viii. 231.); and Juno is here (verse 902.) red as harnessing her own horses.

941.] This passage contains a full description of the dress, armour, and chariot of less Minerva. (See Æn. viii. 575.)

-A fringe of serpents.] "Our author does not particularly describe this image of as consisting of serpents; but that it did so, may be learned from Herodotus in h book. 'The Greeks (says he) borrowed the vest and shield of Minerva from ans, only with this difference, that the Libyan shield was fringed with thongs of the Grecian with serpents.' And Virgil's description of the same egis agrees 1, Æn. viii. 575, 578." P.

FORCE. The ancients worshipped Force as a divinity, whom they considered aghter of Themis, and sister of Temperance and Justice. She is represented as son, with one arm round a column, and with a branch of oak in the other. The st emblem. Force is sometimes depicted under the form of a grave and stern old Iding a club. Æschylus introduces Force, as one of the ministers of Vulcan, in g Prometheus to Mount Caucasus.

FEAR. This emotion of the mind was personified among the Romans by the Pavor. She was held in great estimation; and, as in the examples of Theseus, Mexander the Great, was constantly invoked by the generals of armies, or by engaged in hazardous enterprises, in order that she might abstain from exerting eful influence. Hesiod ascribes the birth of this divinity to Mars and Venus; and escription of the shield of Hercules, he represents Mars as accompanied by Fear. as mentions a statue of Fear at Corinth; and others, a temple dedicated to the at Sparta, adjoining the palace of the Ephori. Homer places her upon the agis rvs, and upon the shield of Agamemnon. Æschylus describes the seven chiefs as g by Fear, by Mars, and by Bellona, before Thebes. At Rome temples were icated to her by Tullus Hostilius, its third king; and Pallor, the goddess of paleis often worshipped at the same time with Pavor. From this we may infer that d Terror were distinct divinities, although it be somewhat difficult accurately to nate between their respective attributes. Pavor is represented on ancient medals scared and frightened aspect, an open mouth, and hair standing on end. (See and Æn. vi. 387.)

| CONTENTION. (See Discord.)

GORGON. Medusa, daughter, according to some, of Typhon (see Typhon), rding to others, of Phorcys (see Phorcys) and Ceto, and sister of the other two s, whose names were Stheno and Euryale, and who were endued with immortality. abitation, according to Hesiod, was beyond the ocean, to the west, near the palace

schylus places them in the eastern parts of Scythia; Ovid and Diodorus in rts of Libya, near the lake Triton; Diodorus describing them as a martial , who were perpetually at war with the Amazons, governed, during the time e son of Jupiter and Danaë, by a queen called Medusa, and utterly extircules. Others ascribe their conquest to Perseus, and suppose that it was he e head of Medusa (see Perseus, Il. xiv. 364.), and presented it to Minerva, upon her mgis; all who beheld it (see Od. xi. 785, &c.) being turned into rva had changed the beautiful locks of Medusa into serpents, in revenge tune's pursuit of the Gorgon into her temple under the form of a bird, or for ion in having considered herself equal to the goddess in beauty. Virgil ter the defeat of Medusa, the Gorgons dwelt in the entrance of the infernal En. vi. 402.), with the Centaurs, the Harpies, &c. Some again represent s beautiful young women, who made such an impression upon their beholders n into rocks; while others affirm that they petrified by the hideousness of ice. Athenœus supposes them to have been animals of Libya, denominated les Gorgones, whose aspect and breath were so appalling and poisoness as stant death to all who approached them.

s are ordinarily represented in fable as having between them but one eye or rather tusk, which they use in common; their hair being entwined with hands of brass, their wings of the colour of gold, their body covered with scales, and their look so terrific as to convert into stone all those on whomeye. It is supposed that by Medusa's head, which was made to denote, and to which was assigned the appellation of Meed or Metis (see Meed, mes of Minerva), was implied the serpent-deity, the worship of which e been universal. The Athenians, among others, were styled Serpentigens, on that the chief guardian of their Acropolis was a serpent. The head of

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of the day and night are thus allogorically represented.

he day.] The ancients supposed each of the hours to be governed by a sepa-

our is represented as a young girl, her head adorned with light flowing hair; a short dress of rose-colour, resembling the tints of the clouds before the sm; her wings are like those of a butterfly, and she holds the San and a blown roses.

appears with wings like the preceding; her hair is of a darker hue, and her p gold colour; she is surrounded by light clouds, indicating the vapours exhales from the earth; and her attributes are the planet Venus and a

the third is brown, and her drapery is white, shaded with red; she holds the re and a sun-dial.

hour was considered to be the time best calculated for gathering herbs, as e sun had then dissipated the clouds, and sufficiently dried the earth; its a was therefore clothed entirely in white, and bore a hyacinth and the figure

f the filk was tinged with lemon colour, denoting the golden brightness of advances towards the meridian; in her hand was the planet Satura.

turns her face to the beholder, and as the sun has now attained its greatest tess is red and flaming; her accompaniments are the planet Jupiter and a like the sunflower, follows the course of the sun.

if the serenth is orange, tinged with red; she holds the planet Mars and a that, according to Pliny, served to indicate the time to the country people av.

wears a variegated robe of orange and white, showing the diminution of pinning to be apparent; the Sun is in her hands.

s of the minth, and that of the two preceding hours, inclines towards the lress is lemon-coloured; she bears the planet Venus and a branch of clive, a limy to shed its leaves during the solstice.

s dressed in yellow, tinged with brown; she holds the planet Mercury and a

h, as the day draws to its close, appears to be precipitating her flight; her k yellow, and her attributes are a moon and a clepsydra, or hour-glass, he time without the sun's assistance.

hour seems in the act of plunging beneath the horizon, thus denoting the sun; she is dressed in a robe of dark violet colour, and holds the planet Sameh of willow.

f the night.] These, like the hours of the day, are depicted with wings, and of flying; they differ from each other only in the colour of their drapery, vious attributes.

'the first is of the hue of the horizon during twilight; she bears in her hands ster and a bat.

is habited in dark gray, and holds the planet Mars and a screech owl-

:lad in black, carries an owl and the Sun.

f the fourth is not quite so dark as that of the preceding, because the light y bodies now diminishes in some measure the obscurity of night; she holds are and an hour-glass.

es of the fifth are the planet Mercury and a bunch of poppies.

our is enveloped in a thick black drapery, and holds the Moon and a cat, faculty of seeing in the dark.

be of the seventh is deep blue; she bears the planet Saturn and a base ing much disposed to sleep.

ghth, clad in a lighter blue, holds the planet Jupiter and a dormouse. nth is dressed in violet colour, to denote the approach of morning, and

the planet Mars and an owl.

be of the tenth is of a paler shade of violet; she bears the Sun and a by a bell.

wenth, habited in blue, and accompanied by a cock, holds the planet I pelfth is in the attitude of flying precipitately behind the horizon; her colours, white, blue, and violet; she bears in her hand the planet Mer an, which, by its white plumage, indicates the brightness of the coming STENTOR. This and the two following lines comprehend all that is whose lungs are described to have been of brass, and his voice to have l ter distance than that of fifty of the strongest men.

Th' Athenian maid. | Minerva.

King.] Diomed.

1009.] This passage refers to the circumstances detailed Il. iv. 435-4

-The god.] Mars.

-The martial charioteer.] Sthenelus.

-The vig'rous pow'r.] Minerva.

-Hero.] Diomed.

Black Orcus' helmet.] " As every thing that goes into the dark empir disappears, and is seen no more; the Greeks from thence borrowed this n, to put on Pluto's helmet, that is to say, to become invisible." - Eust PERIPHAS. The son of Ochesius, a celebrated Ætolian, here killed AUSTER. Auster, the south wind, was the son of Astræus and Her ivisions. Diodorus, who alone of the ancient authors has handed down to us the seogony of the Atlantides (see Atlas, Od. i. 67.), affirms, that they, contrary to the seeived opinion, consider the Titans to have been of Asiatic origin; Coelus to have been beir first king, and the Titans to have descended from him and his queen Terra. According to the same theogony, their family consisted of eighteen children, among whom rere reckoned Saturn, Hyperion, Cous, Iapetus, Crius, Oceanus, and the Titanides or Artemides, Rhea, Themis, Mnemosyne, Phobe, Tethys, Cybele, &c. The Titans, whose origin is placed in the East, and who spread themselves generally through the world, but particularly in Crete, were, by the Cretans, also considered as the offspring of Coelus and Torra; and, as the names assigned to several of them were the same as those recorded of the Atlantides, it is evident the traditions have been blended together. Many of the ancients confounded the giants with the Titans; but it is the more popular pinion that they were a distinct race; the Titans, from their illustrious birth, having acquired a very extensive empire, and the giants having been merely robbers of formidable stature, who infested Thessaly, and were very obnoxious to the Titans. Hesiod, and after him Apollodorus, placed the birth of the giants subsequent to the defeat of the Pitans (see Jove), and to the wars in which the latter (some being in the interest of The contradictory statements Saturn, and some of Jupiter) were often engaged. respecting them seem to have arisen, in some degree, from the opinion which assigns both Titans and giants to one common parentage, Cœlus and Terra: but Apollodorus fistinctly states, that as the Earth only produced the giants, because she was irritated against Jupiter for keeping the Titans shut up in Tartarus, so the Titans must have been anterior to the giants. The Titans are, moreover, represented as such giants in strength, that the appellation may often, on that account, have been applied indiscriminately. Among the Titans, Horace places Typhon (see Typhon), Mimas, Porphyrion, Rhœtus, and Enceladus; but these are by many ranked with the giants. The number and names of the Titans and giants, with the exception of those mentioned in the authorities quoted, are differently given by mythologists, and may be thus enumerated: - Titans; Agriens, Agrici, Anytus, Hyperica, Pallas, Perseus, Sicœus, Terrigena fratres. Giants; Abseus, Agrius, Albion, Alcion or Alcyoneus, Almops, Anguipedes, Asterius, Bergion or Brigion, Briarcus, Damysus, Ephialtes, Eurytus, Hippolytus, Lycurgus, Ophion, Oromedon, Otus, Purpureus, Talus, and Thaon. (See Giants' war, Ovid's Met. b. i.)

Hyperion.] Hyperion was, according to Hesiod, the husband of Thea, one of the Oceanides, and father of the Sun and Moon; according to Diodorus, he married Basilea, the of the Titanides, whose two children, Helins and Selene (the Sun and Moon), were so remarkable for their virtue and beauty, that the Titans, in a fit of jealousy, strangled Hyperion, and precipitated the children into the Eridanus. This so afflicted Basilea that she became mad, and while wandering about in her infuriated state, she suddenly disappeared during a violent storm of rain and thunder. She was deified, and is sometimes confounded with Cybele.

Hyperion is often put for the Sun (Il. xxi. 253.)

ILIAD.

TOOM WATER

BOOK VI.

g's famed streams.] The Simois and Xanthus.

Thracian Acamas.] (See Acamas, II. ii. 1022.)

uthras' son.] Axylus. Teuthras was a king of Mysia. (See Telephu YLUS. One of the Trojan allies; son of Teuthras, and a native led by Diomed (Il. vi. 21.)

ISBE. Arisba. (See Arisba, Il. ii. 1014.)

LESIUS. A charioteer of Axylus, here killed by Diomed.

RYALUS. (See Euryalus, Il. ii. 682.)

KESUS. Trojans, here killed by Euryalus.

HELTIUS.

twins.] Æsepus and Pedasus, sons of Bucolion and the Naiad killed by Euryalus (II. vi. 33.)

niad.] Abarbarea.

COLION. A son of Laomedon and the nymph Calybe.

TYALUS. A Trojan, here killed by Polypoetes.

DYTES. A Trojan, here killed by Ulysses.

ether with other cities of the same district; whence, probably, the mention of this m does not occur, in book ii., among the auxiliaries of Priam. Some of those who vived the destruction of their town fought under Hector; while others migrated into ria, and there built another Pedasus, in memorial of their parent city. This town must be confounded with the Pedasus which (II. ix. 198.) was under the sway of Agamana.

- 12.] SATNIO, or SATNIOS. A river of Troas.
- 13.] MELANTHIUS. A Trojan, here killed by Eurypylus.
- [4.] PHYLACUS. A Trojan, here killed by Leitus.
- 15.] ADRASTUS. A Trojan, slain by Agamemnon, line 80.
- 16.—Spartan spear.] The spear of Menelaus.
- 2.-Their lord.] Adrastus.
- i6 .- Victor.] Menelaus.
- i7.] See imitation of this passage, Æn. x. 729.
- 11.] HELENUS. An eminent soothsayer, son of Priam and Hecuba, and the only of their sons who survived the siege of Troy. He was so chagrined, according to se, at having failed to obtain Helen in marriage, that he retired, towards the close of war, to Mount Ida, and was there, by the advice of Chalcas, surprised and carried by to the Grecian camp by Ulysses. Among other predictions, Helenus declared that by could not be taken, unless Philocetes could be prevailed on to quit his retreat, and air to the siege. After the destruction of Troy he, together with Andromache, fell to share of Pyrrhus, whose favour he conciliated by deterring him from sailing with the tof the Greeks, who (he foretold) would be exposed to a severe tempest on their ring the Trojan shore. Pyrrhus not only manifested his gratitude by giving to him dromache in marriage, but nominated him his successor (Æn. iii. 383. &c.) in the gdom of Epirus, to the exclusion of his son Molossus, who did not ascend the throne ill after the death of Helenus. The latter prince and Andromache had a son named strinus.

Esacus. Zsacus was, according to Ovid, a son of Priam and Alexirhoe or Alyxothoe, ymph of Mount Ida, daughter of Dymus, and daughter of the river Cebrenus. At an ly age he quitted his father's court, and passed his life in forests, and in the enjoymt of rural pleasures. He became enamoured of the beautiful Hesperia; but she ated his affection with disdain. Endeavouring to escape from him, when he once accistally met her on the banks of the Cebrenus, she was stung by a serpent; the wound wed mortal, and Æsacus in despair threw himself from a rock into the sea. Tethys, ying his fate, suspended his fall, and transformed him into a cormorant. The history Æsacus is differently related by Apollodorus, who asserts, that he was the son of Priam i his first wife Arisba, daughter of Merope; that he married Sterope, who did not long vive her union with him; and that his grief for her loss induced him to put an end to existence. Æsacus was endued by his grandmother Merope with the gift of prosey; this art he transmitted to his brother and sister, Helenus and Cassandra. Priam ring divorced Arisba, that he might espouse Hecuba, Æsacus predicted that the offing of this marriage should occasion the destruction of his family and country; on this count the infant l'aris, immediately after his birth, was exposed on Mount Ida. (See sacus' transformation into a cormorant, Ovid's Met. b. xi.)

108 .- Our mother.] Hecuba.

110.—Minerca's func.] This votive offering seems to have been made to Minerva secially, as that goddess was imagined to be more hostile than the other gods to the see of Troy.

113.—Mantle.] From this passage, the Athenians seem to have, in process of time,

Cl. Man.

Z.

adopted the custom of carrying the peplos, or sacred garment of Minerva, in the solessa processions of the great Panathanæa.

- 115.—Knees.] The statue representing the goddess in the posture of sitting is supposed to have been formed on this description. She is, under this representation, styled Penina, from an Egyptian embroidress of that name.
 - 143.] See imitation of this passage, Par. Lost, b. vi. 283.
- 161.] LYCURGUS. A king of Thrace, son of Dryas, who fought in the Theban war under Eteocles. He engaged in a conflict with Bacchus; pursued his nymphs while celebrating the orgics on Mount Nysa, and so intimidated the god, that the latter precipitated himself into the sea; this presumption was punished by Jupiter with blindness and almost immediate death.

According to another tradition, Lycurgus was driven to madness by Bacchus, and in this state, mistaking his son's and his own legs for vines, he cut them off instead of the branches of the plant. The oracle directed his subjects to imprison him, and he was afterwards torn to pieces by horses. Other mythologists again affirm, that Lycurgus drove Bacchus out of his kingdom; and, to mark his abhorrence of the vice of intoxication, prohibited the worship of that god; a measure which so incensed his subjects that they put him to death. Diodorus places the kingdom of this monarch in Arshia. Lycurgus was called Dayantides, from his father, and Bipennifer, from the latches with which he cut off his legs.

163.] BACCHUS. The god of wine, not, as is usual, to be confounded with Disaysus. The fables recorded of this god by Orpheus, Euripides, Ovid, Hyginus, and by more modern interpreters of fiction, are various. Cicero enumerates five deities of the name; a son of Proservine; a son of the Nile (the founder of the Ethiopian Nyssa); a son of Caprius (who reigned in Asia); the Indian Bacchus; a son of Jupiter and Luna (the Bacchus in whose honour the Orphica or orgies were observed); and a son of Niss and Thyone, or Semele (see Semele). The early Greeks, who tenaciously referred the origin of all the heathen deities to their own country, have not hesitated to include Bacchus in the number, and have ascribed his birth to Jupiter and Semele, although, according to the more received authorities of Herodotus, Diodorus and Plutarch, Bacchus is acknowledged to have been of Egyptian origin; to have been brought up at Nym (188 Nysa) by order of his father Ammon, or Jupiter; and to have been, in fact, the Osicis of the Egyptians. This alleged identity of Bacchus and Osiris accounts for the apprepriation of the same exploits and virtues to both. Bacchus is described not only as a mighty conqueror, who carried his arms into India (see An. vi. 1097.), and over all the habitable world, but as a general benefactor to mankind; having diffused among the nations which he visited, the knowledge of building; of collecting the families scattered in villages into towns; of planting the vine; and as having also given laws, and introduced the worship of the gods. To him are also ascribed the invention of theatrical representations, and the establishment of schools for music; proficiency in the latter science excluding persons from military service.

In the combat between Jupiter and the giants, he achieved, under the form of a lies, wonderful acts of valour, animated as he was by the god of heaven, who increasantly urged him on by the exclamation "Evohe, or Evan, Courage, my son?"

Among the mistresses of Bacchus may be named, Ariadne (see Ariadne, mother of Caramus, Eumedon, Œnopion, and Thosa); Physicoa, a nymph of Elis (mother of Narcess, who built a temple to Minerva, and was the first that sacrificed to Bacchus); Psalacanthe (a nymph who gave him the splendid crown which he placed on the head of Ariadne; an act of infidelity which provoked her to kill herself); and Syca (see Sycites among his names).

Barchus is often represented crowned with vine and ivy leaves, with a thyrsus or caduceus in his hand (the latter the symbol of peace, being emblematical of his having

ed to restore harmony between Jupiter and Juno); sometimes as a young and as an old man; as having horns, and being covered with the skin of the goat; on a wine cask, or on a car drawn either by tigers, lions, or panthers, or by of which some are playing the lyre, and others the flute; as seated (when g the sun or Osiris) on a celestial globe spangled with stars; as riding on the of Pan, or in the arms of the aged Silenus.

ncipal festivals celebrated in his honour were, the orgies, the trieterica, and the lia, or Dionysia, his priests and temples being called Saboi. The women who at those feasts were termed Bacchantes, Dionysiades, Edonides, Clodones, Bas-Iimallonides, and Thyades; and all who attended their celebration, whether men, were armed with a thyrsus, or spear, covered with vine leaves; the carry-repents (with which they were also crowned) in their hands being part of the sobserved in the orgies, when with horrid screams they called on Evan, Evan! timals, the panther, the goat, and the serpent, were sacred to Bacchus; among magpie and the phœnix; and among trees, the yew, the fig-tree, the vine, the ak, and the fir.

US.] The son of Mercury, Pan, or Terra, was the nurse and general attendant s. Diodorus places his residence in an island of Libya, formed by the river others in Caria; and Orpheus states that, after the return of Bacchus from established himself in Arcadia, where he became the favourite companion of the and shepherdesses. Ovid relates that on one occasion, Silenus being found by strymen tottering as much from the effect of age as from intoxication, was conthem, decorated with garlands and flowers, into the presence of Midas, who no estained that in him he beheld one of the votaries of Bacchus, than he enteraged man sumptuously, and restored him, after a visit of ten days, to his god. represented corpulent, of low stature, with a tail, a bald head, horns, and a b nose, either seated on an ass, leaning, in the act of walking, on a stick or having on his head a crown of ivy, and in his hand a cup. He was worshipped

1 The son of Gordius and Cybele, reigned over part of Phrygia and Lydia, al disposition, for which during his whole life he was remarkable, was prognostiais infancy by the ants placing grains of corn in his mouth, as he lay in the By his avarice and economy, joined to the discovery he made of the rich mines 18, and the gold obtained from the famous Pactolus (which flowed through his s), he amassed considerable wealth; and hence, probably, arose the fable, that ted all he touched into gold. This power he is said to have received, at his est, from Bacchus; who, to reward the hospitality with which he had enterenus, had offered to grant him any favour he might ask. Midas, however, soon ed the inconvenience of his rash demand; and when he found that even his food mpted to eat it became gold, he earnestly besought the god to withdraw his cchus directed him to bathe in the Pactolus; the sands of which river became time impregnated with gold. Midas being chosen umpire in a dispute which ween Apollo and Pan respecting their musical skill, decided in favour of the want of taste which the god punished by transforming his ears into those of an endeavoured to conceal this degradation from his subjects; but it was perone of his attendants, who, finding it difficult to keep the secret, yet afraid to dug a hole in the ground, and whispered therein what he had detected. re echoed by the reeds which afterwards grew on the spot, epeated, when agitated by the wind, " Midas has asset d been explained in various ways; some supposing it to all i informers he employed; others, to the acuteness of his

ustom of carrying the peplos, or sacred garment of Minerva, in the solemn, the great Panathanea.

s.] The statue representing the goddess in the posture of sitting is supbeen formed on this description. She is, under this representation, styled an Egyptian embroidress of that name.

nitation of this passage, Par. Lost, b. vi. 283.

URGUS. A king of Thrace, son of Dryas, who fought in the Theban war s. He engaged in a conflict with Bacchus; pursued his nymphs while corgies on Mount Nysa, and so intimidated the god, that the latter precif into the sea; this presumption was punished by Jupiter with blindness mediate death.

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WEERE, Gr. either from his being born of a bull; from his being represented with as the inventor of husbandry; or, from his being the son of Jupiter Ammon, who keted with horns.

'ALYDONIUS, from Calydon, a city of Ætolia.

ERNUNNOS, his name among the Gauls.

EIROPSALAS, Gr. player of the harp.

ECOPOTES, Gr. drinking; because, on the second day of the Anthesteria (a festival our of Bacchus), every man drank out of his own chea, or vessel.

issus, Gr. ivy; he was worshipped under this name at Acharnæ, in Attica, as this was remarkable for the first growth of the ivy.

OLONATES, from Colona, an eminence in Messenia.

DRNIGER, Lat. horned. (See Bicorniger.)

ONYMBIFER, Gr. bearing a cluster of herries; from a plant which was sacred to saving berries, like ivy.

'ansive, Gr. one of his names at Argos, which Bacchus had selected as the place isl for Ariadne.

EMON BONUS; the last cup of wine, at all festivals, was usually drunk to Bacchus this appellation.

lasvilius, Gr. frequenting the woods; his name at Megara.

IIMORPHOS, Gr. of two forms. (See Biformis.)

Monysus, Gr. from Jove, his father, and Nysa, where he was brought up. This ation is by some supposed to be the same with Zeuth. (See Zeuth, below.)

IPHUES, Gr. of two natures. (See Biformis.)

ITSYRAMBUS, Gr. implying his having twice passed the gates of life, from Semele, m the thigh of Jove; or, from the second existence he received from Ceres, who, he giants had torn Bacchus in pieces, collected his limbs, and breathed new life tem.

son, Gr. youthful; or from the ebon, or ebony tree, which, according to Virgil corgic ii. 163.), was peculiar to India. He was worshipped under this name at 1.

LELEUS, Gr. from the cry repeated by the Bacchanals at his festivals.

LEUTHERIUS, Gr. liberator; his name at Eleuthera, in Bootia, and at Athens; the sthe Liber of the Latins. (See Liber.)

RAPHIOTES, Gr. the wrangler.

REBINTHINUS, Gr. as having introduced not only the culture of the vine, but that and other pulse also.

SYMMETES, Gr. governor; or presiding over games: the name of one of his i, said to have been found by Vulcan, and presented to Dardanus by Jupiter f.

UBULES, Gr. the prudent counsellor. The chief magistrates of Rhodes were I, by an express law, every day to entertain the principal men of that city, at a table, in order to deliberate what should be done on the day following.

UCHEUS, Gr. pouring freely; expressive of his filling the glass to the brim.

uclius, Gr. glorious; renowned.

VAN, Gr. so invoked by the Bacchantes.

vius, Gr. implying, Well done, my son! words ascribed to Jupiter, when he saw as returning victoriously from combating the giants. Evoe, or Evan, was the sation with which the Bacchanals invoked their god during the celebration of his

IRBON, Gr. youthful; his name in Campania: perpetual youth was one of his



HYETES, Gr. either from Hya, one of the names of his mother Semele; of als taking place in a rainy season.

LACCHUS, Gr. from the noise and shouts which the Bacchanals raised at his om the clamour attendant on intoxication.

IGNIGENA, Lat. fire-born; in allusion to the mode of his birth.

INDIANUS, the Indian Bacchus.

INVERECUNDUS DEUS, Lat. shameless god.

IOBACCHUS, from the exclamation Iobacche, used in his festivals.

LAMPTER, Gr. brilliant. He had a festival at Pellene, in Achaia, which ght, and in which the worshippers went to his temple with lighted torches.

LAPHYSTIUS, from the mount Laphystus, in Bootia.

LENEUS, Gr. presiding over the wine-press.

LEUCYANITES, his name on the shores of the *Leucyanias*, a river of the , running into the Alpheus.

LIBER, Lat. free; he was so called, either from his delivering some cities slavery; or, from delivering the mind from care. To the word Liber th ined the word Pater (Liber Pater), as though he were the father of Libert LIBBITES, Gr. from the mystical van, which was carried in his festival Isis, under the names of Ceres.)

LIMNEUS, his name at Limnæ, a quarter of Athens.

LYEUS, Gr. loosing the mind from care.

Maonides, from Maonia.

MELANAIGIS, Gr. clothed in black goat-skin. Melanthius, king of MELANEGIS, when on the point of fighting with Xanthus, king of

was also customary for them to put serpents in their hair, and in all their behaviour to cunterfeit madness and distraction.

Oanus, Gr. frequenter of mountains; his worship being performed on mountains.

ORTHIUS, Gr. upright; or sober: a name given to Bacchus by Amphictyon, whom hat god had taught to temper wine with water.

PAMPHAGUS, Gr. the all-devourer. PANHELLINON, Gr. perfectly bright.

PERICIONIUS, Gr. worshipped in the peristyle.

PHANAC, OF PHANACES, his name among the Mysians.

PELEON, OF US, Gr. abounding in fruit.

Polites, Gr. a citizen; his name in Arcadia.

PROTRYGEUS, Gr. so called from new wine.

PROTRYGES.

PSILAS, Gr. from a Doric word signifying the extremity of a bird's wing; as if men vere hurried away and elevated by wine, as birds by their wings.

RECTUS, Lat. (See Orthius.)

SABAZIUS, his name among the Sabæ, a people of Thrace. One of the mysterious ites of this god was to let a snake slip down the bosom of the person to be initiated, rhich was taken out below.

SAOTAS, Gr. preserver; his name at Træzene.

SERVATOR, Lat. the same as Saotas, above.

Sycites, Gr. from his having transformed his favourite nymph Syca into a fig-tree.

TAURICEPHALUS, Gr. bull-headed.

TAURICORNIS, Lat. under this name he was represented with the korn of a bull in is hand, which was, in fact, a drinking cup made in the form of a bull's horn,

TAURIFORMIS, Lat. from the resemblance of a man overcome with wine to a furious ×Π.

TAUROCEROS, Gr. (See Tauricornis.)

TAUROPHAGUS, Gr. bull-decourer.

THEOINUS, Gr. god of wine.

THRIAMBUS, Gr. from the origin of triumphs being ascribed to his splendid return rom India.

THYONEUS, Gr. from his mother Semele, who was called Thyone; or, as receiv-THYONIDAS, ing sacrifices.

TORCULANUS, Lat. from torcular, a wine-press.

TRIUMPHUS, Lat. the same as the Greek Thriambus.

Unotalt, his name among the Arabians.

XANTHUS. (See Melanaigis.)

ZAGREUS, Gr. making many captives; a name of the first Bacchus, mentioned by Cicero. It is also assigned to Pluto.

ZEUTH, one of the original Cabiritic divinities, supposed by some to be the same with Dionysus. (See Dionysus, above.)

The epithet god of joys and friendly cheer, is applied by Virgil to Bacchus (An. i. 1026,)

[Farther remarks upon this deity will be found under Egypt.]

164.] NYSSA, or NYSA. Some geographers enumerate no less than ten places of this name. The town of Nyssa, in Ethiopia, or Arabia, another of the same name in India, and one on the top of Mount Parnassus, were particularly sacred to the god Batchus (see Bacchus), who, according to the fiction entertained by the people of the Phiopian Nyssa, was therein educated by the Nysiads, the nymphs of the place. The Myon mentioned in this verse is a mountain of Thrace.

leaves on trees.] The connexion of the sentiment seems to be this:—quire respecting my ancestors, as if you would estimate my merit and lustre of my birth? Can any thing be more fragile and uncertain than the wealth of family? May not men be compared to leaves on trees, &c. &c. y.] Ephyre. (See line 193.)

OS. In this line, a term for Peloponnesus in general.

an Sisyphus.] So called from being a son or other descendant of Æolus. to Glaucus (the father of Bellerophon, not the leader of the Lycian band), puted founder of the city Ephyre, afterwards called Corinth. Some mythomer, acknowledge but one prince of this name, and identify the Sisyphus d with the Sisyphus Od. xi. 734. Others, from comparisons drawn between of Eumelus, an ancient poet quoted by Pausanias, and the Medea of Europinion, that the Sisyphus who succeeded Medea on the throne of Corinth, int, not a son of Æolus; that the contemporary of Jason was that same hat the son of Æolus was the Sisyphus who built Ephyre. Sisyphus, the Iedea, is considered to have been brother of Athamas and Salmoneus.

here designated as "blest with wisdom," in allusion to his well-known ratagem and cunning. He is said to have circumvented even Death, when a despatched against him. After death, he was allowed for a limited time arth; but being unwilling at the expiration of the term to return to the to, he was seized and forcibly reconducted thither by Mercury, and contask of rolling to the top of an eminence (see Od. xi. 734, &c. and Georgie stone, which incessantly recoiled to the valley; as if (say the mythorious and endless an occupation would not allow him the means of contriving be. (See transformation of Ino and Melicerta, Garth's Ovid, b. iv.)

YRE. Afterwards Corinth (see Corinth). It is supposed to have been from the nymph Ephyra, daughter of Oceanus and Tethys, and wife of

brotte of Lucia at his death. He had also a dangiter named Landsmin, who was I by Jupiter, and was the mother of Sarpedon, the leader with Glaucus of the band. Laodamia is said by Homer (Il. vi. 250.) to have fallen by "Phoebe's 's) dart." The effect produced upon Bellerophon by his domestic calamities, is igly described by Homer (Il. vi. 245.); but neither the Greek poet nor the best ogists support the fiction related by Pindar, that Bellerophon having attempted to seaven upon the horse Pegasus, Jupiter sent an insect which stung the animal, and neatly occasioned the fall of the rider, who ever after wandered in the most dejected pon the earth. Pegasus is by some esteemed the horse of Neptune, and is often by a name which signifies cup or vessel; Pegasus being, according to the figurative adopted by some mythologists, one of the emblems of the ark.

.] PRCETUS. Son of Abas, the eleventh king of Argos, and Ocalea, daughter of seus. He is styled, in Pope's translation, king of Argos, whereas, according to the retation of the original, in which he is denominated a prince of great influence and in Argolis, Heyne, in his commentaries upon the Iliad, affirms, that he was a kingyathus, a city of Argolis. This opinion is entitled to additional weight from the setance that Proctus, the king of Argos, twin brother of Acrisius, and husband of see (according to those mythologists who adopt the chronology of Herodotus, and compared the succession of the contemporary sovereigns of Argos and Athens), lived years before the Trojan war. Other mythologists are of opinion, that the Prostus cted with the history of Bellerophon, who was the husband of Antea, is more likely • been a son of Thersander, a king of Thebes. (See Theban war.)

succession of the sovereigns of Argos and Athens, from Danaus to Agamemnou, con Ericthonius to Demophoon, the king reigning at Athens at the time of the war, is given by Herodotus in the following order :-

KINGS OF ARGOS.

KINGS OF ATHEMS.

Danaus. Lynceus. Abas. Acrisius and Prostus. Danaë and Perseus. Electryon and Sthenelus. Eurystheus and Hercules. Atreas and Thyestes. Agamemnon.

Ericthonius. Pandion I. Erectheus. Cecrops II. Pandion II. Ægeus. Theseus. Mnestheus. Demophoon.

.-The monarch.] Prætus.

1.—Brave prince.] Bellerophon.

1.] ANTÆA, or ANTIOPE, was the daughter of Jobates, king of Lycia, and wife stas. (See Protus, Il. vi. 197, and Bellerophon.) She is confounded by the tragic s with Stenobæa, the daughter of Amphianax, king of Lycia, or of Amphidamas, the Han, son of Lycurgus and Cepheus. She was er of the Proctides, so called from their father Proctus, and of Megapenthes, who eded to the throne of Tirynthus.

wtides.] The Prætides are represented in fable as having been punished with frensy, seir presumption in considering themselves superior to Juno in beauty: under this they ran lowing about the fields, fancying themselves to be cows; but were at length red to their senses by the celebrated physician and soothsayer Melampus, who, having effected their cure, was rewarded by Prostus with a part of his kingdom, and the handsomest of his daughters; Proctus moreover dedicating, as a farther memorial se event, according to Pausanias, a temple to the goddess Pitho (the Suada of the Cl. Man.

ILIAD. BOOK VI.

Prætides were three in number, Lysippe, Iphinoe or Ipponoe, Iphianassa (See transformation of Prætides, Ovid's Met. b. x.) 's monarch.] Jobates.

ful youth.] Bellerophon.

onarch's.] Prætus'.

dire Chimæra.] Hesiod describes the form of the Chimæra (by many conne Hydra) as Homer does; but considers him the offspring of Typhon and il, Ovid, and other poets, adopt the combined opinion of these two Greek Chimæra is represented by Homer with a lion's head, the body of a goat, a serpent; this representation being, by some, considered to be emble-princes of the Solymi who devastated the country in the neighbourhood rus, and whose names, Arsalus, Dryus, and Trosobius, are said to have goat, a lion, and the head of a serpent; or, of the mountain of that name a had a volcano on its top, and nourished lions, the middle part affording ts, and the bottom being infested with serpents. Some writers describe th three heads; and, in the Hamiltonian collection, there is on one of the a with two.

supposes the story of Chimera, as well as others of the same character, to great measure, from the sacred devices upon the entablatures of temples. gies.] What these prodigies were, cannot be collected from Homer; the s being of later date.

ican crew.] The troops of Solymæ. The Solymi (mentioned also Od. 1. iently called Milyades and Termili, were the earliest inhabitants of Lyca, ig thence expelled by strangers, took refuge in the mountains which borir country, and annoyed their invaders with a perpetual warfare. They nodern geographers in Pisidia. The Solymi assigned the name Scire to

cien prince.] Glaucus.

ests.] As whatever tended to promote friendship and kindness among indiconsidered important in the early ages of society, when mankind lived princitte of lawless independence, the duty of hospitably receiving strangers was h peculiar sanctity, and so rigidly enforced, that any violation of it was acime of the deepest dye. The ties of kindred were not held so sacred as the stween a host and the guest who had partaken of his hospitality. Tencer is y Homer as endeavouring to deprive his uncle Priam of his crown; whereas, of a contest, Diomed and Glaucus laid down their arms on recollecting the sepitality which had subsisted between their ancestors. Hence we may infer ances were not only binding on the parties immediately concerned, but likedescendants. It was also customary for a private individual to become in the ally of any foreign nation by whom he had been kindly received and and in this sense Nicias, the Athenian, is affirmed by Plutarch to have been pitality to the Lacedemonians. Strangers were frequently entertained by as at their own expense; but more generally by persons termed prexent, that purpose, either by the suffrages of the people, or, in monarchical by the will of the sovereign. Various ceremonies were practised between his guest, significant of the friendship they were henceforth to manifest other. Thus, sait was usually first placed on the table, before the rest of was served; either because salt, being composed of earthy and watery parted the close union which should subsist between the parties, or because, as d preserves substances from corruption, so their friendship should be pure Some suppose that, from its being used in sacrifices, a peculiar sanctity alt, and that it therefore in some measure consecrated the table on which it se departure of the stranger, mutual presents were exchanged between him which were deposited carefully among their treasures, as tokens to preserve ion of the alliance thus formed. In more modern times the Greeks and to break into two parts a die (among the latter termed tessera hospitalis), g with the host, and the other being taken away by the guest; upon these al the names of the parties, or a figure of Jupiter Hospitalis. The renunmaship was indicated by destroying its symbol, the tessera.

isset sest.] Calydon. The kingdom of Encus, the grandfather of Diomed.

BE. (See Thebe, Il. iv. 438.)

own.] Probably shield.

madred beeres.] "I wonder the curious have not remarked, from this place, action of the value of gold to brass in the time of the Trojan war was but as size; allowing these armours of equal weight: which, as they belonged to strength, is a reasonable supposition. As to this manner of computing the remour by beeves or oxen, it might be either because the money was anciently those figures, or (which is most probable in this place) because in those negatly purchased by exchange of commodities, as we see by a passage near seventh book." P.

... The beech tree was sacred to Jupiter.

y sens.] (See Priam.)

m's daughters.] Creusa, Laodice, Polyxona, and Cassandra.

CUBA. Wife of Priam, and mother of Hector, Paris, &c. (See Paris, and he was the daughter of Dymas, a Phrygian prince, of Cisseus, a Thracian he Sangarius and Metope. After the ruin of Troy, and the death of Priam, lot of Ulysses. Before she left her country, she is said to have swallowed

ILIAD. BOOK VI.

f her beloved son Hector, that they might not fall into the hands of hi cress of her voyage into Greece she touched upon the shore of mnestor was monarch. This king had been the ancient ally of F great a confidence in his friendship, as to consign (see Æn. iii. 71.) youngest son Polydorus, together with many valuable treasures. I stor fell with the fortunes of Priam; the Thracian king seized the puthful prince, and threw his body into the sea. This was the pe ded on his coast. She was so shocked by beholding her son's cor had washed upon the shore, that, irritated by the treacherous murde der pretence of a conference, Polymnestor and his two children into the aid of her Trojan attendants, she effected the murder of his sor s of the father. This act drew upon her the vengeance of the Thrac r with showers of stones, in the act of biting which with impotent ly metamorphosed into a dog; and in this unhappy state so filled I gs, that she not only inspired the Greeks, but Juno herself, with c sts are divided upon the nature of her death; but it is more generally ence of the frightful dreams which haunted Ulysses upon his arrive ere dedicating a temple to Hecuba, that he was her murderer. is called DYMANTIS, from her father Dymas. (See story of Hecui

id's Met. b. xiii.)

I fits it me, with human gore distain'd.] "The custom which prohit th blood to perform any offices of divine worship before they were and universal, that it may in some part be esteemed a precept of n ng to inspire an uncommon dread and religious horror of blood. e in Euripides, where Iphigenia argues how impossible it is that he d be acceptable to the gods, since they do not permit any defiled 457.—My wife. Andromache. 457.—My infent. Astyanax.

467.] ASTYANAX. Son of Hector and Andromache. Hector had given him the time of Scamandarus, after the river Scamander; but the Trojans assigned to him that! Astyanax, because (see line 503 of this book, and Il. xxii. 651.) his father was "the same of Troy." After the capture of the city, this young prince excited great uneasiness mong the Greeks, in consequence of a prediction by Calchas, that Astyanax, if permitted I live, would surpass even the bravery of his father; would avenge the death of Hector; ad would raise Troy in new splendour from its ruins. Andromache, dreading the fury of the victorious Greeks, concealed Astyanax in the recesses of Hector's tomb; but his streat was soon discovered by Ulysses, who, according to some, precipitated the unhappy by from the battlements of Ilium. This cruelty is, by Euripides, ascribed to Menelaus; y Pausanias, to Pyrrhus; while Racine, in his "Andromaque," has adopted the tradimental it was not the child of Hector and Andromache that was cast from the walls of key; but that Astyanax survived the siege, and accompanied his mother into Epirus. See Andromache.)

498 .- Ætion's wealthy heir.] Andromache.

494.—Cilician Thebe.] From Thebe, at the south of Troas, in the possession of the illicians. (See Thebe, II. i. 478.)

495.] HIPPOPLACUS. (See Thebe, Il. i. 478.)

501.] SCAMANDRIUS. Astyanax. "This manner of giving proper names to hildren, derived from any place, accident, or quality, belonging to them or their parents, very ancient." P.

531.—Mountain symphs.] The pagans originally applied the term symphs collectively all the divinities of the woods, mountains, rivers, and fountains; out in process of me they distinguished them by different appellations, viz. the nymphs of the rivers and rantains were called Potamides, Fluviales, and Naiads (see Nymphs, Od. x. 415.); of onds and marshes, Limniades, who were not immortal; of groves, hills, and valleys, Vapace; of forests, woods, and trees, Dryads and Hamadryads (see Dryads and Hamaryads); of mountains, Oreades; and of the sea, Nereides (see Nereids). Milk, oil, oney, and sometimes goats, were the usual offerings to the nymphs in general.

532.—Jove's sylvan daughters, &c.] "It was the custom to plant about tombs only such rees as elms, alders, &c. that bear no fruit, as being most suitable to the dead. This assage alludes to that piece of antiquity." P.

543.—A victim to Diana's bow.] "The Greeks ascribed all sudden deaths of women Diana. So Ulysses in Od. xi. asks Anticlea, among the shades, if she died by the darts f Diana? And, in the present book, Laodame, daughter of Bellerophon, is said to have erished young by the arrows of this goddess." P.

570-573.] The original of these lines was quoted by the second Scipio Africanus rhile contemplating the spectacle of the burning city of Carthage.

578.] ANDROMACHE. The wife of Hector, and mother of Astyanax. She was anghter of Ætion, king of Thebe, in Cilicia, and was equally remarkable for her domestic irtues, and for her attachment to her husband. In the division of the priseners by the ireeks, after the taking of Troy, Andromache fell to the share of Pyrrhus, who carried her Epirus, where she became mother of three sons, Molossus, Pielus, and Pergamus. Tyrrhus subsequently conceded her to Helenus (see Helenus, Il. vi. 91.), the brother of lecter, who had also been among the captives of Neoptolemus. The interview between andromache and Æneas, when that prince landed at Buthrotum, as described by Virgil Æn. iii. 379, &c.), is among the most pathetic passages of the poem.

Andromache is sometimes named THEBAIS, from Thebe, the kingdom of her father. 580.—Argine.] This word here implies Thessalian. (See Argos, Il. i. 45.)

Pollux, he re-entered Iolchos, and put the queen to death. The naptials of Peleus and Thetis (see Thetis) have been much celebrated by poets and mythologists. Peleus lived many years after the termination of the Trojan war; but he was so disconsolate at the death of his son Achilles, that Thetis, to alleviate his sorrows, promised him immertality; and to that end, ordered him to retire into the grottos of the island of Leces, where he would behold Achilles deified, and whence she would, accompanied by the Nereida, subsequently convey him, as her husband, in the quality of a demigod, to the palace of Nereus. The inhabitants of Pella, in Macedonia, annually sacrificed a hause victim to Peleus. (See story of Thetis and two following, Ovid's Met. b. xi.)

159.] (See imitation of this passage, Æn. v. 525.)

163.] JARDAN. A river of Elis.

164.] PHEA or PHEA. A town of Elis. There is also a river of the same name Od. xv. 318.

165.—Arcadian spears.] Areithous and Lycurgus were Arcadians.

166.] CELADON. A river of Greece, flowing into the Alpheus.

167—189.] This passage contains the adventures of Nestor with Arcithous, prior to the Trojan war.

173.] LYCURGUS. A king of Tegea, son of Aleus and Nersea, the daughter of Pereus, and brother of Cepheus, the friend of Hercules, and of Auge, the mother of Telephus.

196.—Nine.] Agamemnon, Tydides, Ajax, Oileus, Idomeneus, Merion, Enrypylas, Thoas, and Ulysses.

201.] OILEUS. Ajax the Less.

211-226.] (See Divination by lot.)

212.—General's helm.] Agamemnon's.

227, &c.] (See speech of Ajax, Ovid's Met. b. xiii.)

230.—Saturn's son.] Jupiter.

237.] SALAMIS, SALAMINS, or SALAMINA (now Colouri). An island eppearse Eleusis, in the Saronic gulf. It was, very anciently, called Scirus, Cenchria, Cycheria, and Pityusa, and its bay, the gulf of Engia. It was the reputed birth-place of Tencer (see Teucer, II. vi. 37.) and Ajax, sons of Telamon (see Telamon), and, in ancient history, it was celebrated for the victory obtained on its shores over the Persians by the Greek, 480 B. C. It derived its name of Salamis from Salamis, the daughter of Asopus (see of Neptune) and Methone, and was sacred to Ajax.

252 .- Grisly god of Thrace.] Mars.

269.] TYCHIUS. A celebrated artificer of Hyles, in Bosotia, who fabricated the shield of Ajax.

\$42.—The goddess.] Night.

363.—Exchange some gift.] "It is said that this exchange of presents between Hector and Ajax gave birth to a proverb, 'That the presents of enemies are generally fatal.' For Ajax with this sword afterwards kills himself, and Hector was dragged by this belt at the chariot of Achilles." P.

429 .- Graceful husband.] Paris.

448.—Th' Atrides.] Agamemnon and Menelaus.

483 .- Herald.] Ideus.

519-525.] These are the works alluded to Il. viii. 216.

529.—He whose trident shakes the earth.] Neptune.

539.—Structures raised by lab'ring gods.] In allusion to the walls of Troy being missiby the agency of Apollo and Neptune.

502.] EUNÆUS, or EVENUS. A son of Jason and Hypsipyle, and grandson of Thoas, king of Lemnos. According to this passage, Eunæus furnished the Greeks with

wine; and he (see Il. xxiii. 865-873.) also gave to Patroclus the curious silver urn, which was ranked among the prizes at the funeral games of that hero.

**S64.] HYPSIPYLE. The daughter of Thoas, king of Lemnos, and of Myrina, who was elected queen of the island, after having effected the escape of her father to that of Chios, at the period when the Lemnian women, incensed by the infidelity of their husbands, in transferring their affections to some female slaves, had (at the instigation of Venus, who appeared to them under the form of Dryope, one of the women of the island) avenged the perfidy by a general massacre of the males. Scarcely had the catastrophe taken place when Jason touched upon the island with his companions, the Argonauts, in the prosecution of his voyage to Colchis. He became enamoured of Hypsipyle; and after the lapse of two years, quitted Lemnos, under a promise that he would revisit her in his return to Greece. He no sooner, however, reached Colchis, than he forgot Hypsipyle in his passion for Medca (see Jason), the daughter of the king of that country. The grief which this infidelity occasioned the queen was aggravated by the treatment which she experienced from the Lemnian women, who, exasperated at her having secured Thoas from the general destruction of the men of the island, expelled her from its throne.

Lycurgus, king of Neman.] While wandering on the shore, in pursuit of her father, she is said to have been carried away by pirates, and to have been sold by them to Lycurgus, king of Nemæa, the brother of Admetus, the king of Thessaly, who made her nurse to his son Archemorus, or Opheltes. While in the service of this monarch she was casually met by Adrastus, king of Argos, on his march against Thebes. (See Theban war.) Hypsipyle, compassionating the thirst under which the Argive troops were labouring, placed her charge upon the grass, that she might the more readily conduct them to the neighbouring fountain Langis. In the mean time Archemorus was killed by a serpent; a circumstance in memorial of which the Nemzean games are said to have been originally instituted by Lycurgus. The tombs of this king and of his son, Opheltes, are described by Pausanias as being near the temple of Nemæan Jupiter, surrounded with a wall of stone, and having altars within the enclosure: the names Lycurgus, Lycus, Lycaon, Lycoreus, and Opheltes being, according to some, all epithets for the sun. The loss of Opheltes so irritated Lycurgus, that he was with difficulty restrained by Tydeus from putting Hypsipyle, the innocent author of his sufferings, to death.

Parts of this history are detailed in the vth book of the Thebaid of Statius.

565.] JASON. A celebrated hero of antiquity, son of Æson, king of Iolchos, and of Alcimede or of Polymeda, daughter of Autolycus. His mother is sometimes also called Amphinome. Æson was exiled from his throne by his half-brother, Pelias, and the education of Jason confided to the care of the centaur Chiron. Jason so conciliated the affection of his father's subjects, that the usurper, alarmed at his popularity, contrived to remove him from Iolchos by urging him to revenge the death of their relation Phryxus, who (see Leucothea, Od. v. 425.) upon his flying for protection to the court of Æetes, king of Colchis, had been murdered by that monarch on account of the golden fleece, of which he was the possessor. Jason, under an express promise that the throne should be conceded to him in the event of his successful return, was induced to attempt the recovery of this treasure; and having prevailed upon the most celebrated and intrepid of his countrymen to share with him the toils and glory of the enterprise, they set out on what was termed, from the ship Argo (see Argo), in which they embarked, the Argonoutic expedition. They encountered many disasters; but at length reached Colchis, and there obtained from Æctes a promise of the restoration of the ficece, upon condition that Jason should previously achieve certain prescribed labours: these labours consisted in taming balls which breathed flames, and which had feet and horns of brass, and ploughing with

Cl. Man.

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146.] EURYMEDON. A charioteer of Nestor. Agamemnon's was of the same
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- 146.] STHENELUS. One of Nestor's attendants.
- 152.] ENIOPEUS. A charioteer of Hector, here killed by Diomed.
- 158.] ARCHEPTOLEMUS. The charioteer of Hector after the death of Eniopeus. He was killed by Teucer (Il. viii. 379.)
- 183.—Gerenian Nestor.] So styled from the river Geron, or the village Gerenus, in Elis. (See Pylos.)
 - 184 .- The Phrygian.] Hector.
 - 216.] (See Il. vii. 519-525. xxiv. 545, &c.)
 - 226.] XANTHUS.
 - 226.] ÆTHON.
 - · Horses of Hector.
 - 226.] LAMPUS.
 - 227.] PODARGUS.
- 235.—Nestor's shield.] The peculiar value of this shield is not mentioned in my other passage.
- 236.] TYDEUS. Tydides, costly load; breastplate. In assigning the breastplate to the workmanship of Vulcan, Homer either follows some fable unknown to us, or may intend the expression to be that of general commendation.
- 246.] ÆGÆ. This is the town Ægæ, in Achaia: there were two other places of this name sacred to Neptune; viz. an island in the Ægean sea, and a town of Eubæa. (808 Ægæ, Il. xiii. 33.)
- 266—273.] The form and order of the Grecian camps were arbitrary, as they depended on local circumstances. It appears from this passage, that the extremities were guarded by the most valiant of the leaders, the rest of the chiefs having their tents in the centre. Camps.] When the encampments were likely to be of long duration, places were erected for the solemnization of religious rites, the holding courts of judicature, &c. (See II. xi. 937,&c.) If there was any apprehension of an attack on the camp, it was usual to fortify it with a trench and rampart, or wall, on which were crected turrets for the purpose of discharging missile weapons against the enemy. (See line above, 216.)
- 277.—Lemnian shore.] This passage must refer to some ante-homeric circumstance.
 297—304.—His engle, sacred bird.] "Jupiter on the prayers of Agamemnon sends an omen to encourage the Greeks. The application of it is obvious: the eagle signified Hector, the fawn denoted the fear and flight of the Greeks, and being dropt at the alast of Jupiter, showed that they would be saved by the protection of that god." P. The eagle is called flammiger ales. This passage illustrates the superstition of the Greeks relative to the favourable import of the omen. (See Horace, Ode 4. b. iv.)

Trojans, here killed by Teucer.

- 300 .- Panomphæun.] (See Panomphæus among the names of Jove.)
- 309.] AGELAUS. A Trojan, son of Phradmon; here killed by Diomed.
- 309.] PHRADMON. Father of Agelaus.
- 316.—Th' Atridæ.] Agamemnon and Menelaus.
- 816.—Th' Ajaces. Ajax, the son of Telamon, and Ajax the Less.
- 319.—Evæmon's son.] Eurypylus.
- 330.] ORSILOCHUS.
- 330.] ORMENUS.
- 331.] LYCOPHON.
- 332.] CHROMIUS.
- 332.] DÆTOR.
- 332.] OPHELESTES.
- 333.] HOMOPAON.
- 334.] MELANIPPUS.

D youth for ever dear.] Teucer.

ORGYTHIO. Son of Priam and Castianira; here killed by Teucer.

ASTIANIRA. One of the mistresses of Priam. She was a native of Œsyma,

ee imitation of this passage, Æn. ix. 579.

EBRIONES. The charioteer of Hector after the fall of Archeptolemus. He egitimate son of Priam, and was killed by Patroclus (II. xvi. 895.)

LLASTOR. (See Alastor, Il. iv. 340.)

4ECISTHEUS. A son of Echius, and one of the companions of Ajax. He by Polydamas (Il. xv. 384.)

"A' Olympian sire.] Jupiter. The famous statue, composed of gold and ivory, by Phidias, in the temple of Olympia, in Elis, was 50 cubits in height, and was ong the seven wonders of the world. It represented the divinity seated on a th a crown of laurel on his head; a Victory (composed also of gold and ivory) at hand, and a sceptre, at the end of which was an eagle, formed of the most stals, in his left. At the four corners of the throne, which was of gold, ivory, and ornamented with precious stones, were four Victories, who appeared to be ads, as if intending to dance, and two others at his feet; above the head of and elevated on the throne, were, on one side, the Graces, and on the other, some six altars consecrated to the twelve principal gods: to Jupiter and to Juno and Minerva; to Mercury and Apollo; to the Graces and Bacchus; and Rhea; and to Venus and Minerva Ergane.

" imperial regent.] Juno.

loddess with the azure eyes.] Minerva.

kev'd I for this.] This passage is remarkable for its representing Minerva as Iercules in dragging up the dog Cerberus.

?avourite son.] Hercules.

'URYSTHEUS. King of Argos and Mycenæ. (See Hercules.)

'riple dog.] Cerberus.

ion.] Achilles.

'HAUMANTIA. Iris. (See Thaumantia among her names.) It is remarkhis is the first occasion in which Iris waits on Juno, though in preceding pages rformed a similar service to other gods. In the Iliad she does not appear as ur handmaid of Juno; the offices which she is therein described as discharging Odyssey, assigned to Mercury; and hence, some critics are of opinion, that ad Odyssey did not proceed from the same author.

Pensive goddesses.] Juno and Minerva.

APETUS. A son of Colus and Terra, who, according to Hesiod, married the daughter of Ocean, and was father of Atlas, Menocitus, Prometheus, and s; according to Diodorus, he married the nymph Asia, daughter of Oceanus sylogia, and was father of Hesperus. The Greeks regarded him as the founder ce; and their histories and traditions do not ascend higher than his age. It must his passage that Iapetus, having united with his brethren the Titans in gainst Jupiter, was with them incarcerated in Tartarus. The sons of Iapetus d Iapetionides.

ATURN. The birth of this god is variously ascribed to Uranus and Titæa Cœlus and Terra), to Uranus and Vesta, and to Oceanus. He was husband Rhea (see Earth), and father of Jupiter, Neptune, and Pluto. The traditions; this deity are so numerous and contradictory, that it would be vain to attempt e them. According to Apollodorus, Saturn swallowed his children immediately

on their birth, in consequence of the declaration of an oracle that he should be deprived of his crown and life by one of them; while others affirm that his thus destroying them was the result of an agreement formed between him and his elder brother Titan, who, having conceded to him his prior right to the throne, devised this mode of securing the succession to his own descendants. Diodorus states, that the Titans (see Titans) rebelled against Saturn, and were accordingly, with the exception of Oceanus, imprisened by him; that Saturn restored his brothers to liberty; that they, upon regaining their freedom, dethroned their father Uranus, and put Saturn in possession of his empire; and that the latter devoured his children in consequence of a denunciation on the part of Uzana, that Saturn should experience from his offspring the same cruelty which he bad medfested towards his own parent. The more prevailing tradition, however, is that which states Jupiter to have been rescued from the general dostruction of the children of Satura, by the stratagem of Rhea, who presented to her husband a stone instead of the new-hour infant, and concealed her son in the island of Crete; Saturn being immured in the prisms of Tartarus by the Titans, in consequence of their suspicion of his having been privy The war which Jupiter waged against the Titans in the cause of his father, and the subsequent conspiracy of Saturn against his son, are detailed under the article Jove. Some authors assert that Saturn, for his ingratitude, was precipitated with the Titana, by Jupiter, into Tartarus (see Il. xiv. 234, and An. viii. 425.); others, that the former fled from his wrath either into Spain or Italy. The latter is the more general opinion; and under this tradition, Saturn is said to have arrived in Italy while James (see Janus) reigned there, and to have been associated with him in the government; his reign having been so prosperous and happy as to have acquired the appellation of the Golden Age, celebrated by the poets, more particularly by Virgil. (See Georgic i. 191, &c. Æn. vi. 1081. viii. 432, and Ovid. Met. i. 112.)

The propriety of the distinction made by the Romans between Saturn and James is not generally admitted; but these gods are, from the similarity of their representations, as well as of their character and government, often supposed to be two titles of one person. Diodorus Siculus gives the same history of Saturn as is by Plutarch given of James.

Saturn was held in especial veneration at Carthage, in Gaul, and in Italy. Luna (the mother of Pandea), and the nymph Anobreth, are mentioned among the wives of Satura; and Sanchoniathon states that he had a daughter, Athena, to whom he assigned the kingdom of Attica. Saturn is by the Greeks identified with Chronos, the god of time; but from this divinity he is also distinguished by mythologists, some of whom consider the word Chronos originally to have implied the majesty of judicial assemblies, the crows or circle of the judges; and others, to have been a corruption of Kronus, an oriental deity, the god of light and fire, the same as the Orus of the Egyptians, the Moloch of the Carthaginians, Phomicians, and Cypriots, and the Agraulos (a female divinity, the daughter of Cecrops) of the Greeks. Moloch was the idol so pathetically described in the 1884 Psalm, v. 34, &c. whose altars were stained with the blood of human victims (especially of children), and whose rites were of the most horrible and appalling description.

Saturn is variously represented: as a very aged man, with white hair; with a seytis, a sickle, a hooked knife, or keys in his hand; with eyes before and behind, some of which are open and others shut; with four wings, two of which are spread, and two closed; and with a child, or stone, which he is raising as if to devour. On the coist struck in his honour, there is on the reverse the figure of a ship; and, as the god of time, he often holds in his hand a serpent, whose tail is in its mouth, and forms a circle; this figure being emblematical of the renovation of the year. The principal feasts colorated in his honour were the Saturnalia at Rome.

Among the names of Saturn are:—
ABERIDES, his name as the son of Cœlus and Vesta.

ACMONIDES, as grandson of Acmon, who, according to Phonician mythology, was ther of Codus and Terra.

AUREUS, Lat. from his age having been denominated the golden age.

BOLLTHEN, Gr. probably from two words signifying clods of earth, and to baffle; atom having escaped the mountains hurled at him by the Titans (Il. xiv. 236.)

Chronos, Gr. the god of time. (See observations on this name, under the article.)
Chonos, or Khono; supposed by some to be the Saturn of the ancient Saxons: a ame given to him by Schedius.

FALCIPER, Lat. scythe-bearer.

GRAVIS, Lat. these two epithets are applied to him by the Roman poets, in con-IMPIUS, sequence of his devouring his children as soon as born.

SARDORNE, his name among the Celta.

SATOR, a name assigned to him by Martianus Capella, but supposed to be rather of ?clasgic than Roman original.

SEFFIMIANUS, from the appropriation of seven days to the celebration of his Saturlaise rites.

VITISATOR, Lat. the first planter of rines.

603.—Titanian band.] The Titans. This passage seems to refer to some rebellion, a which Juno had espoused the cause of the Titans against Jupiter.

687.] See imitation of this passage, Milton's Par. Lost, b. iv. 604.

ILIAD.

BOOK IX.

-Thracia's frozen shore.] Such was anciently the extent of Thra nce to an inhabitant of Troas, or even of Ionia, both west and north win blow from thence.

-Egean.] This sea, now the Archipelago, is that part of the Mediterra's Greece from Asia Minor. It was anciently called Hellenicum, Caria, and Macedonicum; and is supposed to have derived the name of Egeus, the father of Theseus, who threw himself into it; from the gis Egea, a queen of the Amazons, who was drowned in it; or from the s by which it was covered assuming the appearance of goats; the w bling a Greek word signifying goat.

This line implies that the Greeks had been encouraged to commence against Troy by favourable omens, auguries, and oracles.

-Thracian wines.] That Thrace was anciently celebrated for the cul appears from the fables relative to Bacchus and Lycurgus, a king of t Lycurgus, II. vi. 161.)

-Hoarn rane | Nestor

I to Apollo and Bacchus; the altars of the latter divinity being stained with the man victims.

IRGOS. Here used for the empire of Agamemnon. (See Argos, Il. i. 45.) RESTES. Son of Agamemnon and Clytemnestra. (See Agamemnon.)

AODICE. One of the three daughters of Agamemnon, called also Electra. murder of her father, on his return from Troy, Electra rescued her brother wn young, from the fury of the assassin Ægisthus, by despatching him to the r uncle Strophius, king of Phocis; he there formed the well-known attachment sin Pylades, which in the end also led to the marriage of Electra with that Vhen the false report of the death of the two friends at Tauris, by the hand of reached the ears of Electra, she immediately repaired thither, and was in the ing ber sister with a firebrand, when Orestes, having suddenly appeared, and all the circumstances detailed under the history of Agamemnon, she returned to rith her brother and Pylades, whom she then married. She had previously been by Ægisthus to become the wife of a Mycenian, who, having regarded her a sacred deposit confided to him by the gods, resigned her to Orestes on the of that prince to the throne of his ancestors. She was the mother of two sons, and Medon.

rentures and misfortunes have been celebrated both by Euripides and Sophocles, PHIGENIA. Daughter of Agamemnon (see Agamemnon). Her Homeric PHIANASSA; Iphigenia, her appellation among the tragic writers. She is also OPEIA VIRGO, from her ancestor Pelops; and Hesiod assigns to her the name

HRYSOTHEMIS. The third daughter of Agamemnon and Clytemnestra.

HERÆ. ARDAMYLE. EDASUS.

INTHEIA.

: after death.

These seven cities were among the offerings, by which Agamemnon endeavoured to persuade Achilles to rejoin the Grecian ranks. This Pedasus is not to be confounded with the city mentioned II. vi. 41. This passage is remarkable as showing the extent of the regal power in the Homeric ages; IIRA, or IRA. a king being at liberty to dispose even of cities.

Plute, the grisly god, who never spares.] " The meaning of this may be gathered bylus, cited here by Eustathius. ' Death is the only god who is not moved by whem you cannot conquer by sacrifices and oblations, and therefore he is the o whom no altar is erected, and no hymns are sung." P.

HCNIX. King of the Dolopes; son of Amyntor, king of Argos, and of Cleopreceptor of Achilles, to whom he was so attached that he accompanied him to . War. He had fied to the court of Polous, in the early part of his life, to escape ment which Amyntor entertained towards him, in consequence of his having from him the affections of Clytia, a mistress for whom he had abandoned Cleonother of Phoenix. Apollodorus affirms, that Amyntor, at the instigation of prived his son Phoenix of his eyes. Phoenix was called AMYNTORIDES, from

ODIUS. A Grecian priest and herald.

Zeralds.] Hodius and Eurybates.

EACIDES. Achilles. Æacides is a patronymic of the descendants of Æacus. m.)

Redlike men.] Achilles.

HEBÆ. (See Thebæ, Il. i. 478.)

ITTOMEDON. Son of Dioreus. He was charioteer of Achilles; after whose wed his son Pyrshus in the same capacity.

71 .- Argos' fruitful shore.] Argos is here used for Greece.

32, 433.] The "twelve ample cities on the main" designate those which ked in the neighbouring islands of Leshos, Tenedos, Scyros, &c. Homer, coe's version, mentions only eleven as "smoking on the Trojan plain;" a firmed by Strabo. (See Achilles.)

43 .- My spouse.] Briseis.

58-461.] (See Il. vii. 519-525.)

63 .- Priam's single son. | Hector.

65.] This line alludes to the circumstances which took place at the first landers.

73.—Third day hence shall Phthia.] This passage is remarkable, as stating age from Troy to Iolchos (the principal port of the Magnesian shore of old, with a fair wind, occupy three days.

82 .- Lyrnessian slave. Briseis.

99 .- Orchomenian town.] (See Orchomenos, Il. ii. 611.)

00.] THEBES. Egyptian Thebes. Homer describes Egyptian Thebes a dred gates, through each of which two hundred men, riding in chariots, n. These numbers seem to be used in a round indefinite way, to describe a deur and populousness of the city: thus Crete is said to have had a huncility 700.; though in Od. xix. 197, ninety only are mentioned). Some modern some whom is Bruce), taking Homer in a literal sense, have looked in the best for a grandeur which the poet did not intend to describe; others have en lefend Homer, by supposing that his hundred gates were the adjacent moused out for sepulchres and other purposes. Thebes was below Coptos, and the Greeks Diospolis, from the worship of Jupiter; it was also distinguish het of Hecatompylos, or the hundred-gated, from the Thebes of Bootia.

Phoenix, as his governor in morality, when his father sent him along with him to the ego of Troy." P.

574.—The god.] The gods in general.

579.—A stranger.] Clytia. (See Phoenix, Il. ix. 221.)

584.—Infernal Jove.] Pluto. "The ancients gave the name of Jupiter not only to the od of heaven, but likewise to the god of hell, as is seen here; and to the god of the sea, appears from Æschylus. They thereby meant to show that one sole deity governed se world; and it was to teach the same truth that the ancient statuaries made statues of upiter which had three eyes. Priam had one of them in that manner in the court of his alace, which was there in Laomedon's time: after the taking of Troy, when the Greeks named the booty, it fell to Sthenelus' lot, who carried it into Greece. Dacier." P.

\$85.] PROSERPINE. The principal part of the history of Proserpine is incorponed with that of Ceres (see Ceres). The Phoenicians acknowledged a Proserpine, whom they considered as the daughter of Saturn, anterior to that of the Greeks. The history of Proserpine is variously referred to Thrace, Sicily, Attica, and Crete. Her worship, hich was almost universal, was particularly observed in Sicily, Greece, Italy, and Gaul, t Sardis and at Molossis. No one could die unless Proserpine (or her minister Atropos) and cut off a lock of hair. (See .En. iv. 1000, where Iris performs the office.) In funeral remonies the mourners beat their breasts in her honour; and among the Greeks and comans the friends and attendants of the person deceased cut off their hair, and threw it poin the funeral pyre, in order to appease the goddess.

She is generally represented at the side of Pluto, either on a throne of ebony, holding a such which emits a smoky flame; in a car, drawn by black horses, holding narcissus awers; in the garb of a huntress; or with a basket on her head, emblematical of the taket which she was filling with flowers when borne away by Pluto. The poppy and the arcissus were sacred to her, and dogs were sacrificed on her altars. The act of her being sized by Pluto is a favourite subject with painters, sculptors, and poets. (See Ovid's let. b. v. for stories of Proserpine; and fable of Proserpine, in Lord Bacon's Fables of the Ascients. The ancients were not agreed on the place whence she was carried off; the referring it to Enna, and the banks of the Halesius, in Sicily, some to Attica, and mae to Thrace.

Ascalaphus.] Ascalaphus, son of Acheron and the nymph Orphne, one of the ministrs of Pluto, was the person who reported having observed that Proscrpine, during the me he was stationed to watch over her while in the Elysian fields, had eaten some maggranate seeds. (See transformation of Ascalaphus into an owl, Ovid's Met. b. v.) he rhois or pomegranate (for which some substituted the poppy) was the express emlem of the Earth, under her different appellations of Damater, Cybele, Ceres, Rhea, &c. see Cybele.)

The usual appellations of Proscrpine were :-

ANTHESPHORIA, Gr. from her festival anthesphoria in Sicily, in memory of her having een carried away while gathering flowers.

Asetia, Gr. venerable.

BRIMO, Gr. from a word signifying menace.

CABIRIA, her name in Bœotia; from the Cabiri, the priests of Ceres.

CARPOPHORA, Gr. fruit-bearer; her name at Tegea, in Arcadia: this name was

CORE, Gr. nymph, or muiden; hence her festivals called Coreia.

CREIRWY, her name among the British druids.

Drois, Gr. from her mother Ceres, who was called Deo.

DESPOINA, Gr. sovereign; her name as queen of the dead.

DIETA, Gr. derived from the feasts celebrated on the tombs.

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CATE, her name in the infernal regions.

NO INFERNA, queen of the infernal regions, as Juno was of the celestiant in Infernal presiding over funerals.

YWY (see Creirwy, above).

nimo, Gr. strong, or impetuous.

RESEPHONE, her general appellation among the Greeks.

TEREPHATA, fruit-bearing; her name at Cyzicum.

ILEA, Gr. abounding in fruits; her name among the Lacedæmonians, torunda Juno (see Juno Inferna, above).

TER, Gr. the preserver; a name also applied to other gods.

REOGAMIA, Gr. in allusion to her marriage with the god Pluto.

IFORMIS, Lat. three-formed; under these appellations Proscrpin indemina, confounded with Diana. (See Hor. Ode 22. b. iii.)

Among the epithets applied by Homer and Virgil to Proserpine, are a Hell's queen, Od. xi. 257.

Queen of Stygian Jove, An. vi. 207.

— Dolopians.] The Dolopes: one of the many Thessalian tribes sub on of Peleus, who delegated the government of the Dolopians to Ph v. II. iv. 221.)

(See Spectator, No. 391.)

-635.—Prayers are Jove's daughters.] Phænix implores Achilles to is treatment which he had experienced from Agamemnon, lest he hims of his own should experience from his adversary the same unforgivi. This sentiment Homer has clothed in allegory. The prayers whom the are not prayers in general, but signify those apologies, excuses and de a generous man, after having committed an outrage, is anxious to make the state of the state of

ding the coming blow. Jove himself (v. 100.) was not exempted from ber inwhile, at the instigation of Juno, he incautiously uttered an oath, which was the wrong and injury to the unoffending Hercules: the god repented of his hasty sh oath; or, in the terms of the allegory, he precipitated Ate from heaven. I describes Ate as the daughter of Eris or Strife, an appropriate parentage; inanduct being the result of strife. She is considered to be the Discord of the

·These reconciling goddesses.] Prayers.

A great example.] Phonix, that he might make a deeper impression on the spirit of Achilles, proceeds to instance the example of an implacable man, er proudly rejecting the presents and prayers of his suppliants, subsequently d gratuitously the very service which he had declined when urged by the petitions. Achilles in like manner rejects the embassy of the Greeks; and, on h of Patroclus, comes forth into battle from his own private resentment, and mily with less grace and condescension, and with less claim to the gratitude of trymen. With regard to the circumstance itself, which Phoniz narrates, it may red, that the Ætolians (see Ætolia) seem to have possessed no inconsiderable he older ages of Greece. The Ætolians had seized on some districts belonging aretes, who, upon expulsion, retreated into Acarnania: hence arose frequent wars the nations. Calydon was occupied by the Ætoli: the Curetes besieged it: the y of the Curetes was Pleuron, whose prince was Thestius, the father of Althea: lians were commanded by Eneus and his son Meleager. The history of the war ed by Phoenix more minutely than the occasion required; the only point of appliing this; that Meleager, who at first refused the entreaties of his friends to succour , was afterwards induced by circumstances to interfere; and that Achilles should , this example, and cheerfully and spontaneously succour the Greeks, whom, by ure contingence, he might be compelled to aid.

CYNTHIA. Diana. (See Cynthia, under her names.)

-Debate arose.] This contention may be supposed to arise from the ambition ing the boar's skin, as the mark of victory and of personal provess. Thus a and Theseus were clad in the hide of the lions, which had fallen by their

CURETES. The Curetes here mentioned are those who inhabited Pleuron, a Ætolia. Vossius distinguishes three kinds of Curetes: those of Ætolia, those of, and those of Crete. (See Crete, and note line 650 of this book.)

ALTHÆA. Daughter of Thestius, king of Pleuron, and of Eurythemis: she of Œneus, king of Calydon (see Œneus), and hanged herself, in grief for the her son Meleager, of which she had been the cause.

MARPESSA. Daughter of the Evenus, and wife of Idas. Idas and Marpessa narkable for their mutual affection; and when Apollo, who was captivated with ity of Marpessa, attempted to carry her off by force, Idas pursued him, and, by reention of Jupiter, succeeded in recovering his bride.

ss, king of Ætolia.] The Evenus was so called from Evenus, king of Ætolia, som and the nymph Sterope, who was so mortified at being conquered in a race by se hand of Marpessa, the daughter of that king, being the reward promised to x), that he precipitated himself into the river, which thenceforth bore his name.

IDAS. A son of Aphareus, king of Messenia, and of Arane, daughter of Œbalus, Sparta, and husband of Marpessa. (See Marpessa.) According to Apollodorus, strophe which produced the death of Idas by Pollux (see Castor and Pollux) was ation of an engagement entered into by Idas and his brother Lynceus with Castor lax, to divide into equal shares some flocks which they had agreed conjointly to

carry off. According to Ovid and Pausanias, the dispute between the respective brothers arose from the violence offered by Castor and Pollux to Phœbe and Hilaira, the intended brides of Idas and Lyncous. (See Tooke's Theocritus, Idyl. xxii.) Other accounts also state that Idas was overcome by Telephus (see Telephus), in an expedition which he undertook into Mysia against its king, Tsuthras. Idas was one of the Argonauts, and was at the chase of the Calydonian boar.

676.] CLEOPATRA. Daughter of Idas and Marpessa, and wife of Meleager, whose death (see Œneus) she could not survive.

677.] ALCYONE. This appellation was given by Idas and Marpessa to their daughter Cleopatra, in memory of their mutual grief during the temporary separation occasioned by the outrage of Apollo. (See Marpessa.) The halcyon was considered a querulous, lamenting bird.

681 .- Th' unhappy warrior.] Meleager.

682.—Royal uncle.] The general opinion is, that not only Toxeus and Plexippus, but that several others of the brothers of Althæa were killed by their nephew Mcleager; and the original will bear this interpretation.

687.] ÆTOLIA. (Sec Ætolians, Il. ii. 779.)

687 .- Her deliv'rer.] Meleager.

696.—His sisters.] The Meleagrides, daughters of (Eneus and Althwa, whose sames are thus variously reported: Autonoe, Dejanira, Eurymede, Gorge, Melanippe, and Polyxo. They were so grieved at the death of Meleager, that they made his tomb their constant resort, and were, with the exception of Gorge and Dejanira, metamorphosed, is pity, by Diana, into birds.

697 .- Althea sues.] Hence it appears that the story of the brand (see Enens) was unknown to Homer.

699 .- The victors.] The Curetes.

746.—The price of blood discharged.] "It was the custom for the murderer to go into banishment one year; but, if the relations of the person murdered were willing, the criminal, by paying them a certain fine, might buy off the exile, and remain at home. Ajax sums up this argument with a great deal of strength: 'We see,' says he, 'a brother forgive the murder of his brother, a father that of his son: but Achilles will ast forgive the injury offered him by taking away one captive woman.' Eustathius." P.

759.—The tyrant's.] Agamemnon's.

78].] DIOMEDE. A daughter of Phorbas, who was assigned to Achilles after his conquest of Lesbos.

783.] IPHIS. A woman of great beauty, who fell to the lot of Patroclus, in the division of the captives by Achilles, at the taking of Scyros, the city of Enyeus.

785.] SCYROS (now Skyro). It may excite some surprise that Achilles, in this passage, is represented as subduing and ravaging Scyros, the very spot of his youthful retreat, when Thetis concealed him in the court of Lycomedes. Some endeavour to obviate this difficulty by considering the Scyros, here mentioned, not to be the island, but a town in it belonging to the petty prince Enyeus, son of Bacchus. Other commentators are of opinion, that some other Scyros is here alluded to; probably one of the cities on the continent, sacked by Achilles before the capture of Troy (II. ix. 422.); but the more simple explanation perhaps, is, that Homer knew not the story of Achilles' concealment; he represents that here as going directly to the Trojan war from the court of Peleus; and consequently Enyeus might have been prince of the whole island of Scyros.

ILIAD.

BOOK X.

The whole of this book may be considered an episode, totally unconnected with the general poem.

3.-The king.] Agamemnon.

41.-The Spartan.] Menelaus.

64.-Prince of Crete. Idomencus.

68.-Son.] Thrasymed.

124.] OLLEUS. Ajax the Less.

303-312.- Lenthern helm.] (See Augury.)

313] AMYNTOR. Son of Ormenus, who dwelt at Eleon, a town of Becotia. (See imitation of this passage, Aln. ix. 489.)

314.] AUTOLYCUS. A Greek, son of Deimachus, one of the companions of Hercules in his expedition against the Amazons: he is here incidentally mentioned in reference to the helmet which he, in some previous attack upon Eleon, a town of Becotia, had taken from the house of Amyntor (son of Ormenus), the prince of that city. Autolycus preseated this helmet to his friend Amphidamas, who lived at Scandia, a town of Cythera. From Amphidamas the belowt was transferred, as a mark of mutual hospitality, to Molus, the Cretan, who subsequently gave it to his son Merion. The Autolycus, the maternal gradfather of Ulysses, is mentioned Od. xix. 466.

\$15.] AMPHIDAMAS. A native of Cythera, the father of Clysomynus, whom Patroclus accidentally killed in his youth. (See Patroclus.)

316.] MOLUS. Father of Meriones, or Merion, the charioteer of Idomeneus.

322.] HERON. The appearance of a heron was particularly considered a token of success to men lying in ambush. (See Divination by birds.)

238.—The sire.] Tydeus.

338.] The son.] Diomed.

\$29.] ESOPUS. The Æsopus is a river in Asia Minor; the Asopus, to which Homer here alludes, is the river in Burotia, which rises near Haliartus, and after dividing the Platzean and Theban territory, falls into the Euripus.

31 .- The heroes.] Ulysses and Diomed.

872.] DOLON. A Trojan, the only son of the herald Eumedes, eminent for swiftness of hot. When Hector was anxious to explore, by night, the Grecian camp, Dolon, by the promised reward of the chariot and horses of Achilles, undertook the Con his approach to the Grecian tents, he was met by Diomed and Ulysses. who, on the part of the Greeks, had been despatched on a similar expedition. Dolon being betrayed to them the situation and plans of the Trojans, was put to death by Diomed for his treachery.

372.] EUMEDES. A Trojan herald, the father of Dolon.

379.] See imitation of this passage, Æn. ix. 357.

304.-The rask youth.] Dolon.

419.—Such the space between, As when two teams of mules, &c.] "The Grecians in

ILIAD. BOOK X.

mer now in usc. They first broke up the ground with oxen, and lightly with mules. When they employed two ploughs in a field, ce they could plough in a day, and set their ploughs at the two nd those ploughs proceeded toward each other. This intermediate fixed, but less in proportion for two ploughs of oxen than for two of re slower, and toil more in a field that has not been yet turned up, urally swifter, and make greater speed in a ground that has already g. I therefore believe that what Homer describes is the space left etween two ploughs of mules which till the same field : and as this greater in a field already ploughed by oxen, he adds what he says swifter and fitter to give the second ploughing than oxen, and the field so ploughed by the epithet of deep, for that was a certain s or perches, and always larger than in a field as yet untilled, which re difficult, required the interval to be so much the less between because they could not despatch so much work. Homer could not f a juster comparison for a thing that passed in the fields; at the is experience in the art of agriculture, and gives his verses a most s indeed all the images drawn from this art are peculiarly enter-

of this passage, Par. Lost, b. ii. 970.

fourth king of Troy, son of Tros and Callirhoe, the daughter of and of Eurydice, the daughter of Adrastus, king of Argos, and father mother of Æneas) and Laomedon, the predecessor of Priam. Ilss ich had been so called from his father Tros, and gave to it the name to tradition, it was he who received from Jupiter the palladium who, in the wars which had been excited by the ancient animosity alus) and Tros, made an attempt to rescue the statue from the temple of Minerva was involved, although he was aware that the mable as long as it remained within the walls. For this misplaced oment, struck with blindness by the goddess, but was subsequently

PÆONES. As the Pæonians were among the Thracian auxiliaries resumed that, in the days of Homer, Pæonia formed a part of Thrace,

Lashos. Among other cities, belonging to them, may be mentioned Pedasus, under the feminion of king Altes, who led his troops to the Trojan war, and Lyrnessus. The Leleges were also scattered over various places, even as far as Phocsea, Chios, and Samos, previously to their being despoiled of their territory by the Ionian colonists. When conquered by Achilles, they withdrew into Caria, and the region round Halicarnaesus, where they inhabited eight cities, and became so blended with the Carians as to be reckuned a branch of that people. In the time of Strabo there were numerous tombs, and other faces of the Leleges, not only in many parts of Caria, but also of Ionia. The Leleges seem to have suffered so severely under the sword of Achilles, that they were fisheled from furnishing any material aid to Priam; and hence perhaps they are omitted a the catalogue of the Trojan auxiliaries. The inhabitants of the provinces of Laconia ad Megara also bore this name, from Lelex, who was considered to be the first king of parta, and whose origin is derived by Pausanias from Egypt. Some consider the eleges to have come originally from Thessaly.

501.—Mesonian.] From Mæonia, a country of Asia Minor; it was that part of rdia, in the neighbourhood of Mount Tmolus, which was watered by the Pactorus.

562.] THYMBRA. A plain in Troas, sacred to Apollo, and celebrated for its temple beacur of that god.

503.] THRACIANS. The Thracians, under Rhesus, came from the neighbourhood the Strymon.

565.] RHESUS. A king of Thrace, son of Eioneus and the muse Euterpe, or of Strym, the son of Mars, and the muse Terpsichore. He marched to the aid of the Trojans ring the tenth year of the siege. It was known to Rhesus that, among other fatalities ached to the capture of Troy (see Troy), it had been declared by an ancient oracle it Troy would never be taken if his horses (remarkable for their fleetness and extreme uiteness) drank the waters of the Xanthus and fed on the grass of the Trojan plains; d, lest the Greeks should be apprised of his approach, he determined to reach the vicily of Troy during the night. Ulysses and Diomed, however, having by the treachery Dolon become acquainted with his arrival, entered the camp of the Thracian monarch : Lydides' faulchion fix'd him to the ground" (Il. x. 577.), and the famed coursers came the prize of the victors. The story of Rhesus is differently stated by poets: cording to Pindar, the Thracian chief had actually entered into battle with the Greeks, d, by his prowess, had rendered himself so formidable, that Minerva contrived means : his destruction by the agency of Ulysses and Diomed. The fatality relative to the ting of the Xanthus by the horses of Rhesus, unknown to Homer, is mentioned by rgil, Æn. i. 662, and by Euripides.

Argunthese.] In the progress of Rhesus' voyage from Thrace to Troy, he landed at zios, and there entered into an engagement with Arganthone, a native of the island, to vary her on his return from the siege: his death prevented the fulfilment of the prose; and Arganthone died of grief at its failure.

505.] EIONEUS. A Thracian prince, father of Rhesus.

558.—The hero's.] Diomed's.

564.] See imitation of this passage, Æn. ix. 456.

602.] See imitation of this passage, Æn. xi. 1069.

607.] HIPPOCOON. A Thracian captain, the friend of Rhesus.

653 .- Her, whose fury bathes the world with gore.] Minerva.

657 .- Hoetile king.] Rhesus.

1

ILIAD.

BOOK XI.

NUS. A son of Laomedon, king of Troy, and of Strymno, daughter of the whom Aurora (see Aurora) is said to have been enamoured. He was father the king of Ethiopia, and of Æmathion. According to some, Tithonus, at m of Aurora, obtained immortality from Jupiter. The goddess, having mitted to implore that he should not be subject to the infirmities of age, he cless, that immortality was a burden to him; and Aurora, in compassion of transformed him into a grasshopper, the most tuneful (according to the finsects, that she might still enjoy the music of his voice. (See Cowley's asshopper, and fable of Tithonus in Lord Bacon's Fables of the Anciental) Ithonus is, by some, supposed to be derived from two words implying the sun; Tithonus being stated, metaphorically, to have been nothing more or tower, sacred to the sun, which was visited by Aurora, and which, through sted many ages, in consequence of his supplying the place of that luminary wora for this prince is also explained by his love of the chase, and his confirming early to prosecute that diversion.

The Greek name for Discord.

my.l Eris.

Histolytus by Venus. This goddens arriving too late to rescue her favourite, metamorplaced him into an anemony. Adonis, in Elysium, gained the affections of Procerpine, whe, when Venus had obtained from Jupiter permission to restore him to life, refused to sufer him to leave her dominions. Jupiter thereupon despatched the muse Calliope to sattle the dispute thus excited between the rival goddesses; and it was decreed that Adosis should dwell alternately with each, and that the Hours should conduct him from the infraal to the upper regions. This compact was infringed by Venus; and Jupiter, to whom appeal was made, at length satisfied both parties by determining that Adonis should be free during four months of the year, and should divide the remaining eight between Venus and Proscrpine. The history of Adonis is differently related by Phurwith, who supposes him to have been the son of Ammon and Myrrha, and grandson of Cayras, and to have fled with his father into Egypt, where he devoted himself to the improvement and civilization of the inhabitants, introducing agriculture, and establishing assful laws. Having passed thence into Syria, while hunting on Libanus, he was so severally wounded by a wild boar, that his wife Isis, or Astarte, believing him to be dead. caused public lamentation to be made for him throughout Egypt and Phœnicia. On its being discovered that he was alive, the mourning was exchanged for demonstrations of by. Being afterwards slain in battle, he was deified by his wife, and ranked among the pode. Others, again, suppose that Adonis was slain by Apollo, who thus punished Venus isr inflicting blindness on his son Erymanthus. By many ancient writers Adonis is considered to be the same with Osiris and Thammuz, and to be a personification of the en; the period in which that luminary is nearest to the earth corresponding with the time he is said to pass with Venus; and the winter, when the light and heat of the sun are wercome by its rigour, being typified by the boar which slew Adonis.

Adonis was called GINGRAS in Phoenician mythology, from a Phoenician flute, the ounds of which were remarkable for their plaintiveness.

Golgus was the son of Venus and Adonis.

[See story of Venus and Adonis, Ovid's Met. b. x., and Fawkes' Bion, Idyl. i.]

50 .- Serpent.] The Spartans were of the Ophite race. (See Sparta, Od. iv. 1.)

75.] POLYDAMAS. A Trojan, son of Panthus, the priest of Apollo, celebrated for is wisdom and his skill in soothsaying. He was the friend of Hector (see II. xviii. 293—298.), and was killed by Ajax.

77.] POLYBUS. A Trojan captain, son of Antenor.

78.—Brother warriors.] Polybus and Agenor.

79.] ACAMAS. The son of Antenor.

80.—Respers.] "It will be necessary, for the understanding of this similitude, to uplain the method of mowing in Homer's days: they moved in the same manner as they shoughed, beginning at the extremes of the field, which was equally divided, and proseded till they met in the middle of it. By this means they raise an emulation between the parties, which should finish their share first. If we consider this custom, we shall ind it a very happy comparison to the two armies advancing against each other, together with an exact resemblance in every circumstance the poet intended to illustrate." P.

108 .- Th' eternal monarch.] Jupiter.

119.—What time in some sequester'd vale The weary woodman, &c.] "One may pather from hence, that in Homer's time they did not measure the day by hours, but by he progression of the sun; and distinguished the parts of it by the most noted employments; as in the xiith of the Odysses, v. 519, from the rising of the judges, and here rom the dining of the labourer.

"It may perhaps be entertaining to the reader to see a general account of the mensuation of time among the ancients, which I shall take from Spondanus. At the beginning of the world it is certain there was no distinction of time but by the light and darkness, I the whole day was included in the general terms of the evening and the snot improbable but that the Chaldeans, many ages after the flood, were the ided the day into hours; they being the first who applied themselves with a strology. The most ancient sun-dial we read of, is that of Achaz, mention and book of Kings, ch. xx., about the time of the building of Rome: but as no use in cloudy days, and in the night, there was another invention of met to of time by water; but that not being sufficiently exact, they laid it aside and.

It is certain the use of dials was earlier among the Greeks than the Roma ve 300 years after the building of Rome before they knew any thing of t they had divided the day and night into twenty-four hours, as appears from crobius, though they did not count the hours as we do, numerically, but from nidnight, and distinguished them by particular names, as by the cock-con, the mid-day, &c. The first sun-dial we read of among the Romans whi day into hours, is mentioned by Pliny, lib. i. cap. 20, fixed on the temple of L. Papirius the censor, about the twelfth year of the wars with Pyrrhus. that was of any use to the public was set up near the rostra in the Forum, b ssala the consul, after the taking of Catana in Sicily; from whence it w ty years after the first had been set up by Papirius: but this was still an , the lines of it not exactly corresponding with the several hours. Yet they t many years, till Q. Marcius Philippus placed another by it, greatly impre e had still one common defect of being useless in the night, and when the reast. All these inventions being thus ineffectual, Scipio Nasica, some y sured the day and night into hours from the dropping of water.

We find frequent mention of the hours in the course of this poem; but t mistake, it may not be improper to take notice, that they must always be u r gouth.] Iphidamas.

ON. The eldest son of Antenor; he was killed by Agamemnon (Il. xi. 226.) THYIÆ. Goddesses who presided over the birth of infants. They were rs of June and (according to Hesiod and Apollodorus) of Jupiter. hese divinities is not precisely ascertained. Homer sometimes speaks of syise, and sometimes as Ilithyia. In Od. xix. 218. Homer mentions a cave sacred to Ilithyia, who had also many temples in Greece. Ilithyia is one ancient deities of Greece: her offices were afterwards ascribed to Diana and .; but this part of mythology was unknown in the times of Homer. (See v. 365.)

SÆUS.

LOPS.

ITONOUS.

ITES.

PPONOUS. Grecian chiefs, here killed by Hector.

HELTIUS.

LUS.

BYMNUS.

JELAUS.

HYMBRÆUS. A Trojan prince, here killed by Diomed.

OLION. The charioteer of Thymbræus; he was killed by Ulysses (line 418.) us of Merops.] Amphius and Adrastus. (See Amphius and Adrastus, Il. ii. sy were killed (Il. xi. 430.)

PPODAMUS. Trojans, here killed by Ulysses.

IASTROPHUS. A Trojan, here killed by Diomed.

EIOPIS.

NNOMUS. IOÖN.

Trojans, here killed by Ulysses. Charops was a son of

IERSIDAMAS. (Hippasus. IAROPS.

IPPASUS. A Trojan, father of Charops and Socus.

)CUS. Brother of Charops; he was killed by Ulysses (line 560.)

y Palles' care.] " Homer generally makes some peculiar god attend on each he ancients believed that every man had his particular tutelary deity." P. he prudent chief.] Ulysses.

krides' arm.] Menelaus'.

DRYCLUS. An illegitimate son of Priam, here killed by Ajax.

ANDOCUS. Trojans, wounded by Ajax. YSANDER.

wise physician.] "That botany was, in the time of Homer, in great esteem e, appears from the stories of Medea, Circe, &c. We often find mention, most ancient writers, of women eminent in that art; as of Agamede, in this v. 875, who is said to have known the virtues of every plant that grew on the of Polydamne, in the fourth book of the Odysses, v. 316. Homer, I believe, hat was known in his time of the practice of these arts. His methods of arrows, stanching of blood by the bitter root, fomenting of wounds with warm lying proper bandages and remedies, are all according to the true precepts of There are likewise several passages in his works that show his knowledge of of plants, even of those qualities which are commonly (though perhaps erroneously) ascribed to them, as of the moly against enchantments, the willow, the nepesthe, &c..." P.

639.—The wounded offspring.] Machaon.
The healing god.] Æsculapius.

668, &c.] Ajax is here represented as withered in his strength by the overpoweing influence of Jove. The original of these lines is beautifully applied by Plutarch to the sudden panic, under the impression of which Pompey abandoned himself to flight, ake his defeat on the plains of Phersalia.

672.] See imitation of this passage, Par. Lost, b. i. 284.

705.] APISAON. A Trojan, son of Phausius, here killed by Eurypylus.

712.—The wounded Greek.] Eurypylus. He was wounded by Paris.

756 .- The chiefs.] Nestor and Machaon.

757.] EURYMEDON. Charioteer of Nestor. (See Eurymedon, Il. iv. 202.)

764. HECAMEDE. A daughter of Arsinous, king of Tenedos, who fell to the lot of Nestor, after the plunder of that island by the Greeks.

765.] ARSINOUS. King of Tenedos.

781.—Prammian wine.] The origin and first planting of the Prammian vine as uncertain, but they are generally ascribed to Thrace. This vine was afterwards cultivated in the province of Smyrna, and in the island Icaria. Some derive the term Prammia from a Greek word signifying to sooth; others from Pramme, a vine-bearing mountain in Icaria.

817—897.—Æpeian powers.] The Epeans, being inhabitants of the district of Eis, are sometimes confounded with the Eleans. The summary of Nestor's narration is this: Hercules, in a war with the Pylians, had slain eleven sons of Neleus (see Neleus); the Eleans, taking advantage of this calamity, inflicted many oppressions on the Pylians. This injurious conduct was farther aggravated by Augeas, king of Elis, who retained the horses which Neleus had sent to contend in some public games exhibited by Augeas. The Pylians, after vain attempts to procure redress, made incursions into the district of the Eleans, and carried off much booty: in this predatory attack Itymonæus (son of Hypirochus, a prince of Elis) was slain by Nestor. Three days after this occurrence the Eleans, in their turn, entered the territory of the Pylians; and; under the command of Cteatus and Eurytus (the sons of Actor and Molione), attacked the city of Thryoëssa-The Pylians flew to arms: in this battle the youthful Nestor distinguished himself by killing Mulius, the son-in-law of Augeas, and by pursuing the Eleans to the very border of the Epeans.

919.] ITYMONÆUS. The son of Hypirochus, a prince of Elis; he was killed by Nestor.

827.] NELEUS. A son of Neptune and Tyro, twin-brother of Pelias, and father of Nestor. It has been stated (see Pelias, II. ii. 870.) that, at the death of Cretheus, king of Iolchos, Neleus and his brother seized the throne of that kingdom. After they had reigned together for some time, Pelias expelled Neleus from Iolchos. Neleus fled for protection to Aphareus, king of Messenia, who not only received him most cordially, but granted him all the maritime towns of that province. Of these he made Pylos the capital of his dominions; and under him it became so flourishing, that Homer styles it, by way of eminence, the city of Neleus. After he was firmly established in his newly-acquired possessions he married Chloris, the daughter of Amphion (son of Iasus, king of Orchomenos) and Niobe, and was father of one daughter, Pero, and twelve sons, who were all, except Nestor (then absent from Pylos), put to death with himself by Hercules, in consequence, according to some accounts, of his having espoused the cause of Augiss against that hero; and to others, of his having refused to perform the expiatory ceremo-

niss required by Hercules, as an atonement for the murder of his wife Megara and her children in a fit of delirium. This relation of Neleus' death is not supported by the attacky of Homer, who represents him as surviving the slaughter of his sons.

888.—Elis' momerch.] Augeas, or Augias, the father of the beautiful Agamede (see im 875.) This must not be confounded with Augias, the father of Phylons. (See Phylons.)

844.—Sens of Actor.] Eurytus and Cteatus. (See Eurytus, &c. Il. ii. 756.)

"These are the same whom Homer calls the two Molions, namely, Eurytus and Cteata. Thryogasa, in the lines following, is the same town which he calls Thryon in the catalogue.

"The river Minyas is the same with Anygrus, about half way between Pylos and Thryogasa, called Minyas, from the Minyans, who lived on the banks of it. It appears from what the poet says of the time of their march, that it is half a day's march between Pylos and Thryogasa. Eustathius. Strabo, lib. viii." P.

846.] THRYOËSSA. A town on the confines of the Pylians and Eleans, on the river Alphons, afterwards called Epitalium. (See Thryon, Il. ii. 720.)

839.] MINYAS, or MINYCUS. (See line 844.)

875.—King Augias' son.] Mulius; son-in-law. (Refer to note on line 817.)

875.] AGAMEDE. Daughter of Augias, and wife of Mulius.

903 921.] This is an anti-homeric occurrence; Nestor and Ulysses had gone to the court of Peleus for the purpose of inviting Achilles to join in the common cause against Proy.

946.—Enemon's son.] } Eurypylus.

ILIAD.

BOOK XII.

UNE and APOLLO. The office of demolishing the trench of the Greeks Neptune and Apollo: that Neptune would be willingly employed in this inferred from 11. vii. 530—540.; but why is Apollo associated in these ably, because having once been concerned in erecting the walls of Troy, he ous to obliterate whatever might seem to rival his workmanship.

US, or RHEDAS. A river of Bithynia, running into the Thracian Ba-

DIUS, A stream issuing from Mount Ida.

SUS. A river of Troas.

PUS. A river of Mysia, which discharges itself into the Propontis-

NICUS (now Ousvola). A river of Mysia, which discharges itself into It is famous in ancient history as the scene of the first battle between Alexander the Great and of Darius, 334 B. C.

mentioned between lines 17 and 19, may perhaps all be streams rising

part of Thrace which was afterwards comprehended in Macedon. He was son of Pelagon, @ Pelegon, one of the allies of Priam, and was killed by Achilles (Il. xxi. 195.)

142.] LAPITHS. The Lapithæ. A savage people of Thessaly (said to have been the first tamers of horses), inhabiting Mount Pindus and Othrys. The name of Lapithæ asiginally given to the numerous children of Phorbas and Periphas, the sons of Lapithe (brother of Centaurus, and son of Apollo and Stilbe), a prince of Thessaly; and exequently transferred to the inhabitants of the country over which they reigned.

(For the cause of the battle which occurred between the Lapithm and Centaurs, at the puls of Pirithous, see Centaurs, Theseus, and skirmish between the Centaurs and Lapithites, Ovid's Met. b. xii.)

145.] See imitation of this passage, Æn. ix. 924.

153.] ORESTES. A Trojan, killed by Leonteus (Il. xii. 223.)

153.] ACAMAS, or ADAMAS. The son of Asius. (See II. xiii. 710.)

184.] CENOMAUS. A Trojan, killed by Idomeneus (Il. xiii. 640.)

154.] THOÖN. A Trojan, killed by Antilochus (Il. xiii. 690.)

157.—Feerless brothers.] Brother Lapithæ chiefs; Polypætes and Leonteus.

211.] LAPITHÆ. (See Lapiths, line 142.)

213.] DAMASUS.

Trojans, killed by Polypoetes. 217.] ORMENUS.

217.] PYLON.

219.7 HIPPOMACHUS.

221.7 ANTIPHATES.

221.] IAMENUS.

223.) MENON.

Trojans, killed by Leonteus. Hippomachus was a son of Antimachus, and brother of Hippolochus and Pisander.

229-242.] These lines contain an illustration of the inauspicious omen conveyed by the appearance of an eagle with a serpent in its talons. (See Divination by birds, and imitation of this passage, Æn. xi. 1105.)

371-396.] The sentiments expressed in this speech have been much admired, imitated, and quoted by writers both ancient and modern. The latter lines are said to have been quoted by Lord Granville, while lying on a sick-bed, when Mr. Robert Wood presented to him the treaty of 1763, which had been lately signed at Paris. Pope's parody Of this beautiful passage is familiar to all lovers of poetry: Rape of the Lock, v. 9, &c.

411.] THOÖS. A herald.

426.—Peteus' sen.] Menestheus.

444.] PANDION. The attendant squire of Teucer.

452.] EPICLES. A Trojan prince, here killed by Ajax.

477.] ALCMAON. A son of Thestor, here killed by Sarpedon.

549.] See imitation of this passage, Æn. v. 666.

\$53.7 See imitation of this passage, Par. Lost, b. vi. 831.

ILIAD.

BOOK XIII.

7.-Mysians.] European Mysians. (For the Asiatic Mysians, see Il. ii. 1046.)

9.—Hippemolgian.] The Hippomolgi were a people of Scythia, who it is said livel on mares' milk.

19.] SAMOTHRACIA. So called in contradistinction to the Samos on the Issue coast. It is an island in the Ægean sea, opposite Troas; but whether originally people by Thracians, or by colonies of the Pelasgians, Samians, or Phoenicians, is unknown.

The Cabiri.] Samothracia is remarkable in fable for the establishment of the Cabiris rites in Europe. Mythologists are divided as to the people by whom they were established; the Pelasgians, who were the first settlers in the island, being so ignorant of the names of the Cabiric divinities as to be compelled to consult the oracle of Dodons, and to be referred to the Barbarians (meaning the Egyptians) for the necessary information. The following may, however, be perhaps considered a fair statement of the collected accounts.

The Cabiri, the original introducers of idolatry, are said to be the same as the Cabiri, the Curetes, the Corybantes, the Dactyli Idæi, the Ignetes, the Telchines, and the Disscuri, and to be sometimes represented as the offspring of the Sun (and thence called Heliadæ) or of Vulcan; the latter hypothesis being strengthened by the fact of their principal worship being observed in the temple of that god at Memphis; their rises (of which the chief object was an ark or ship) having originated in Egypt; having passed from that country into Syria, Phrygia, Pontus, Thrace, and into the cities of Greece; and thence into Hetruria and the Celtic regions, the British islands, and especially into the Hebrides.

Zeuth is by some considered to have been the original Cabiritic divinity (see Dionysts, under names of Bacchus); while others assign the names Axieros, Axiochersa, and Axiochersos, to the three principal gods of the Cabiri; identifying them with either Plate Proserpine, and Ceres, or Osiris, Isis, and Horus, these being the sources from which the multifarious divinities of the Egyptians chiefly emanated.

Samothracia was before, and at the time of the Trojan war, called Samos (see Eavii. 293.); and had also the names of Melites, Leucasia, or Leucania, Sascis, Electricand Dardania.

- 19.-A mountain's brow.] Saos or Saoce, a mountain of Samothracia.
- 33.] ÆGÆ. A town of Eubœa. (See Ægæ, Il. viii. 246.)
- 34-57.] This passage contains the fine description of the palace, chariot, and progress of Neptune over the surface of the deep, referred to under the history of the god, Il. 569. (See imitation of this passage, Æn. v. 1072.)
- 52.] IMBRUS, or IMBROS (now Embro or Lembro). An island of the Essa, near Thrace, in which the worship of the gods of Samothracia (the Cabiri) see observed.
 - 53.—Great ruler of the azure round.] Neptune.
 - 177.—A chosen phalanx, firm, &c.] "Homer, in these lines, has given us a descrip-

cient phalanx, which consisted of several ranks of men closely ranged in this first line stood with their spears levelled directly forward; the second rank, with spears two cubits longer, levelled them forward through the interstices nd the third in the same manner held forth their spears, yet longer, through ranks; so that the points of the spears of three ranks terminated in one so ther ranks stood with their spears erected, in readiness to advance, and places of such as fell. This is the account Eustathius gives of the phalanx, rives was only fit for a body of men acting on the defensive, but improper; and accordingly Homer here only describes the Greeks ordering the battle r, when they had no other view but to stand their ground against the furious: Trojans. The same commentator observes from Hermolytus, an ancient ics, that this manner of ordering the phalanx was afterwards introduced artans by Lycurgus, among the Argives by Lysander, among the Thebans das, and among the Macedonians by Charidemus." P.

See imitation of these passages, Æn. xii. 991, and 1073.

RIUS. Son of Mentor. His marriage with the beautiful Medesicaste, a riam, induced him to become an ally of that monarch. He was here killed

NTOR. The father of Imbrius. (See preceding line.)

)ÆUS. A town of Caria.

DESICASTE. Daughter of Priam.

PHIMACHUS. (See Amphimachus, Il. n. 755.)

:HIUS. Joint leader with Menestheus of the Athenian troops. He was tor (Il. xv. 373.)

US. Ajax the Less.

grandson.] Amphimachus, the grandson of Neptune. The grandfather of was Actor. The poet may have forgotten this circumstance, or (what is) in complying with the custom, in the heroic ages, of assigning the descent to some god, does not scruple, in the present example, to call Amphimachus & Neptune, although, in another passage, he had given him a mortal pro-

| See imitation of these passages, Par. Lost, i. 128, and Æn. xii. 499.

ÆGYANS. A people of Thessaly, who received their name from Phlegyas,

rs, with whom they plundered and burnt the temple of Apollo at Delphi.

price erms.] The Ephyri, a people in that part of Thessaly where Cranon

beside.

mitation of this passage, Paradise Regained, b. iii. \$26, &c.

rn's great sons.] Jupiter and Neptune.

I sie.] Neptune and Jupiter are here represented as alternately relaxing ; (as it were) the conflict, so that the Greeks and Trojans were, by turns, mer illustrates this image by referring to a popular game, in which two men, h other's strength, hold a rope by the extreme ends, and endeavour to pull usp of the rival.

RYONEUS. A Thracian prince, to whom Priam had promised his madra. He is here killed by Idomeneus.

ESUS. A city of Thrace, of uncertain situation.

SANDRA. Daughter of Priam and Hecuba. She was beloved by Apollo, to Heten to his addresses, provided he would grant her the knowledge of a knowledge she obtained: but she was regardless of her promise; and the promise is addressed to her predictions that no credit should ever be attached to her predictions when Troy was taken, she fled for shelter to the temple of Minerva

ILIAD. BOOK XIII.

Less), and in the division of the spoils, she fell to the share of Agamemnon, insted with him on his return to Argos. (See Agamemnon.)

vas called PRIAMEIS, from her father, and ALEXANDRA, as the sister of pris).

considers this fable as having been invented to express the inefficacy of advice. "For they," affirms that great philosopher, "who are conceited, atractable, and listen not to the instructions of Apollo, the god of harmony, and observe the modulations and measures of affairs, the sharps and flats of difference between judicious and vulgar ears, and the proper times of speech at them be ever so intelligent, and ever so frank of their advice, or their so good and just, yet all their endeavours, either of persuasion or force, are cance, and rather hasten the ruin of those they advise. But at last, when a event has made the sufferers feel the effect of their neglect, they too late ir advisers, as deep, foreseeing, and faithful prophets."

nised conquest.] i. c. he offered no dower besides his valour and military

squire.] The squire of Asius, killed by Antilochus (Il. xiii. 505.)
US. (See Asius, Il. ii. 1015.)

or's youthful son.] Antilochus.

SENOR. A Grecian prince, son of Hippasus, here killed by Deiphobu. (ETES. The same as Æsetes (II. ii. 961.)

PODAME, or HIPPODAMIA. The daughter of Anchises, and wife of see Alcathous, Il. xii. 106.)

seed of Jove.] Idomeneus.

ortal dame.] Europa.

OS. It appears from the genealogy of Idomeneus, that Minos, in Homer's in the third generation before the Troian war: a circumstance which if all

days, Simonides and Ibycus write, that Idomeneus and Delphobus were the in love with Helen. This very well agrees with the ancient tradition, des and Virgil have followed; for after the death of Paris, they tell us she to Delphobus. Eastathius." P.

CALAPHUS. (See Ascalaphus, Il. ii. 613.)

ious father.] Mars.

seemded brother.] Deiphobus. He was brother of Polites.

AMAS. The son of Asius, killed by Merion (Il. xiii. 717.)

g Helenus.] "The appellation of king was not anciently confined to those e the sovereign dignity, but applied also to others. There was in the island whole order of officers called kings, whose business it was to receive the aformers, concerning all that happened in the island, and to regulate affairs Eustathius." P.

ANDER. A Trojan chief, not mentioned elsewhere, killed by Menelaus.)

*: cover'd pole-axe.] "Homer never ascribes this weapon to any but the barthe battle-axe was not used in war by the politer nations. It was the favourite
a Amazons. Eustathius." P.

incess.] Helen.

sec.] Several kinds of dances prevailed among the ancients, which may be

**session!; invented by the Egyptians, in which were exhibited figures and ating the heavenly bodies.

immelies; invented by Bacchus, and executed by Satyrs and Bacchantes; d into the grave, the comic, and the mixed.

isss; invented by the Curetes, which was executed to the sound of drums, and the tumultuous noise of bells, the clashing of lances, swords, and shields; they constantly had recourse in order to drown the cries of Jupiter, during was nursed by them in Crete. (See Jove.)

se; invented by Bacchus on his return to Egypt from India; and executed quet.

al; performed in solemn step to grave music by young persons preceding used in long white robes, and carrying crowns and branches of cypress.

ences; performed by young boys and girls, crowned with flowers.

ms; performed at Sparta before the altar of Diana by very young girls, and was practising when Theseus first beheld her.

there; invented by Pirithous in memorial of the combat between the Lase Centaurs; and performed to the sound of flutes at the termination of feswers commemorative of victory.

desires; on the first of the month, which originated at Rome, and consisted bling of young people to the sound of music, without the gates of the city, for of gathering flowers, with which, on their return, to decorate the doors of their lifereds; while the latter, during their absence, had prepared tables filled less for their entertainment in the streets of the city; every one being redistinctive mark of the festival, to wear budding branches.

tile; invented by Minerva, or Castor and Pollux, which was performed at ensens in full armour.

is invented by Pan, and performed in the midst of woods by young boys seemed with oaken crowns and garlands of flowers, which were suspended falled, and fastened to the opposite side.

The sacred; peculiar to all the nations of antiquity, and performed either in temple, during the time of sacrifice, in woods, or on mountains.

The Salian; invented by Numa Pompilius, in honour of Mars, and performed by twelve of the most illustrious of the Salii, during the celebration of the sacrifice in the temple, and during the solemn processions which they subsequently made, singing by to their god, in the streets of Rome.

804.—Son of Pylamenes.] Harpalion was the son of Pylamenes, the king of the 805.] HARPALION. Paphlagonians. He was killed by Merion (Il. xiii. 814.) 805.—Far from Asia.] i. e. from Paphlagonia, a province far from Troy. The west Asia does not occur in the original.

823 .- The pensive father.] Pylamenes. (See Pylamenes, Il. ii. 1034.)

883.] EUCHENOR. A son of the Corinthian soothsayer Polydus. He was killed by Paris (II. xiii. 841.)

836.] POLYDUS, or POLYIDUS. Son of Cerenus, a physician and soothsayer, who brought back to life Glaucus, the son of Minos, king of Crete, according to some, but according to others, of Hippolytus.

Giencus.] Polyidus having informed Minos that his son Glaucus had drowned hisself in a cask of honey, was enjoined by that king to exert his skill in reanimating the deceased prince. The soothsayer, reduced to despair by his conscious inability to comply with this unreasonable demand, endeavoured to terminate his existence by provoking a serpent to sting him; in the attempt he accidentally killed the animal, when, to his surprise, he perceived another serpent advance, and apply a leaf, which instantly revived it, to its lifeless companion. Struck with this incident, Polyidus immediately, with seccess, made the same experiment on the dead body of the prince. Glaucus thus restored to life, refused to allow Polyidus to return to Argos (his native city) until he had tanget him the art of magic. The soothsayer complied; but did not suffer his pupil to derive any permanent advantage from his instructions, as, just before his departure, he compelled him to spit into his mouth; an act by which all he had learned was obliterated from his memory.

Pindar relates, that Bellerophon had recourse to the skill of Polyidus when he was anxious to procure an interpretation of his dream relative to the taming of Pegasus.

850.—He that shakes the solid earth.] Neptune.

860.] IONIANS. The Athenians. Attica was considered as the original settlement of the Ionians, the descendants of Ion (see Achaia and Hellenians, II. ii. 834.), a grandent (according to some) of Hellen, one of the great progenitors of the Grecian people. Herodotus considers them to have been of Egyptian origin, and places their establishment in Greece at the period of the supposed arrival in that country of Perseus and Danai. Theba, according to the hieroglyphical system of the first ages, is considered to have been one of the emblems of the ark among the Ionians, and to have been the same as Danaise, or Ceres. (See Theba, under her names.) The name of Ionia, for Attica, was not estirely out of use even in the reign of Theseus.

861.] PHTHIANS. The Phthians, here mentioned, were under the command of Precediaus. (See Phthia, Il. i. 201.)

861.—Epean force.] (See Meges, Il. ii. 761.)

863.] PHIDIAS, or PHIDAS. One of the Athenian chiefs.

866.] DRACIUS. One of the Æpeian chiefs.

866.] AMPHION. One of the Greek chiefs.

867.] PHTHIANS. (See Medon, Il. ii. 882.)

870.-Iphiclus' son.] Podarces.

870.] OILEUS. The father of Ajax the Less. (See Oileus, Il. ii. 631.)

871 .- Young Ajax' brother.] Medon.

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873. Stepdame.] Eriope, the wife of Oileus.

814.-Her brother.] His name is not mentioned.

951.-Penthus' son.] Polydamas.

994] PHALCES. A Trojan, killed by Antilochus (Il. xiv. 607.)

WIJ UNITHAEUS.
Trojans, whose deaths are not mentioned.
Trojans, whose deaths are not mentioned.

966-Two bold brothers of Hippotion's line.] Ascanius and Morys.

197.] ASCANIA. (See Ascania, Il. ii. 1051.)

1949.—He that gilds the morn.] Apollo.

1859.] See imitation of this passage, Par. Lost, b. i. 542.

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ships at distance, &c.] "Homer being always careful to distinguish each on, gives a very particular description of the station of the ships, showing in they lay drawn on the land. This he had only hinted at before; but here n on the wounded heroes coming from their ships, which were at a distance (while others were engaged in the defence of those ships where the wall was he tells us, that the shore of the bay (comprehended between the Rhotesa omontories) was not sufficient to contain the ships in one line; which they obliged to draw up in ranks, ranged in parallel lines along the shore. these lines there were, the poet does not determine. M. Dacier, without son for her opinion, says there were but two : one advanced near the wall, he verge of the sea. But it is more than probable that there were sevent ines; since the order in which the vessels lay is here described by a metam the steps of a scaling-ladder; which had been no way proper to give an two ranks, but very fit to represent a greater, though undetermined number. re more than two lines, may likewise be inferred from what we find in the he eleventh book ; where it is said, that the voice of Discord, standing of

ther of the smiles and loves.] Venus.

mote abodes.] It does not clearly appear in what precise spot this palace of lated: the eastern and western extremities of the ocean are occupied by the laces of Night and the Sun: the allusion may perhaps be the same as that in It is to be inferred from this passage that, during the war between Jupiter ns, Juno had been consigned to the guardian care of Ocean and Tethys.

THYS. Wife of Oceanus, daughter of Cœlus and Terra, mother of the 3000 and of all rivers and fountains. It is usual among the ancient mythologists Tethys the birth of all the more eminent and illustrious personages who d or lived on the shores of the ocean. She is the principal of the sea-deities; by some confounded with Thetis, is, by most mythologists, looked on as a inity. The car of Tethys is formed of a conch of extraordinary whiteness, light a construction, as to appear to fly over the surface of the waters; it is na-horses, white as the car itself, with flaming eyes and foaming mouths, ir track with deep furrows, and having their golden reins held by Tritons; , sporting on the waves, precede it; the train of the goddess is closed by the rowned with flowers, their hair floating loosely upon the winds. A large agitated by the breath of innumerable zephyrs, is suspended in the air, above ile Æolus, hovering aloft, curbs the fury of the winds, and drives away temsads-all the inhabitants of the deep issuing from their recesses to pay heir goddess. Tethys is represented with a screne and dignified aspect, me hand a golden sceptre; and, with the other, supporting the little god m son) on her knees.

wian goddess.] Venus.

ATHIA: A term indiscriminately applied by the poets to Thessaly, and to which afterwards formed the kingdom of Macedon; Macedon being so called if Osiris.

EMUS, EMUS, or ENUS. A mountain of considerable height, which sepafrom Thessaly, sacred to Apollo. (See Horace, Ode 12. b. i.)

ting of Thrace, and Rhodope.] It received its name from Hæmus, king of son of Boreas and Orithyia (see Orithyia), who married Rhodope, and was, e, changed into this mountain, on account of their presumptuous wish to be under the names of Jupiter and Juno. On the summit of this mountain the Mars, when he is supposed to be meditating as to the part of the earth on all exercise his devastating power. (See Horace, Ode 25. b. iii.)

HOS (now Monte Santo). A mountain of Macedonia, projecting into the and of such a prodigious height, as to overshadow the island of Lemnos. It arly sacred to Jupiter, thence called Athous.

"His stately head the mighty Athos shows, Sublimely towering o'er the Thracian snows. Such space, as vessels well equipp'd may run 'Twixt rising morn and the meridian sun, To Vulcan's isle from Athos lies outspread. Yet such the height of his majestic head, O'er Lemnos the gigantic shadow falls,

And casts a gloom within Myrina's walls."—Apollonius Rhodius.

ATH. Mors. The Greeks and Latins considered Death among their diviis by some identified with Night, and, by others, said to be the daughter of Nothing is known relative to the manner in which she was worshipped;

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eld in particular veneration at Sparta, in Phonicia, and in Spain. The erected altars to her honour. Hesiod and the Greek poets placed the abode is described as having a heart of iron, and entrails of brass, in Tartarus; ates her among the forms at the entrance of the infernal regions.

nown representations are the following:—the Greeks depicted her either as with crooked or crossed feet, in the arms of her parent Night; or, as a nemaciated and pale visage, veiled, and holding a scythe. The Etruscans er either with a Gorgon's head, covered with serpents, or with that of a ribed in fable as having the expression of an infuriated wolf. The more es and emblems of the goddess are wings, an inverted torch, an urn, a but-uded rose; and the yew, the cypress, and the cock, were sacred to her. It that Homer (II. xvi. 831.) represents Death and Sleep as twin, and Virgil) as half brothers. The Greeks designate this divinity, as a male, by the NATUS, the Greek word for death; the Phænicians by that of Mours, a the Syriac dialect with death; and the Scandinavians worshipped Death, ander the appellation Hela.

NUS. The god of sleep, son of Erebus and Nox, and father of Dreams. Homer places his cave in the island of Lemnos, and Ovid in the country rians; while Hesiod and Virgil represent the god as stationed in the gate ne poets describe his cave or palace as being impervious to the rays of the logs, geese, and all those animals whose noises disturb slumber, were forpreach this region of silence and tranquillity. The river of forgetfulness of the palace, and nothing is to be heard but the soft murmur of waters a grow poppies, and those soporific plants, the juices of which Night collects afterwards diffuse them over the earth. The palace of Somnus has two of horn, the other of ivory; through the former of these the real shades of pass when permitted to visit the upper regions, while phantages and

rates as Horas (the Sun). As the god of silence he is pointing to his mouth with the fingers of his right hand, having a lotos-flower on his head, and a dove at the sceptre on the same shoulder.

is, and all first-fruits of vegetables, with the lotos-flower and the peach-tree, were a this god.

A. Muta is the goddess of silence, the same as the Tacita of Numa Pompilius,
A. and the Naiad Lars, the daughter of the river Almon, whose tongue Jupiter cut out because, at the time he enjoined the Naiads in the neighl of the Tiber not to secrete Juturna, who had precipitated herself into its waters
his pursuit, she betrayed the injunction to the nymph and to Juno. Lara, howmuse the wife of Mercury, whom she captivated as he was conducting her to the
regions by the direction of Jove.

See imitation of this passage, Æn. x. 157.

298.] This passage alludes to the following history. Juno, ever the enemy of s, had, on his successful return from the first siege of Troy, under the reign of on, lulled Jupiter asleep by the ministry of Somnus, in order that, during the of the god, she might, without interruption, send a storm upon the fleet of the by this tempest Hercules was driven from his intended course, and carried to the ! Cos. Jupiter, on discovering the stratagem which had been thus practised on spended Juno (II. xv. 23—34.) from Olympus, and precipitated into Lemnos ng to some accounts) her son Vulcan, who came to her assistance.

NIGHT. Night, or Nox, the daughter of Chaos, was one of the most ancient of ea, and hence has been considered by the poets to be the parent of all things. She Erebus, and became, according to some accounts, the mother of Day and Light, ief, Labour, Old Age, Love, Discord, Destiny, Sleep, Death, Darkness, Dreams, parkes, the Fates, the Furies, &c. A black sheep, and a cock, the latter angithe approach of day, were the victims chiefly sacrificed to her.

Is represented under various forms: as riding in a chariot, preceded by the conas; with wings, to denote the rapidity of her course; as traversing the firmament
ther car, and covered with a black veil studded with stars; and sometimes her
as to be floating in the wind, while she approaches the earth to extinguish a
torch which she carries in her hand. She has often been confounded with Diana,
aoon; and her statue was placed in the celebrated temple of that goddess at

od Lunus, worshipped in Syria, and Noctulius, whose statue was discovered at were nocturnal divinities, and are probably, from their being represented with miles attributes, the same as Nox. Baau was the goldess of night among the mas; the Euphronia of Eubulia of the Romans (the goldess of good counsel) posed to be by them identified with Night; and the Egyptians worshipped dark-Night, under the term Ather.

PASITHAË. Aglaia. (See Graces.)

(See fable of the gods swearing by the Styx, in Lord Bacon's Fables of the

CHRONOS. Saturn.

LECTOS, or LECTUM (now Cape Baba). A promontory separating Troas from It was colebrated for a temple dedicated to the twelve gods.

-Bird of night.] "A bird about the size of a hawk, entirely black; and that is mawhy Homer describes sleep under its form." P.

| Chalcis. The name of the owl among the gods.

CYMINDIS. The name of the owl among men.

IXION. Ixion was the son of Leonteus, according to Hyginus; of Phlegyas,

according to Euripides; and, according to others, of Mars and Pisidice. He was king of the Lapithæ, and husband of Dia, the daughter of Deioneus, king of Phocis. The latter was so indignant at the refusal of Ixion to make the stipulated presents upon receiving the hand of the princess, that he seized on his horses. Ixion, in apparent disregard of this act, invited Deioneus to a feast at Larissa, and, on his arrival, treacherously murdend him, by throwing him into a pit filled with wood and burning coals. Ixion having become, from this instance of perfidy, an object of general odium and abhorrence, made an appeal to the mercy of Jupiter. The god was moved with compassion, and admitted him to the court of Olympus; Ixion, however, in consequence of his having presumed to avow a passion for the queen of heaven, ultimately paid the price of his crimes. Jupiter, aware of his having concerted a meeting with Juno, deluded him by the substitution of a deal for the goddess, merely intending to punish his temerity by banishment from heaven; bet finding that Ixion, instead of acknowledging the deception, boasted of having been in the company of Juno, he struck him with his thunder, and ordered Mercury to bind him is the informal regions to a wheel intertwined with serpents, of which the motion was to be perpetual. (See Georgic iv. 686-695.) According to a tradition of the ancients, none who had once partaken of the nectar of the gods could die but by the thunder of Jupiter. The Centaurs are described as the offspring of Ixion and the Cloud, which fable is thus explained: the men on horseback, who, at the command of Ixion (see Centaurs), destroyed the wild bulls which infested Thessaly, came from a town at the foot of Mount Pelis, called Nephele; a word in Greek signifying cloud.

361.—Matchless dame.] DIA, daughter of Deioneus, king of Phocis; wife of Isin; one of the mistresses of Jupiter; and mother of Pirithous, the friend of Theseus.

263.] DANAË. Daughter of Acrisius, king of Argos, and Eurydice, daughter of Lacedamon, and mother of Perseus, under whose history the principal part of her own is contained. She was, according to some accounts (see Ovid's Met. b. iv., and Horacs, b. iii. Ode 16.), courted by Jupiter under the semblance of a shower of gold: others present that it was Prætus, the uncle of Danaë, who found means, by bribing her keepers, to istroduce himself to her during her imprisonment in the brazen tower; but the fiction selective to Jupiter is the more received. Virgil mentions (Æn. vii. 572.) that Danaë, accompanied by some Argives, fled from her father's wrath to Italy, and there founded the city Ardea. She was called Abantias, from her grandfather Abus; and Acrisionsis, from her father Acrisius.

364.] PERSEUS. The son of Jupiter and Danaë, the daughter of Acrisius, king of Argos. Acrisius had been informed by an oracle that his daughter's son would put him to death. He accordingly secluded Danaë in a brazen tower; but Jupiter, heige enamoured of her, introduced himself into her prison under the form of a shower of gold. The birth of her son Perseus adding new force to the apprehensions of Acrisius, he adopted the inhuman measure of consigning Danaë, and her infant son, in a slender bark, to the mercy of the waves.

Polydectes.] The intention of Acrisius to destroy the child was frustrated; the wisds drove the little vessel on the shores of the island of Seriphus (one vast rock, abounding with serpents), in the Ægean sea, where Polydectes, the king of the island, hospitably received the princess, and committed the education of her son to his brother Dictys. But it was destined that Perseus should be exposed to never-ceasing hardships and dangers. Polydectes became enamoured of Danaë, and expelled from his court the youthful prince, with an express command not to return unless he could bring with his the head of the Gorgon Medusa. (See Gorgons.) Perseus, being favoured by the gods, was equipped for this expedition by Pluto, with a helmet; by Mercury, with wings and a short dagger; and, by Minerva, with a shield and the horse Pegasus. By aid of this animal he effected his passage through the air into the country of the Gorgons (***)

gen); he there summine in killing Medium, see sury of Medium's head, Orid's Met.
1.); and, other the expects, parameted immediate the one t of Atlas, the sovereign of springers.

Atten.] This primer toward been warned by an angle to be upon his quard against a a of Jupiter, demind must be repres of anoposality; but was parameted for his inhomanity; be eight of the head of Mexican, a spectacle so appalling that, upon beholding it, he is transformed into the mountain of Africa which bears his name. (See Hercules.) Is lavving Africa. Persons carried every the golden appear from the garden of the logorides. (See Hespernics.)

Infrancia.] From Murriana he pessed one Entirola, where he respect Andropeda to daughter of Cepterns, the king of the country from the pass of a sea-mouseer. (See beine, under Laumeier. Such was the perialment to which she had been exposed Neptane, in consequence of the arrogance and vanity of her mother, Cassiope, in testing that she surpassed Juno and the Nervids in beauty. His intropidity was remaind by the hand of the princess: but not before he had been compelled to starting tother conflict with her uncle Phiners, to whom she had been promised in marriage usees then returned to Argos, where, unminiful of the inhuman conduct formerly exerted towards him by Acrisius, he restored him to the threes, from which Protes (see ustus) had busished his grandfather, and put the usurper to death. He had, however, a misfortune subsequently, in the funeral games which were celebrated in honour of alydectes, to realise the demunciation of the oracle against Acrisius, by killing him accistally with a quait. This catastrophe so affected Perseus, that he transferred the seat his kingdom from Argos to Mycenze. It is affirmed by some, that he also, though willingly, caused the death of his benefactor. Polydectes, by the sudden exhibition of s terrific Gorgon's head. Persons fell a victim to the revenge of Megapeuthes, the t of the murdered Practus; and, after death, he was, with his queen Andromeda, and her rents, Cepheus and Cassiope, placed among the constellations.

The origin of Perseus, one of the most ancient heroes in the mythology of Greece, is riously ascribed to Egypt, to Persia, to Assyria, and to Greece. He was worshipped the sun (Perseus being a title of that luminary) at Memphis; was the same as the ithras (see Mithras, under the names of Apollo) of the Persians; married Ashtaroth, or soria, the daughter of the Assyrian Belus; and was considered in Greece to be the cestor of the Dorians and Heraclidæ. He built Mycenæ and Tiryns in Greece, and raus, in Cilicia; planted the peach-tree at Memphis; and, from having been thrown his childhood, as some affirm, on the coast of Daunia, may be said to have been the sat progenitor of the people inhabiting Græcia Magna.

[See story of Perseus and two following, Ovid's Met. b. iv., and first story of book v., d the fable also of Perseus, explained by Lord Bacon in his Fables of the Ancients.]

Perseus was called Abantiades, from his ancestor Abas, king of Argoe; Acriomiades, from his grandfather Acrisius; Aurigena, from the shower of gold under

sich semblance Jupiter visited his mother Danaë; and DANAEIUS HERO, from his

other.

365 .- Either Theban dame.] Semele and Alcmena.

Semele.] She was the daughter of Cadmus and Hermione. Juno being jealous of the faction which Jupiter entertained for her, assumed the form of an old attendant, named croë; and, in her likeness, repaired to her rival, whom she persuaded to extort from spiter a solemn oath that he would appear to her in all his celestial glory. The god, rough he foresaw the consequences of her rash demand, was nevertheless obliged to comply with it: his splendour was too great for a mortal to endure; and Semele perished a the flames which his lightnings had kindled. Her son Bacchus was, however, preserved, and remained for two months concealed in the thigh of Jupiter. (See Bacchus.) After

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mele was received into heaven under the name of Thronz; though, accordingly and the serviters, not until she had been rescued by her son from the infernal of near Lerna, in Argolis, being pointed out as the aperture through which his mother ascended from the realms of Pluto. Semele received divine no temple was erected to her; and her statue at Thebes was placed in the (See Isis, under the names of Ceres.) She was particularly worshipped Laconia, owing to a tradition preserved there, that she and her child being admus in a coffin, and committed to the mercy of the waves, were thrown a coast; and that Semele had been interred with great magnificence at the rth of Bacchus, Ovid's Met. b. iii.)

BERITH, or BERYTUS.] The nurse of Semele is described as a nymph the source of justice, whence all laws were derived; as coeval with the shaving been, under the character of Paphia, Rhea, and Cybele, the Ocum Typhonis (the mundancegg), under which the ancient mythologist presented the ark; her names as the genius of the ark, which presided over ankind, being Lucina, Diana, Juno, and Ilithyia.

nix' daughter.] EUROPA. Homer describes her as the daughter of reas, according to others, she was the sister of that prince, and daughter of of Phonicia. She is described as having been so remarkable for his upiter became enamoured of her while she was amusing herself with her nions on the sea-shore; that he carried her off under the assumed form of id's Met. b. ii., and Horace, b. iii. Ode 27.); and that he bore her over the k to the island of Crete. This fable is thus explained: some Cretic o had an opportunity of observing the beauty of Europa, in the course of ial transactions on the coast of Phonicia, conveyed her away to the count asterius; and, as the figure on the prow of their vessel was that of a bull, it

re, and in the other a corracopia. By the Cretans she was called ELLOTIS, and speed as a divinity after death.

mis, sen of Agenor.] This prince, when unsuccessful in his pursuit of Europa, thed himself in the country watered by the eastern shores of the Mediterranean, from him derived the name of Phosnicia; and also colonised Bithynia.

- RHADAMANTHUS. (See the preceding line for the discrepancies respecting h.) He reigned over the Cyclades and the Greek cities of Asia; and, in consect the justice and wisdom with which he governed on earth, he was appointed the judges of hell. (See Tartarcan gods.) He had such a reputation for equity the ancients, that it became proverbial with them to term an equitable sentence igneent of Rhadamanthus." This prince married Alemena, the mother of Herfter the death of her husband Amphitryon. He is generally represented holding re, and sitting on a throne at the entrance of the Elysian fields. (See Od. iv. Ca. vi. 764.)
- -Geddess with the charming eyes.] Juno.
-] See imitation of this passage, Paradise Lost, b. iv. 697.
- Field.] This flower was sacred to Vesta.
- -Letos.] This flower is sacred to Venus, Apollo, Mercury, and Harpocrates. xos, Od. ix. 106.)
- -Hyacinth.] This flower is sacred to Apollo, and was so called after Hyacines son of Amyclas and Diomede; of Pierus and Clio; or of Œbalus. He was surite companion of Apollo, who, having undertaken the care of his education, so the jealousy of Zephyr and Boreas, by whom he was also much beloved, that, to the preference manifested by Hyacinthus towards his preceptor, they wafted a which Apollo had thrown while playing with his pupil, on the head of the mate youth, and thus instantly occasioned his death. Apollo endeavoured to him to life; but, finding all his efforts ineffectual, he changed him into the flower was thence called hyacinth, and gave him a place among the constellations of

inthus was called EBALIDE, from Ebalus.

- se Ovid's Met. b. x.]
- —Crocus.] This flower is emblematical of tenderness and innocence. Crocus, in ras the husband of the nymph Smilax: they were, according to some accounts, this for their fondness, and were metamorphosed by the gods ("Crocus and term'd to flowers," Ovid's Met. b. iv.) into flowers. According to another fable, then of Smilax was rejected by Crocus; and they were metamorphosed, the to the saffron plant, and the former into the yew tree.
- -Ambresia.] Divine fragrance. (See Ambrosia, Il. i. 773.)
- -Earth-shaking power.] Neptunc.
- -Troy's great defender.] Hector.

WINDS. These poetical deities were the sons of Cœlus and Terra; of As, and Heribæa; or, according to Hesiod, of the giants Typhœus, Astræus, and I; the winds Notus, Boreas, and Zephyrus (whom he terms the children of the excepted. Homer and Virgil concur in placing the abode of the Winds in the isles, under the authority of king Æolus (see Æolus, Od. x. 40.), who keeps und within his caverns. The destructive power of the winds naturally occathem to be deified in the dark ages of superstition. Their worship, which originally and Persia (birds, as for instance, the hawk, of the Etesian winds, being mabol in the former country), soon passed over into Greece. The instances in they are invoked, are numerous among poets. Achilles (Il. xxiii. 239.) supplise Winds to fan the flame of Patroclus' funeral pyre; and Anchises (Æn. iii. 691.)

addresses himself to the gods presiding over winds. When the formidable Persian feet was approaching the Grecian shores, under Xerxes, the Greeks, by the express command of the Delphic oracle, put up their prayers to these deities, beseeching them to dispuss and wreck the vessels of the invaders. Xenophon, in his account of Cyrus' expedition, represents that prince as prevailing on the North Wind to remit its violence by the solemnity of a sacrifice.

The Lacedemonians immolated a horse (an emblem of fleetness) to the Winds, as Mount Taygetus. Pausanias informs us, that the inhabitants of Megalopolis adored the North Wind with peculiar solemnity; and that, on an altar consecrated to the Winds, at the foot of a mountain near Asopus, a priest, on a particular night of the year, offered sacrifice; and, after marking out four trenches, performed some mysterious ceremonies, chanting magic verses, of which Medca was supposed to have been the source. At Athens, an octagon tower (on every side of which were carved the figure and name of a wind, according to the quarter from which it blew) was erected by Andronicus Cyrrhestes; viz.

BOBEAS (the Aquilo, or Septentrio of the Latins), the North Wind. (See Borea.)

Norus (the Auster of the Latins), the South. (See Auster.)

APHELIOTIS (the Subsolanus of the Latins), the East.

ZEPHYRUS (the Favonius of the Latins), the West. (See Zephyrus.)

CACIAS (also so called by the Latins), the North-East.

SKIRON, or CAURUS (the Corus of the Latins), the North-West.

EURUS (the Vulturnus of the Latins), the South-East.

LIBS (the Africus of the Latins), the South-West.

The worship of the Winds seems to have been very general also throughout Italy, as we may infer from the numerous altars there erected to their honour. Ovid speaks of the temple which Scipio built in honour of the Tempests; Seneca, of one raised by Augustus among the Gauls to the wind Cyrceus.

The Winds are generally depicted by the poets as turbulent and restless deities, and are represented as youths, winged; sometimes holding an inverted urn, from which water is flowing. Of the Winds not referred to under this article, Libs, or Africus, is depicted with black wings, and a melancholy countenance; Skiron, or Caurus, is driving clouds of snow before him; and Apheliotes, or Subsolanus, is carrying fruit.

[See beautiful description of the Winds, Georgic i. 489, &c.]

459 .- Æolian hall.] The cave of Æolus. (See Æolia.)

482.—Plant of Jore.] The oak. This tree has long been known by the title of monarch of the woods, and was held in such profound veneration by the ancients, but more especially by the Gauls, that they worshipped Jupiter under the figure of a lefty oak. (See Europe, and Mistletoe.)

504 .- Groaning hero.] Hector.

519.] NEIS.

508.] XANTHUS. A river of Troas, the same as the Scamander. (See Scamander.)

518.] ÆNOPS. Ænops, the father of Satnius, was a shepherd beloved by the

519.] SATNIUS. (nymph Neis. Satnius is here killed by Oilcan Ajax.

530.—Race of Panthus.] Polydamas.

560.] PROMACHUS. A Bostian, killed by Acamas, the son of Antenor (IL ziv.

567 .- Brother.] Archilochus, the brother of Acamas.

573.] ILIONEUS. A brave Trojan, the son of Phorbas; is here killed by Peneliss. 575.] PHORBAS. Phorbas is represented as always fighting under the protection

of Mercury, by whose counsels he had amassed great riches.

606.] HYRTIUS. The leader of the Mysian train; here killed by Ajax the Great

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- 607.] MERMER, or MERMERUS. A Trojan, here killed by Antilochus.
- 208.] MORYS. Son of Hippotion, here killed by Merion.
- 866.] HIPPOTION. One of the allies of Priam, here also killed by Merion.
- Trojans, here killed by Tcucer.
- 612.] HYPERENOR. A Trojan priest, the son of Panthus (see Panthus, II. iii.
- 196.), and brother of Polydamas and Euphorbus. He is here killed by Menclaus.

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60.—God that bears the silver bow.] Apollo.

96.] THEMIS, or FAS. The most ancient of the divinities of paganism; daughter of Calus and Terra; wife of Jupiter; and mother of Justice, Law, and Peace; of the Hours, Sessons, and Fates. She was remarkable for her prudence and justice; and, in homage to her invariable exercise of the latter, the name and attributes of Astrea (the goddess of justice) were applied to her. According to Diodorus, she was the institute of religious rites and sacrifices, and of whatever contributed to the order and welfare of mankind. Themis reigned in Thessaly, and had a temple and oracle on Mount Panassus (see prophecy of Themis and debate of the gods, Ovid's Met. b. ix.), and a temple in the citadel of Athons. She is sometimes called ICHNEA, from a word spifying track, as illustrative of justice invariably pursuing the track of the guilty. The number six was sacred to Themis.

JUSTICE.] An allegorical divinity, daughter of Jupiter (to whose councils she was admitted), and of Themis. She was anciently represented by a headless statue: bet usual attributes were a sword and scales, or an axe surrounded with rods, the embles of magisterial authority among the Romans. Euripides describes her holding a clab, and some other writers, an eye in her hand. Sometimes she bears a sceptre terminating in a hand; and sometimes her eyes are covered with a bandage, signifying that strict impertiality should characterise a judge. On the medals of Adrian and Antoninus de is seated, with different weights beside her, and holding a sceptre and a patera, to indicate her divine origin. For the same reason Lebrun has represented her with a star on her head. In a painting of Raphael's, in the Vatican, Justice is depicted as a venerable old woman, scated among the clouds (her head adorned with a diadem of pearls), and looking towards the earth, as if inculcating to mortals obedience to the laws; her mastle is green, and her robe of a violet colour; four little children stand near her, two of when bear a scroll with this inscription, Jus suum cuique tribuens (rendering to all their due). To these attributes Gravelot has added a sun on her breast (signifying parity of conscience); books of legal institutes, showing what a magistrate ought to study; and s throne and regal crown, expressive of the share she claims in the sovereign power. The ancients sometimes represented Justice triumphing over oppression, under the figure of s hippopotamus vanquished by a stork; the hippopotamus being among the Egyptians the symbol of violence.

LAW.] An allegorical divinity, said to be the daughter of Jupiter and Themis. See appears as a majestic formale with a diadem on her head, and a sceptre in her hard denoting her empire over society; at her feet lies a book, in which this sentence is written, In legibus salus (safety in the laws). Gravelot represents her holding a yeld enwreathed with flowers, and a cornucopia; while a child sleeps tranquilly beside her; emblematical of the plenty and security which flow from the administration of just laws.

PEACE, or PAX.] Was an allegorical divinity, daughter of Jupiter and Thems.

The Athenians raised statues and altars in her honour; but she was still more reversed at Rome, the largest and most splendid temple of that city being dedicated to this god-

dess in the Viu Sacra. In this edifice, which was begun by Agrippina, and completed by Vespaian, were deposited the spoils brought by Titus from Jerusalem: here also assembled those who held disputations on the fine arts: hither the sick likewise repaired, accompanied by their friends, to offer up vows for their recovery. The temple of Peace was therefore not unfrequently a scene of confusion, from the disturbances occasioned by the crowds that resorted thither.

This divinity is represented with a mild aspect, holding in one hand a cornucopia, and a the other an olive branch; sometimes with a caduceus, a reversed torch, or ears of om, and an infant Plutus in her lap. On a medal of Augustus she bears in one hand a clive branch, and in the other a lighted torch, with which she is setting fire to a trophy farms: on another of Galba she appears seated on a throne, holding an olive branch in a right hand, and resting her left on a club, which (like Hercules) she has been using chastise the violent: on a coin of Vespasian she is surrounded by olive trees; and ar attributes are a caduceus, a cornucopia, and a bunch of corn: on one of Titus she ppears as Pallas, having in one hand a palm branch, with which she rewards the virous, and in the other an axe, to terrify the guilty: on a medal of Claudius she is leangen a caduceus, encompassed with a formidable serpent, and covering her eyes with a hand, as if to avoid the sight of the animal: and on a bass-relief in the town of hemo she is represented as a woman holding a caduceus. Sometimes she was depicted the large wings like those of Victory; when designating a peace obtained by valour, the a lance of a club in her hand. No bloody sacrifices were offered on the alters of this rimity.

The number ten was sacred to Peace.

177 .- Queen of air.] Juno.

210 .- Three brother deities.] Jupiter, Neptune, and Pluto.

211.] RHEA. (See Earth, Jove, Saturn.)

215 .- Ethereal Jove.] Jupiter, in opposition to Pluto.

218.] OLYMPUS. In this line a distinction is made between Olympus and Heaven.

221 .- Younger brothers of the pole.] Gods of inferior rank.

247. Source of light.] Apollo.

252.] See imitation of this passage, Paradise Lost, b. iv. 902.

254.] SATURN, or CHRONOS, who, with the rebel Titans, was placed, according to me mythologists, in Tartarus.

258 .- My son.] Apollo.

264 .- The godhead.] Jupiter.

325.—Stygian shades.] As if from the dead; in allusion to the apparently mortal cand which he had received from Ajax.

849.] Apollo is here veil'd in clouds, not for the purpose of concealing himself, but to write greater horror among the Greeks.

350.—Shield.] This enumous shield is not the egis covered with the skin of the sat Amalthea, but one formed by Vulcan (see this passage, and Æn. viii. 575.); a disaction the more necessary to be observed, as Jupiter is sometimes represented (see Æn. ii. 465.) using the shield which he had transferred to the peculiar service of Minerva IL. v. 969.)

276.1 IASUS. A leader of the Athenians; son of Phelus or Sphelus, son of Bu.

277.] PHELUS. Scolus. He is here killed by Æneas.

\$78.] OILEUS. Father of Ajax the Less.

381.] PHYLACE. There are three towns of this name, one in Thessaly, one in Russ, and one in Arcadia. It does not appear to which Homer here refers.

382.-Angry wife.] Eriope, the wife of Oilcus.

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YSTES, MECISTEUS, or MECISTHEUS. (See Mecistheus, II. ill.

CHUS. A Greek (mentioned in this line only), here killed by Paris. US. A Greek, here killed by Polites; not Echius the father of Mecis

f Clytius.] Caletor; a Trojan prince, the grandson of Laomedon, killed on (line 490.)

MON. Ajax Telamon.

PHRON. A native of Cythern, son of Mastor. A faithful friend of and here killed by Hector.

riend.] Lycophron.

US. A son of Pisenor, killed by Teucer (II. xv. 527.) He was the NOR. charioteer of Polydamas, and is not mentioned in any other par-

NOUS. The charioteer of Polydamas after the death of Clytus. reat brother.] Ajax Telamon.

EDIUS. A Greek, son of Perimedes; one of the Phocian generals, here or. The other Phocian leader of this name was the son of Iphitus. (See . 621.)

DAMAS. One of the sons of Antenor, here killed by Ajax.

3. An Æpeian leader, a native of Cyllene, a sea-port of Elis, here killed

THUS. The priest of Apollo (mentioned II. iii. 195.); and hence, the d in preserving the son (Polydamas) of his minister. SMUS. An obscure Trojan, here killed by Meges.

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MENCETIUS. King of Opus, in Locris; son of Iapetus and Clymene (see Il. viii. 599.), or of Actor and Ægina; father of Patroclus; and husband, acto some, of Sthenele, daughter of Acastus, or according to others, of Polymela, rof Phylas, one of the mistresses of Mercury. Mencetius was one of the Ar-

.] The birth of this prince is, by some, placed in Locris; by others, in Thessa a Thessalian, he is said to be son of Myrmidon and Pisidia, daughter of Æolus, and of Ægina, daughter of the Asopus; and to have conceded his kingdom (on of the rebellion of his sons) to Peleus (see Peleus), with his daughter Polymela, meanly known under the name of Thetis.

Black-eyed maid.] Briseis.

see imitation of this passage, Par. Lost, b. vi. 710.

See imitation of this passage, Æn. ix. 1088.

XANTHUS. Horses of Achilles, which his father Peleus had received from BALIUS. Neptune.

-Wind.] Zephyr.

PODARGE. One of the Harpies, mother of Xanthus and Balius. The fable to the Harpies is of great antiquity, and consequently much confused. The seem originally to have been a sort of meteor, or stormy wind, assuming the form uses; and hence, together with Iris, they are said by Hesiod to have been the of Thaumas and Electra, the daughter of Oceanus and Tethys. With the same to wind, Homer marries the Harpy Podarge to Zephyrus, and makes her the of Xanthus and Balius, the horses of Achilles; and persons, whose sudden disape could not be accounted for, were said indiscriminately, to have been carried off Harpies or Winds. In later poets the Harpies are variously represented; by by Virgil (An. iii. 279, &c.), they are introduced as the avengers of unjust and deeds; and hence they are frequently confounded with the Furies, although Od. xx. 92.) makes a clear distinction between them. Sometimes the Harpies ribed as the Parcæ (Fates). The form of the Harpies is variously described. s not express on this point; but, in designating Podarge as the mother of the f Achilles, he seems to give to her the shape of a horse; while the poets in represent them as winged monsters, with the face of a woman, the body of a vul-I feet and fingers armed with sharp claws. They are described as "unclean" usting, and polluting whatever they touch. As to their number, Hesiod menee, Ocypete, Aello, and Iris. Virgil speaks of them as numerous (Alope is a entioned), under the guidance of Celæno, the daughter of Neptune and Terra, to e ascribes also a prophetic power, in predicting to Æneas his subsequent adven-Jupiter availed himself of the Harpies to punish Phineus (son of Agenor), a king rdessus, in Thrace, for his cruelty in having, at the instigation of Idea, the daughter amus, king of Scythia, deprived of sight Plexippus and Pandion, the two sons of Cleopatra, the daughter of Boreas. He sent them to this prince, who had been

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with blindness by the gods, for the purpose of keeping him in a state or ension, and of corrupting the food which was placed before him. From persecution it is said (Æn. iii. 274—279.) the princes Zethes and Calibrated Phineus, by driving away the Harpies, and confining them in Strophades.

PEDASUS. One of the horses of Achilles, which had fallen to his ture of Thebe. He was killed by the Lycian Sarpedon (Il. xvi. 572.) Homer are drawn, for the most part, by two horses coupled togethe had no more, the names of his horses being only Xanthus and Balius, y sometimes added a third, which was not coupled with the other two, by ns." Potter.

observations explain the phrase added to their side.

See imitation of this passage, Par. Lost, b. x. 273.

-Five chosen leaders.] Menestheus, Eudorus, Pisander, Phoenix, and MENESTHEUS. Son of the Sperchius (a river of Thessaly) and or of Peleus and Antigone, and wife of Borus.

SPERCHIUS. A river of Thessaly, rising in Mount Œta, and fallin sea, in the bay of Malia. It was sacred to Jupiter. (See Floods.)

-Mortal mother.] Polydora.

BORUS. Son of Perieres, and husband of Polydora.

EUDORUS. A son of Mercury and Polymela, the daughter of P POLYMELA. 5 of the Thesprotian Ephyra. Polymela subsequent us, the son of Actor. Some make her the wife of his brother Menactius CYLLENIUS. Mercury.

-High chamber.] It was the custom of those days to assign the upper omen. (See also Od. xxii. 466.) **sesterities. Some writers affirm that, before the time of the Selli, the temple of was consigned to the care of the seven daughters of Atlas. (See Dodona.) The ations of Helli and Selli are variously derived: the term Helli or Elli is supposed from Ellos the Thesselian, from whom Ellopia, a country in the vicinity of Dodona, its name; from a Greek word expressive of the fens and marakes near the temple is; or from a person of the name of Helliss, who first discovered the oracle. The considered to have been so called from the town Sellis in Epirus; or from the sed by Homer Selleis. These etymologies are adduced by those who consider and Selli to be distinct people; but whether they were distinct, or called indisly by either name, is a question undecided.

See imitation of this passage, Æn. xi. 1165.

See imitation of this passage, Par. Lost, b. ii. 488.

AREILYCUS. A Trojan, killed by Patroclus (Il. xvi. 370.)

THOAS. A Trojan, killed by Menelaus (Il. zvi. 371.)

PHYLIDES. A patronymic of Megea.

AMPHICLUS. A Trojan, killed by Meges (Il. xvi. 373.)

Two sons of Nestor.] Antilochus and Thrasymed.

Brothers of the Lycian band.] Atymnius and Maris.

ATYMNIUS. Sons of Amisodarus; they were friends of Sarpedon; the MARIS. former was here killed by Antilochus, the latter by Thrasy: 384.)

AMISODARUS. A king of Caria, who nourished the monster Chimera as the and protector of his territory. "Bellerophon married his daughter. The anseed from this passage that the Chimera was not a fiction, since Homer marks wherein she lived, and the prince with whom she lived; they thought it was a of that prince's herds, who, being grown furious and mad, had done a great schief, like the Calydonian boar. Enstathins." P.

CLEOBULUS. A Trojan, here killed by Oileus.

DILEUS. Ajax the Less.

YCON. A Trojan, killed by Penelius the Bootian (Il. xvi. 406.)

NEAMAS. Trojans, killed by Merion. Neamas, in the original, is termed ERYMAS. Acamas; but it is doubtful whether he be the son of Asius, or or; perhaps this Acamas (whom Pope terms Neamas) may be a third of the

'RONOUS.
'HESTOR.
'RYALUS.
'PALTES.
'CHIUS.
PHEAS.
'VIPPUS.
'OLYMELUS.
'MPHOTERUS.
'RYMAS.
'LEPOLEMUS.

YRES.

Trojans, here killed by Patroclus.

My godlike son.] Sarpedon.

ioddess with the radiant eyes.] Juno.

Vative land.] Lycia. There seems to have been a tradition that Sarpedon's rescued from the Greeks, and honourably buried in Lycia. This tradition

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by the pleasing and poetic fiction, that Sleep and Death were enjoined er the body of the hero to his native Lycia.

e imitated, Æn. vii. 6.

blood.] "As to showers of a bloody colour, many, both ancient and agree in asserting the reality of such appearances, though they account

What seems the most probable, is that of Fromondus, in his Meteed, that a shower of this kind, which gave great cause of wonder, was ity of very small red insects beat down to the earth by a heavy shower, was spotted in several places, as with drops of blood." P.

MED. A Lycian chief, here killed by Patroclus.

n leader.] Sarpedon.

. (See Il. xvi. 186.) It seems that Patroclus had, at this moment, chariot, and was standing by the side of this horse, when the animal wound from the dart of Sarpedon.

arpedon. He was king of Lycia. the Lycian band.] Glaucus.

ry healing art.] Apollo.

night.] " Homer calls here by the name of night, the whirlwinds of e from beneath the feet of the combatants, and which hinder them nother." P.

Epigeus, a Thessalian captain, was the son of Agacleus. Having slain " a kinsman," whose name is not mentioned, he was compelled to fly from his native city Budium, and ourt of Peleus. He attended Achilles to the Trojan war, and is here Budium or Budeum, was a town of Phthiotis, so called from Budius, ce of Argolis.

US. A Trojan, here killed by Patroclus.

ÆUS. A Greek, son of Chalcon, here killed by the Lycian Glaucus. I. A native of Hellas, a town or village of Thessaly. Homer reassing all the Myrmidons in opulence.

JS. A priest of Jupiter, here killed by Merion.

dancing.] "This stroke of raillery upon Meriones is founded on the y." (See Il. xiii. 797.)

.] ASIUS. The son of Dymas, and brother of Hecubs, whose form Apollo assumed using Hector to attack Patroclus. Asius was a Phrygian prince who reigned over trict watered by the river Sangar. (See Sangar.)

] DYMAS. A Phrygian prince, originally of Thrace, father of Asius, Hecuba, lee Phrygia, Atreus, Mygdon, Il. iii. 215, 246, 247.)

-Sol.] The sun.

EUPHORBUS. A Trojan, son of Panthus, renowned for his valour; he wounded m, and was killed by Menelaus (Il. zvii. 50.) Menelaus was prevented by Apollo ripping the dead body of its arms. Pausanias nevertheless relates, that in the of Juno, at Mycenæ, a votive shield was shown, said to be that of Euphorbus, led by Menelaus. Pythagoras, who maintained the transmigration of souls, that in the time of the Trojan war his soul had animated the body of Euphorbus; laced, in proof of his assertion, his ready recognizance of the above-mentioned

Lear my latest breath, the gods inspire it.] "It is an opinion of great antihat when the soul is on the point of being delivered from the body, and makes a approach to the divine nature; at such a time its views are stronger and clearer, mind endowed with a spirit of true prediction. So Artemon of Miletum says in k of dreams, that when the soul hath collected all its powers from every limb and the body, and is just ready to be severed from it, at that time it becomes prophetsocrates also in his defence to the Athenians, 'I am now arrived at the verge of erein it is familiar with people to foretel what will come to pass.'" Enstathing, opinion seems alluded to in those admirable lines of Waller:

"Leaving the old, both worlds at once they view,
Who stand upon the threshold of the new." P.

.-Coust.] Stygian.

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uthus.] Euphorbus and Hyperenor.

his tree was sacred to Jupiter and to Minerva, and is the most usual (See Numa Pompilius, and Crowns.) The wild olive was sacred to

A king of the Ciconians, whose form Apollo assumed when he odispute the prize" (the arms of slain Euphorbus) with Menelaus.

Menelaus.

hero.] Euphorbus.

Menelaus.

nir.] Menelaus and Ajax.

Sons of Antenor. (See Æn. vi. 651.)

S. A Trojan, killed by Ajax Telamon (line 363.)

OCHUS. A Panian chief, killed by Achilles (II. xxi. 227.)

er of the war.] Menelaus. thus.] Hippothous.

A king of Larissa, a city of Æolia. (See Larissa.)

heir.] Pelasgus; not an individual of that name, but, according to gian in origin.

on.] Schedius. (See Schedius, and Epistrophus, Il. ii. 621.)

r strength renown'd.] "Panope was a small town twenty stadia from side of Mount Parnassus; and it is hard to know why Homer gives it wned, and makes it the residence of Schedius, king of the Phocians, 0 paces in circuit, and had no palace, nor gymnasium, nor theatre, ntain; nothing, in short, that ought to have been in a town which is king. Pausanias (in Phocic.) gives the reason of it: he says, that as I on that side to the inroads of the Bootians, Schedius made use of citadel, or place of arms. Dacier." P.

AS. Son of Epytus, and a herald of Anchises; not the Ætolian Peri-

534.] ALCIMEDON. Son of Laerces, and grandson of Hamon. One of the Thessalian chiefs. There was a famous carver of this name mentioned in Virgil's Past. iii. 55.

562.] ARETUS. A Trojan chief, killed by Automedon (Il. xvii. 592.)

630 .- Atreus' son.] Menelaus.

-.:

642.-Hornet.] " Bold son of air and heat;" in the original simply gnat.

649.] PODES. A son of Ection, not mentioned elsewhere. He was the friend and favoored guest of Hector, and was killed by Menelaus (line 652.)

655.] PHŒNOPS. A son of Asius; probably of Asius, the son of Dymas.

601.] CŒRANUS. A native of Lyctus, in Crete, and the charioteer of Merion. He was killed by Hector (in the preceding line).

785.] LAODOCUS. Not elsewhere mentioned; probably the charicteer of Anti-

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son.] Antilochus.

t of the Myrmidonian band.] Patroclus. This prince, though an Opuneby a Locrian, may be termed a Myrmidon, either because his father a descendant of Æacus, who was a Myrmidon; or, because Patroclus was the Myrmidons.

e paragraph preceding the names of Achilles.)

US. A sea deity, said to be of greater antiquity than Neptune. He was, Icsiod, son of Oceanus and Tethys, husband of Doris, and father of the blodorus, who ascribes the birth of Nereus to Neptune and Canace, the olus, places his abode in the Ægean sea, where he was surrounded by his pentertained him with songs and dances. He is represented as a dignified I man, with a countenance expressive of justice and moderation. This he confounded with Ocean, Neptune, and Proteus.

r-goddess.] Thetis.

IDS. Nymphs of the sea, daughters of Nereus and Doris, whose duty it on the more powerful sea deities. According to most mythologists, they number; but Homer mentions thirty-three only. They were particularly GLAUCE.

IERA.

JANASSA.

JANIRA.

LIMNORIA.

MERA.

MELITA.

NEMERTES.

NESEA.

ORITHYIA.

PANOPE. This Nereid was especially invoked by sailors. (See Æn. v. 313.)

PHERUSA.

PROTO.

SPIO.

TEALIA.

THOA.

There were also two Nereids of the name of AMPHITRITE.

.] (See the paragraph preceding the names of Achilles.)

8 .- Mortal love.] Peleus. (See Thetis.)

8.—Correlean Thetis.] Azure, or sea-green. The epithet usually designating the ir of the sea, is here given to Thetis as a deity of the sea.

9 .- Architect dirine.] Vulcan.

2.] OPUNTIA. Opus, a city of Locris; the seat of the kingdom of Menœtius.

4.—Cleanse the corse, &c.] "This custom of washing and of amointing the dead perfumes, &cc. is continued among the Greeks to this day." P.

0.—Full twenty tripods.] "Tripods were vessels supported on three feet, with les on the sides; they were of several kinds and for several uses; some were conted to sacrifices, some used as tables, some as seats, others hung up as ornaments on tof houses or temples; these of Vulcan have an addition of wheels, which was not l, which intimates them to be made with clock-work." P.

9.] CHARIS. The wife of Vulcan. (See Vulcan.) Charis (or Grace), is, by an aious fable, represented as the wife of Vulcan; implying the grace and beauty which scterise the workmanship of that god.

9.—A footstool at her feet.] "It is at this day the usual honour paid among the ks, to visitors of superior quality, to set them higher than the rest of the company, put a footstool under their feet. This, with innumerable other customs, are still saved in the eastern nations." P.

16.] BURYNOME; also called EUNOMIA, EVANTHE, EURYMEDUSA, and AYTONOME. One of the Oceanides; was mother of the Graces; and is represed as half woman and half fish. She was worshipped with particular solemnity by Phigalei, in Arcadia. Phigalia, or Phislia (so called from Phigaleus, the son of sea), was on the Neda, a river to which the children of that town consecrated their

18.—Two female forms That moved and breathed in animated gold.] "It is very table that Homer took the idea of these from the statues of Dædalus, which might be ut in his time." P. (See Dædalus.)

97.] See imitation of this passage, Æn. i. 112.

18.-King of notions.] Agamemnon.

18 .- Royal slave. Briscis.

by Phashus (Hector had the name).] "It is a passage worth taking is said to have consulted the sortes Homerica, and to have drawn

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nes, wherein the death of Patroclus is ascribed to Apollo: after which he gave the name of that god for the word of battle. This is remarked as omen by some of the ancients, though I forget where I met with it." P. d.] It is imagined by some interpreters of mythology, that Homer cona of this shield from the ancient custom of delineating the course of rivers, odies, &c. (see Hercules, Thetis) on the walls of temples; as, on the cenis a description of the earth and of the celestial appearances.

ADS. The Pleiads were the daughters of Atlas and Pleione, seven in a (called, by distinction, the Pleiad), Electra, Taygete, Asterope, Merope, Celæno. They form the constellation in the head of the Bull; and were een metamorphosed into stars because their father either had attempted to rets of the gods, or was the first that discovered this constellation. This some considered as a reward of that care with which, as nurses, they ant Bacchus. The Pleiades are stated by Diodorus to have married gods, en the mothers of illustrious kings and warriors. Merope, who matried a us, king of Corinth), shines, according to some, with a lustre less brilliant er sister-stars: according to others, it was Electra (see Laodice, Il, m. ring married Dardanus, disappeared after the destruction of Troy.

f the word Pleiades is various : some authors derive it from Pleiane, their from a Greek word signifying to sail, as these stars usually appear in the , a season favourable for navigation. In Latin they are termed Vanguis, g, on account of their rising about the vernal equinox. Others consider as formidable to the mariner, on account of the rains and storms that nd their rising.

are also called ATLANTIDES, from their father Atlas; HESPERIDES, from that name which he possessed; Dodonides (see Dodona), from their

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Homer: some authors assert that his mother was Terra. He was celebrated for his love of astronomy, and of the chase, and for his beauty and gigantic stature. He married Side, and was also a suitor of Merope, or Hero, daughter of Enopion, king of Chios. This mounth promised to accede to the suit of Orion, if he would rid the island of the numerous wild beasts by which it was infested. When Orion had discharged this tank, the treacherous Enopion intoxicated his guest, and put out his eyes. Orion recovered his sight by directing is face towards the rising sun, and instantly proceeded to punish the perfidy of Enopion. him was so eminent for his workmanship in iron, that even Vulcan, when building for inself a subterraneous palace, did not scruple to avail himself of his skill and labour. tion is said by Apollodorus to have constructed a palace for Neptune. He was so woted to the pleasures of the chase, that the poets represent him as pursuing the same capation in the lower world. (See Od. xi. 703-708.) From this attachment to ating naturally arise the many fabulous accounts which the poets have detailed relative Orion and Diana. He is said to have perished by the arrows of that goddess in a fit of ulousy, occasioned by his attachment to Aurora, who had transferred him to the island Delos or Ortygia (Od. v. 157.); and who, in sorrow for the deed, persuaded Jupiter to vate Orion to the sky, where his constellation is eminent for its lustre. Ovid states that died by the bite of a scorpion, which the earth had brought forth to punish his insolent st, that no earth-born animal could conquer him. He was buried in Delos (where, as Il as in Sicily, he was held particularly sacred), but had a cenotaph at Tanagra, in notia. His influence is dreaded by sailors, as the rising of Orion is usually attended h storms. The poets often designate him by the epithet armed, in allusion to his stellation, which is represented by the figure of a man holding a sword. He is styled Apollodorus, Alorus, and by Homer, Pelorian. (See Pelorus.) Orion was the se of the god of war among the Parthians.

64.] THE BEAR. Ursa Major.

i66.-Ner bathes, &c.] In allusion to this constellation's never sinking beneath the ison.

i79.— The fine discharged.] "Murder was not always punished with death, or so much banishment; but when some fine was paid, the criminal was suffered to remain in the 7. So II, ix." P.

127.] See imitation of this passage, Paradise Lost, b. xi. 429.

**State of Linus.* If There are two interpretations of this verse in the original: **

**t which I have chosen is confirmed by the testimony of Herodotus, lib. ii., and usuaiss, Booticis. Linus was the most ancient name in poetry, the first upon ord who invented verse and measure amongst the Grecians: he passed for the son of olde or Mercury, and was preceptor to Hercules, Thamyris, and Orpheus. There was toleran custom among the Greeks of bewailing annually the death of their first poet.

**There was toleran custom among the Greeks of bewailing annually the death of their first poet.

**There was toleran custom use, that before the yearly sacrifice to the Muses on Mount Helicon, absorption of Linus were performed, who had a statue and alter crected to him in that the Homer alludes to that custom in this passage, and was doubtless fond of paying sespect to the old father of poetry. Virgil has done the same in that fine celebration him, Ealog. vi., and again in Eclog. iv." P.

[Ma.] (See Dances.)

MA.-Creten queen.] Ariadne. (See Ariadne.)

ILIAD. BOOK XX.

in that very part of the Troas which had been the seat of Prism's sanctioned by Strabo. Some mythologists state, that Venus, foregrandeur of her son, incited Helen to follow Paris to the Asiatic coast, Priam might the sooner be involved in destruction. The right of Aness oy, on the extinction of the Priamidze, may be traced in the geneals-255.

lative to the settlements of Æneas are many and contradictory; some ing that Æneas, after having founded a kingdom in Italy, returned to ring there established his sway, bequeathed his crown to his descenen contradicting the statement of Homer, is to be considered more as a rian; and, as the Romans were fond of ascribing their origin to Trojus at liberty to select from a mass of conflicting accounts, such traditions er the prejudices of his countrymen, and, at the same time, afford the is poetic fancy.

ion of this passage, Æn. iii. 131.

th-shaker.] Jupiter.

kness.] (See Æn. v. 1060.)

ON. An ally of the Trojans, son of Otrynteus and the nymph Nais, er (line 449.) OTRYNTIDES. He is here killed by Achilles.

EUS. A king of Hyde, a town at the foot of Mount Tmolus, near the ated between the rivers Hermus and Pactolus.

The mother of Iphytion.

(See line 441, above.)

(See Gyges.)

A river of Lydia, flowing into the Hermus. The district between s was celebrated for its fertility. This river derived its name from

S. A river of Asia Minor (now Kedous or Sarabat), into which flow Pactolus and Hyllus: according to the poets, its sands were covered

-Hermus rolling golden sand."-Geor. ii. 188. EON. A son of Antenor, here killed by Achilles.

AMAS. A son of Priam, killed by Achilles (line 465.)

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MUCHUS. A son of Philetor, here killed by Achilles. LOGONUS. Sons of Bias, here killed by Achilles.

ASTOR. According to the original, it is Tros, the sen of Alastor, that is chilles.

JLIUS. A Trojan,

!HECLUS. A son of Agenor,

EUCALION. A Trojan,

here killed by Achilles.

HGMUS. Son of Pireus, the Thracian, REUS. A Thracian, father of Rhigmus.

se trampling steers, &c.] In Greece (a practice still prevailing) instead of se corn, they caused it to be trodden out by oxen.

ILIAD. BOOK XXI.

from this deity: thus Apollo in the first book sends the plague into the the ancients therefore made him to preside over cattle, that by preserving plague, mankind might be safe from infectious diseases. Others tell us, ownent is ascribed to Apollo, because he signifies the sun: now the sun stures with grass and herbs; so that Apollo may be said himself to feed supplying them with food. Upon either of these accounts Laomedon may ingrateful to that deity, for raising no temple to his honour.

reable that Homer, in this story, ascribes the building of the wall to Neptune il conjecture the reason might be, that Troy being a sea-port town, the chief aded upon its situation, so that the sea was in a manner a wall to it: upon Veptune may not improbably be said to have built the wall." P.

SONS. According to the original, the Hours. (See Hours.)

were personified by the ancients: the Greeks represented them generally it on some antique monuments they are depicted as winged children with uliar to each season.

rowned with flowers, holding either a kid or a sheep, and having near to shrub: she is also characterised by Mercury, and by a ram.

crowned with ears of corn, holding a bundle of them in one hand and a ther: she is also characterised by Apollo, and by a serpent.

ther holds bunches of grapes, or has a basket of fruits upon her head: she is sed by Bacchus, and by a lizard or hare.

ell clothed, and the head covered, stands near a tree deprived of foliage, withered fruits in one hand and water-fowls in the other: she is also cha-Hercules, and by a salamander.

"Here Spring appears with flowery chaplets bound, Here Summer in her wheaten garland crown'd;

ILIAD. BOOK XXI.

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Female plagus, &c.] "The words in the original are, though Jupiter has made a to summen. The meaning of this is, that Diana was terrible to women, as as to men, all sudden deaths of women being attributed by the ancients to the Diana, as those of men were ascribed to Apollo. This opinion is frequently o in Homer. Eastathius." P.

Guardian god.] Apollo.

Rev'rend monarch.] Priam.

Ged who darts atherial flame.] Apollo.

Fate.] The god; Death.

Antenor's valiant heir.] Agenor.

ALE IT SPINISH OF REAL

BOOK XXII.

v dog.] The Dog-star. Canis Major and Canis Minor are said to have

ge.] Priam.

grandsire.] Altes.

nful mother.] Hecuba.

proud Polydamas, &c.] Hector alludes to the advice given him by Poly-8th Book, which he then neglected to follow.

vife.] Helen.

e two funed fountains.] "Strabo blames Homer for saying that one of Scamander was a warm fountain; whereas (says he) there is but one spring, neither is this in the place where Homer fixes it, but in the mountain. It Eustathius, that though this was not true in Strabo's time, yet it might in er changes having happened in less time than that which passed between ors. Sandys, who was both a geographer and critic of great accuracy, seller of great veracity, affirms, as an eye-witness, that there are yet some age in that part of the country, opposite to Tenedos." P.

Ida's summits.] "It was the custom of the Pagans to sacrifice to the hills and mountains, in Scripture language upon the high places; for they it that the gods in a particular manner inhabited such eminences: where ad his pagant to destroy all those high places, which the nations had re-

BOOK XXIII.

book is contained an account of the funeral rites of Patroclus. ee imitation of this passage, A.n. vi. 445.

"A irremeable flood.] The Styx. Some interpret this the ocean (represented acient poets as encircling the earth), and as being in this passage mentioned by a boundary over which the souls of the deceased must pass into the other world.

See II. aviii. 14.)

O'er all the corse, &c.]

(See Funeral Rites.)

Strict fire.] This expression is used by Pope as synonymous with "solar

Gods whose spirit moves the air.] The Winds.

World's green end.] (See Ocean and Æthiopia.)

Morning planet.] Lucifer. (See Hesper, Il. xxii. 399.)

Thrusian seas.] The northern part of the Ægean sea. Although Homer (Od. cribes the seat of the Winds as being in the Æolian Islands, under the dominion, he here describes them as having their abode in Thrace.

Sepulchre.] That the account here given may be reconciled with that contained r. 93, &c.) we must suppose that this sepulchre was of a temporary nature, and rand tomb was subsequently erected, in which were placed the ashes of Achilles trocks, united in the same urn. (See line 108.)

Immerial coursers.] Xanthus and Balius.

Derden chief.] (Il. v. 326-337.)

A god.] Apollo. (Il. v. 541.)

PODARGUS. A horse of Menelaus.

Fam'd courser.] Æthe.

ECHEPOLUS. Echepolus was a prince of Sicyon, who presented Menelaus ETHE. with the mare Æthe, as the price of his exemption from follust prince to the war. Sicyon was at that time under the dominion of Aga-

FRED. Arion. This was a celebrated horse, produced, according to some, ground, by a blow of Neptune's trident. According to others, he was the off-Neptune and Erinnys, or Cores, who had transformed herself into a mare in world the addresses of that god. Others ascribe the birth of Arion to Zephyrus if the Harpies. He was nursed by the Nercids, and was often employed in he car of Neptune. From the service of Neptune, Arion passed into that of hing of Aliartus, and was by him presented to Hercules, who employed him in at with Cycnus, son of Mars. From Hercules he passed to Adrastus, king of a the service of this new master Arion signalised himself by bearing away the Marseum granes, and by preserving the life of Adrastus, who alone survived Thebat chlastus. (See Theban war.) Arion is said to have possessed the speech, and as have had his feet on the right side resembling human hands.

He was called METHYMNEUS VATES, from his birth-place Methymna, in the isle of Lesbos.

420.] ADRASTUS. The king of Argos. (See Theban war, and Sicyon.)

421.—Fam'd race.] The horses of Laomedon. (Il. v. 326-337.)

427.—The lots their place dispose.] "Sophocles observes the same method with Home in relation to the lots and inspectors, in his Electra:

'The constituted judges assigned the places according to the lots.'

The ancients say that the charioteers started at the Sigeum, where the ships of Achilles lay, and ran towards the Rhoteum, from the ships towards the shores. But Aristadus affirmed that they run in the compass of ground, those five stadia, which lay between the wall and the tents toward the shore. Eustathius." P. (See Georgic iii. 116, dec.)

429 .- Young Nestor.] Antilochus.

468 .- Her knight.] Diomed; always protected by Minerva.

470.-His rival's chariot.] The chariot of Eumelus.

522.—Perjury.] Fraud, by driving purposely against Menclaus; and perjury, by firming upon oath that the violent driving was not intentional.

535 .- The chief.] Antilochus.

555 .- Ætolian chief.] Thoas.

556.] OILEUS. Ajax the Less.

604 .- The rirals.] Menelaus and Antilochus.

609.] ADMETUS. Eumelus. (See Eumelus, Il. ii. 869.) Admetus was the king

609.—Unhappy son.] § of Pherae, in Thessaly, whose flocks Apollo (see Apollo) trades for nine years. He was son of Pheres and Clymene; husband of Theone (daughter of Thestor) and of Alcestis (see Alcestis); was of the number of the Argonauts, and of the hunters of the Calydonian boar.

665 .- The god whose liquid arms surround, &c.] Neptune.

700.] NOEMON. A companion of Antilochus.

723.] See imitation of this passage, Æn. viii. 742.

728.] ÆTOLIANS. There was an ancient affinity between the Ætolians and Æless (see Ætolia); and thence the presence of Ætolians at these funeral games is to be accounted for.

729.] CLYTOMEDES. A son of .Enops, killed by Nestor at the funeral games alluded to in the preceding line.

730.] ANCÆUS. An Ætolian, killed by Nestor in the same games.

732.] POLYDORUS. Son of Hippomedon, one of the Epigoni: he assisted at the capture of Thebes in the second Theban war. (See Theban war.)

733 .- Sons of Actor.] Eurytus and Teatus. (See Eurytus, Il. ii. 756.)

751 .- The full of days. Nestor.

763.] Apollo is sometimes represented as a god presiding over boxers, from his large destroyed Phorbas, king of the Phlegyar, who obstructed the road to the oracle at Debis by challenging all passengers to combat with the carstus.

767.] EPEUS. Son of Panopeus. He was a celebrated athlete and artificer, to when the invention of the battering ram and the construction of the Trojan horse are ascribed. (See Trojan horse, Æn. ii. 19.) His father Panopeus, the son of Phocus and Astrona. accompanied Amphitry on in his expedition against the Teleboar.

785.] MECISTHEUS. Son of Talaus. He was father of the Greek chief Enryles, and is placed by some among the Argive generals. He distinguished himself at the game in honour of Œdipus, as a boxer.

787.] ŒDIPUS. Œdipus was son of Laius, king of Thebes, and Jocasta, daughter of Creon, king of Thebes. Laius, being informed by the oracle that he was destined to fall by the hand of his son, ordered his new-born child Œdipus to be exposed on Mount C-

seron. The servant who was charged with this commission perforated the feet of the aild, and having inserted a thong, suspended him thereby from a tree; hence arose the ame Œdipus, or swollen in his feet. Phorbas, shepherd to Polybus, king of Corinth, son f Mercury and Chthonophyle, daughter of Sicyon, was by chance guiding his flocks to he very spot where Œdipus had been abandoned: he released the child, who was afterwards adopted by Peribora (called also Merope), the queen of Corinth, she having no children of her own. Œdipus grew up at Corinth, and imagined himself to be the son of Polybus; but being taunted with the doubtful circumstances of his parentage by some of his young companions, who were envious of his superior acquirements, he hastened to consult the oracle of Delphi, in reference to his fortunes. He was there informed that he was destined to be a parricide, and to become the husband of his own mother. The horror of realising these predictions deterred him from returning to Corinth, and he bent his steps towards Phocis. In a narrow road he was met by Laius, to whose person he was a stranger. A servant of the Thebau king commanded (Edipus, with some circumstances of violence, to make way: a contest ensued, in which Laius fell by the hand of his unsuspecting son. At the time of (Edipus' arrival at Thebes the country was infested by the monster Sphinx, whose ravages were not to cease until a solution could be given of her mysterious enigmas. The discernment of Œdipus, who unravelled the riddles of the Sphinx, was rewarded by the Theban throne, and by the hand of Jocasta. (See fable of Sphinx, in Lord Bacon's Fubles of the Ancients.) He became the father of two sons, Eteocles and Polynices; and of two daughters, Antigone and Ismene. This fatal union was followed by a plague, which (as the oracle declared) was a punishment inflicted on Thebes for the murder of Laius. The efforts of Œdipus to trace the unknown murderer erminated in the discovery of his own birth; upon which Jocasta hanged herself in depair, while the unhappy (Edipus tore out his eyes, as if his guilt had rendered him unworthy o behold the light. Expelled from Thebes, as a pollution of the city, he was conducted by his daughter Antigone towards Attica, in order to obtain the protection of Theseus. While he was casually stopping at Colone, an Athenian borough, he recollected an oracle, which had predicted that Colona was to be the scene of his death, and that his tomb would be a pledge of prosperity to the country which afforded shelter to his bones. In the mean time Creon, to whom the Theban sceptre devolved, had pursued the course of (Edipus, with the intention of inflicting upon him some new suffering; but his plans were frustrated by the fortunate intervention of Theseus. Scarcely had Œdipus been saved from this intended violence, when the sir resounded with a sudden clap of thunder : this Œdipus regarded as an intimation of his approaching fate; and having performed some funeral rites, and recommended his daughters to the guardian care of Theseus, he proceeded, without the aid of a guide, to the spot destined for his death: the earth suddenly disparted, and Œdipus was seen no more. Such was the end of a prince, whom the poets, both of ancient and modern times, have selected as a mournful theme for the tragic muse; and whom, though guilty of no wilful and deliberate impiety, they have everwhelmed with an accumulation of the greatest horrors. According to Pausanias and Homer, Ædipus, after Jocasta had fallen by her own hand, married Euryganea, and ended his days in undisturbed possession of the Theban crown.

Œdipus was called by Sophocles Cotoners, from the Athenian mountain Colonos (whither he retired during his banishment), and Latants, from his father Laius. Laius had the appellation Labracines, from his father Labdacus.

Antigone.] After the death of Œdipus, and his sons Eteocles and Polynices, Antigone repaired to Thebes in order to procure the sepulture of her brother Polynices, which Creon had prohibited on account of the war he had waged against that kingdom. She was discovered, by persons appointed to watch near the body, weeping over it; Creon, accordingly, as some state, ordered her to be buried alive, a sentence which she escaped by

angling herself; while others affirm, that the monarch directed his son Hossenamoured of the princess, to put her to death. The latter endeavoured to indate by concealing Antigone; but Creon having discovered her retreat, con a to slay her in his presence. Hemon performed the task; but immediately in breast.

790.—His friend.] Why Diomed interests himself in the cause of Euryalus m the following genealogical table:

TALAUS.

Adrastus and Mecistneus.

DEIPYLE.

ÆGIALE MARTIES DIOMEDE. EURYALUS.

870.] THOAS. King of Lemnos. (See Hypsipyle, Jason, Vulcan, and vii. 562.)

979 .- Giant by Achilles slain.] (See Ætion, Il. i. 479.)

BOOK XXIV.

of the bow.] Apollo. S. Samothracia. uair'd sisters. | Nereids. te foe.] Achilles. HON.

OTHOUS.
MON. Sons of Priam.
PHON. PHON. OR.

LUS.

f Troilus by Achilles is alluded to Æn. i. 663.

ing wain.] "Two cars are here prepared; the one drawn by mules, sents, and to bring back the body of Hector; the other drawn by horses, sald and Priam rode. Eustathius." P.

A. (See Mysians, Il. ii. 1046.)

NOS. The name by which the gods designated the eagle.

itation of this passage, Æn. iv. 350.

'.] The wand of Mercury.

nitation of this passage, Paradise Lost, b. iv. 598.

g.] Probably the Scamander.

CTOR. The person whose son Mercury pretended to be, when sent by fort Priam after the death of Hector.

ower that mediates between god and men.] Mercury.

rs the roof was raised.] "The reader has here a full and exact he tent of Achilles: this royal pavilion was built with long palisadees ne top of it covered with reeds, and the inside was divided into several sus Achilles had his large hall, and behind it were lodging rooms. So ook, Phœnix has a bed prepared for him in one apartment, Patroclus himself and his captive Iphis, and Achilles has a third for himself and his

rust not imagine that the other Myrmidons had tents of the like di-, were, as Eustathius observes, inferior to this royal one of Achilles, s no better than a hovel, yet agrees very well with the duties of a soldier, ity of those early times.

inion that such fixed tents were not used by the Grecians in their common nly during the time of sieges, when their long stay in one place made it aild such tents as arc here described; at other times they lay, like Diomed, ok, in the open air, their spears standing upright, to be ready upon any th the hides of beasts spread on the ground, instead of a bed.

ILIAD. BOOK XXIV.

by observation, that Homer, even upon so trivial an occasion as the deent of Achilles, takes an opportunity to show the superior strength of his sus that three men could scarce open the door of his pavilion, but Achilles lone." P.

herald.] Idaus.

Priam.)

E. A daughter of Tantalus, king of Lydia, and of Dione, daughter of as the wife of Amphion, king of Orchomenos. (See Amphion, Od. si. represents her as the mother of six sons and six daughters; Hesiod, of n; and Apollodorus, of fourteen, whom he thus enumerates; Sipylus, mus, Ismenus, Mynitus, Tantalus, and Damasichthon, Ethosdea or Thera, oche, Phthia, Pelopia or Chloris, Asticratea, and Ogygia. The unforroud of her numerous offspring, despised Latona, because she was mother only, Apollo and Diana; and even arrogantly interrupted the celebration s rites, alleging that she had herself a superior title to the worship of at length provoked Latona to urge Apollo and Diana to revenge her o accordingly killed all the sons of Niobe with his arrows, while engaged in on the plains of Thebes; and the daughters, who, upon the news of this w to the ramparts of the town, were all, with the exception of Chloris, eleus, the king of Pylos, struck with instant death by the shafts of Diana. lamity so afflicted Niobe, that, stupified and motionless with grief, she into a rock, and transported by a whirlwind to the summit of the Mount a, where, from the stone, the " tears for ever" flowed. Amphion is said imself in despair.

ndeavour to seek the origin of fables in points of history, suppose this to led on the intense grief which Niobe, the queen of Amphion, experienced,

ODYSSEY OF HOMER.

Han,



ODYSSEY.

BOOK I.

—The man.] Ulysses. "Bossu's observations in relation to this epithet given to see, is worth transcribing. 'The fable of the Odyssey,' says he, 'is wholly for the uct and policy of a state: therefore the quality it requires is wisdom; but this virtue too large an extent for the simplicity which a just and precise character requires; therefore requisite it should be limited. The great art of kings is the mystery of implication. It is well known, that Lewis the Eleventh, for the instruction of his son, used all the Latin language to these words only; viz. Qui neselt dissimulare need to are."

This, then, is the character which the Greek poet gives his Ulysses in the proposition of this poem; to denote the prudent dissimulation, which disguised him so many a and put him upon taking so many shapes. (See Horace Ode 6. b.i.)

Without any thing having been mentioned of Circe, who detained him with her a le year, and who was famous for the transformation she made of all sorts of persons, reader finds him at first with Calypso, the daughter of wise Atlas, who bore up the vast a that reached from earth to heaven, and whose knowledge penetrated into the is of the unfathomable ocean: that is to say, who was ignorant of nothing in heaven, h, or sea. And as the first product, and principal part of so high, so solid, and so bund a knowledge, was to know how to conceal oneself; this wise man called his pter by a name that signified a secret. The poet makes his hero, whom he designed politician, to stay seven whole years with this nymph. She taught him so well, afterwards he lost no opportunity of putting her lessons in practice; for he does ing without a disguise. At his parting from Ogygia he is cast upon the isle of acia: as kind as his reception was, yet he stays till the night before he went off, ere would discover himself. From thence he goes to Ithaca: the first adventure that send to him there was with Minerva, the most prudent among the deities, as Ulysses the most prudent among men. She says so expressly in that very passage. Nor did fall to disguise themselves. Minerva takes upon her the shape of a shepherd, and this tells her he was obliged to fly from Crete, because he had murdered the son of Idémensus. The goddess discovers herself first, and commends him particularly, we these artifices were so easy and natural to him, that they seemed to be born with Afterwards, the hero, under the form of a beggar, deceives, first of all Eumæus, his son, and last of all his wife, and every body else, till he found an opportunity of hing his enemies, to whom he discovered not himself till he killed them, namely,

we last night. After his discovering himself in the palace, he goes the next day to we his father, appearing at first under a borrowed name, before he would give him this return. Thus he takes upon him all manner of shapes, and dissembles to the

ODYSSEY. BOOK I.

last. But the poet joins to this character a valour and a constancy, which invincible in the most daring and desperate adventures." P.

-Heaven-built.] (See Apollo, Laomedon.)

.] (See Od. xii. 314-495.)

cd over a beautiful island (to which he gives the name of Ogygia, see e Ionian sea. Here she hospitably entertained Ulysses, when shipwreckes, on his return from the Trojan war. He lingered seven years in her covas so unwilling to suffer him to depart, that she proposed to confer upon f immortality, on condition of his becoming her husband. Ulysses, however, warned by Jupiter, through Mercury, refused the offers of the god ingth, warned by Jupiter, through Mercury, to resume his voyage, hastily quality. Other writers suppose Calypso to have been the daughter of Oceanus and he goddess of silence; and this fable merely to have indicated (Calypso inceal) that Ulysses owed his wisdom and policy to long habits of dissing however, conjectures that Homer meant, by this goddess, to represent Name gave her the name of Calypso, to denote the hidden phenomena of the

e situation of the island of Calypso has been much disputed: some writing this goddess with Circe, have supposed it to be the same as Æa.

1. 157.) During the residence of Ulysses in her kingdom she became the rons, Nausithous and Nausinous.

.—In Ethiopia, &c.] "Strabo, in his first book, delivers his opinion, that it ians included all those people who lived upon the southern ocean, from eas e general name of Ethiopians, and that it was not confined to those only of Egypt. Ptolemy says, that under the zodiac, from east to west, in polans, black of colour. And the same geographer divides Ethiopia into the

a space of seven years) till he was put to death by Orestes (see Orestes), the son muon and Clytemnestra. Pelopea, in despair at her wretched condition, killed th the sword of Thyestes.

sisle.] Ogygia. (See Od. vii. 328.) "There was, according to true history, such if Calypso, of which Strabo writes; that Solon gives an account of the island ordering on Egypt; and that he went thither to make inquiry, and learned and was once there, but by time was vanished. Enstathius." P.

ographers suppose it to have been in the Scylacean gulf, opposite the promontory m, in Magua Græcia; and others, in the Fretum Siculum.

LAS. A prince, supposed to have been a king in Arcadia, in Phrygia, or in t is the more common opinion that he reigned over that part of the last of these called Mauritania; that he was son of Jupiter and Clymene; or of Iapetus and shand of Pleione, one of the daughters of Ocean and Tethys; and father of phters named, from him, the Atlantides (see Pleiades), the same term being all the inhabitants of the district forming his kingdom. Mythologists describe a astronomer, and as the inventor of the sphere; and it is supposed to be on at that some of the poets and sculptors have depicted him as bearing the a his shoulders, while others again imagine that he was doomed to this calamity, in consequence of his having assisted the giants in their war against that ecording to Ovid (see Met. b. iv.), he was, from his inhospitality to Perseus, Il. ziv. 364.), transformed into the mountain which runs east and west deserts of Africa; a fable which, however, bears another interpretation (see The ancients are said to have entertained an idea that the heavens rested on Atlas.

antides, whose theogony very much resembles that of the Greeks, has been by Diodorus of Sicily, who asserts that "the Atlantides gave birth to a most, some of whom were founders of nations, and others the builders of cities; that most of the more ancient heroes, not only of those abroad, who were Barbari, but even the Helladians, and the heads of most families on earth, eir ancestry from them." (See Il. xiv. 229, &c.)

DLYPHEME. Polyphemus, the son of Neptune and Thooses, or Theses, and se Cyclops in Sicily. He was the most formidable of their number, and is id as a monster of a preposterous size, with one eye in the centre of his foreas living on human flesh. Ulysses was thrown, in his return from Troy, on f the coast of Sicily which was inhabited by the Cyclops (see Od. ix. 119-'ope's notes on the passage), and immured with his companions and large flocks the cave of Polyphemus, for the purpose of being devoured by him. Four of fell a prey to the voracity of the giant; and Ulysses would probably have same fate, had he not adopted the expedient of intoxicating the fiend (while us attention to the recital of the particulars of the Trojan war, and of availing his state of insensibility to deprive him of sight, by means of the enormous club been discovered in the cave, and which, after having sharpened to a point d in the fire, he plunged into his eye. Polyphemus bellowed so furiously at that he roused the Cyclops; but they, on learning, in answer to their inquiries, m (the name which Ulysses had applied to himself) had inflicted the calamity, • their den. The monster having removed the immense stone which blocked sth of the cave, placed himself at its entrance to prevent the escape of his Ulysses eluded his vigilance by fastening the sheep together "three and ich coier bands, and by tying one of his companions beneath the "midmost"

this), under a rock, from jealousy at her neglect of but is a favourite subject with the poets. (See Fawk Acis, &c. Ovid's Met. b. xiii.) Acis (called also & a river by Neptune; and Galatea returned to the de It is said that the fable of Polypheme had its fo was a king of Sicily who lived at the time of Ulysses and after having been hospitably received by him, his daughter Elpe, this princess being however imm father by the inhabitants of the island. 92.] THOOSSA, or THESEA. A sea-nymph daughter of the sea-deity Phorcys, and mother of the 93.] PHORCYS. A sea-deity; son of Pontus a or Thoosea; husband of Ceto; and father of the G (of whom three are enumerated, viz. Enyo, Pephre Theogony, line 423.); and of the serpent that gus The description of the one eye and tooth of the Go Graine. (See story of Medusa's head, Ovid's Met. b 105 .- Th' Atlantic isle.] Ogygia. 110.] TELEMACHUS. The son of Ulysses an when his father left Ithaca to join common cause aga was not among the other Greek princes who returned with the proceedings of the suitors of his mother Minerva (who had assumed the form of Mentor), to:

Minerva (who had assumed the form of Mentor), to visiting the court of Nestor at Pylos, and subsequenting the absence of Telemachus the suitors entered death at his return to Ithaca; but they were foiled it chus, after many adventures, prosperously landed or restored to his home and to his father, and with his

was a merchant of the island of Leucadis, and that Homer immortalised his name sence of the poet's gratitude for having been made his companion in an expedisyma.

Tephica lead.] The TAPHIE, or TELEBOIDES (now Megalonisi), are islands in a sea, between Achaia and Leucadia, so denominated from Tephius and Telesons of Neptune, who reigned there. The Taphians were skilful mariners, but the neighbouring coasts with their piratical excursions. (See note to line 504.

At chess they vie, to captivate the queen, &c.] "There are great disputes what was at which the suitors played. Atheneus relates, from Apian the grammahad it from Cteson, a native of Ithaca, that the sport was in this manner:—The f suitors being 108, they equally divided their men or balls; that is to say, 54 ide; these were placed on the board opposite to each other. Between the two a vacant space, in the midst of which was the main mark, or queen, the point were to aim at. They took their turns by lot: he who took or displaced that his own in its place; and if by a second man he again took it, without touching to thers, he won the game; and it passed as an omen of obtaining his mistress. ipal mark, or queen, was called by whatever name the gamesters pleased; and a gave it the name of Penelope.

said this game was invented by Palamedes during the siege of Troy. (Sophocles.) Eastelhius. Spondanus. Dacier." P.

ttribute the invention of the game of chess to the ancient Indi.

The feast described.] "They wash before the feast, says Eustathius, because ys at the feast made oblations to the gods. The ewer was of gold, the vessels see the water was poured of silver, and the cups out of which they drank were

musel attends Mentes, but heralds wait on the suitors. Eustathius observes a in this conduct: beautiful youths attended the company in quality of cup-

stron who has the charge of the household brings the bread and the cold meats; whose employ it was to portion out the victuals, brings in the meats that furst the rest of the entertainment; and after the feast a bard diverts them with linstrumental music." P.

PHEMIUS. A musician in the court of Ithaca, to whose voice Homer applies it "divine." He was spared with Medon, from the slaughter of the suitors. scient times, princes entertained in their families certain learned and wise men, both poets and philosophers, and not only made it their business to amuse and set to promote wisdom and morality. Ulysses, at his departure for Troy, left one with Penelope; and it was usual to consign in this manner the care of their limities to the poets of those days, as appears from a signal passage in the k, verse 335. To this man Homer gives the name of Phemius, to celebrate one ads, who was so called, and who had been his preceptor (says Eustathius)." P. ANCHIALUS. The father of Mentes.

Industrious isle. Taphius, or Taphos.

Your capital.] Ithaca, the capital city of the island of that name.

REITHRUS. A port of Ithaca.

NEION. A mountain of Ithaca.

LAERTES. King of Ithaca, son of Arcesius and Chalcomedusa, husband of , and the reputed father of Ulysses. (See Autolycus, Od. xix. 466.) He was e Argonauts.

PENELOPE. A princess of Greece, daughter of Icarius, biother of Tyndarus,

king of Sparta, and of Polycaste, or Periboa. The renown of her beauty subjected her to the addresses of many of the princes of the country; while her father, to avert the disputes consequent on their rivalry, determined to bestow his daughter on that chief who should be victorious in certain games appointed as the test of address and courses. Ulysses was the successful competitor. The affection of Ulysses and Penelope was a great, that Ulysses (see Ulysses) tried every possible expedient to clude the necessity of joining the expedition against Troy. All his stratagems were unavailing, and he was compelled to leave Penelope. Ulysses stipulated at parting that, if he should not return from Troy by the time that their son Telemachus was capable of holding the reins of government, she should resign to him the throne and kingdom, and become the wife of another husband. Twenty years passed away without any tidings of Ulysses; but Penclope could not be prevailed on, at their expiration, to listen to the importunities of any of the numerous suitors (see line 315, &c.) who had infested her palace during his absence. Her relations urged her to abandon all thoughts of the probability of her herband's return to Ithaca, and not to disregard the solicitations of the rival aspirants to her favour. Penelope exerted every resource which her ingenuity could suggest, to protect the moment of her decision : among others, she declared she would make choice of cost of them as soon as she should have completed a piece of tapestry (the winding sheet of Laertes) on which she was employed; but she baffled their expectations by undoing # night what she had accomplished during the day. (Od. ii. 117.) This artifice has given rise to the proverb of "Penelope's wcb," which is applied to whatever labour appears to be endless. The faithful and unhappy Penelope, constrained at length by the renewed importunities of her persecutors, agreed, at the instigation of Minerva, to bestow her hand on the person who should first shoot an arrow from the bow of Ulysses through a given number of rings placed in succession. An individual, disgoised as a begger, was the successful archer: this proved to be Ulysses (see Od. xxi. 427, &c.), who returned to Ithaca at the very moment this eventful contest was to be decided. It is said by some that Penelope (see Ulysses), after the death of her husband, accompanied by Telemets. left Ithaca for Æwa, where she married Telegonus.

The character of this queen has been variously represented; but it is the more popular opinion that she is to be considered as a model of conjugal and domestic virtue. She was called learnous, from her father.

309.—Now snatch'd by harpies, &c.] "The meaning of this expression is, that Ulyass had not had the rites of sepulture." P.

317.] SAMOS, or SAME; CEPHALLENIA, or CEPHALENA (now Cefalonia). An island in the Ionian sea.

317.—Ionian main.] Ionium mare; it is that part of the Mediterranean between the south of Italy and Greece, and is supposed to have derived its name either from Ionia, a country (according to Solinus) in the extremity of Calabria; from Ionius, son of Dynachius, the son of Neptune; or, from Io, the daughter of Inachus, who, in her flight free the Fury sent to persecute her by Juno, swam across the Ionian gulf.

337.] EPHYRE. A town of Thesprotia.

338.] ILUS. King of the Thesprotian Epirus, and son of Mermerus, the son of Jama and Medca.

361.] ICARIUS. Son of Œbalus and Gorgophone, brother of Tyndarus, king of Sparta, husband of Peribæa, or of Polycaste, one of the daughters of Nestor, and sales of Penclope. When Ulysses (see Penclope) claimed his bride after the termination of the games at Sparta, Icarius, unwilling to part with his daughter, implored the triumphone Ulysses to fix his residence in that court. To this he could not assent; but offered Penclope the alternative of remaining with her father, or of accompanying him to Ithaca. The decision of Penclope was implied by her blushing, and covering her face with her will

ODYSSEY. BOOK I.

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ring father being said by mythologists to have erected at Sparta an altar to a amemorial of the event.

men'd voice of Jove.] "There is a difficulty in this passage. In any case of ay words that were heard by accident were called by the Latins, omens; by sesies of Jupiter; and he styles them so, because it is through his providence words come to our knowledge: the Greek in this passage signifies fame or ad the ancients referred all voices or sounds to Jupiter; so that the voice of so any words that we hear by chance, from whence we can draw any thing that to our concerns or inquiries. Dacier. Eustathius." P.

oung Atrides. | Menelaus.

EMESE, TEMSA, or TEMPSA. A town of the Brutii, near the river Laus, according to the received interpretation of the 236th line of this book, in the mer, for its copper mines: they had failed in the time of Strabo.

he charming lyrist.] Phemius.

NTINOUS. A native of Ithaca, son of Eupeithes, and one of the suitors of He was the first of their number killed by Ulysses at his return to Ithaca. (Od.

URYMACHUS. A son of Polybus, and a relation of Ulysses. He was one ripal of the suitors of Penelope, and was killed by Ulysses. (Od. xxii. 104.)
OLYBUS. Father of Eurymachus; killed by Eumæus. (Od. xxii. 315.)

URYCLEA. A daughter of Ops (the son of Pisenor), and one of the slaves. She was the nurse of Ulysses, and was the first person who recognised her sater (and communicated his return to Penelope), by a scar (see Od. zix. h was the consequence of a wound he had, in his youth, received in the leg, boar hunt on Mount Parnassus.

PS., The son of Pisenor, and the father of Euryclea.

ISENOR. A herald, father of Ops.

ODYSSEY.

BOOK II.

3 .- Youthful hero.] Telemachus.

14.] See imitation of this passage, Æn. viii. 605.

19.] ÆGYPTIUS. A sage in the court of Ithaca. He was father of Enzyactus with Antiphus.

23 .- His eldest hope.] Antiphus.

25.] CYCLOPS. Polyphemus.

28.] EURYNOMUS. Sons of Ægyptius. Eurynomus was one of the mitter of

81.] ANTIPHUS. Penelope, and Antiphus was among the companions of Ulum who were devoured by Polyphemus. (See Polyphemus, Od. i. 91.) This is not the Assiphus of Od. xvii. 80.

58.—Icarian dome.] The palace of Icarius, the father of Penelope.

169.—Cease, till to great Lacrtes I bequeath, A task of grief, his ornaments of stall, "It was an ancient custom to dedicate the finest pieces of weaving and embruides, to bonour the funerals of the dead: and these were usually wrought by the nearest relations in their lifetime. Thus in the twenty-second Iliad, Andromache laments that the body of Hector must be exposed to the air without those ornaments." P. (See Fundaments.)

137.] TYRO. A beautiful nymph. She was the daughter of Salmoneus, king of Elis, and of Alcidice; and was so ill treated by her mother-in-law Sidero, that her under Cretheus removed her from her father's house to his own, and ultimately married her. In the mean time she became enamoured of the river Enipeus, and was courted by Neptune, under the form of that god. The children whom she bore to Neptune were Peiss and Neleus; and, to Cretheus, Amythaon, Pheres, and Æson. She was called Salmons from her father.

137.] MYCENE. The daughter of Inachus, and wife of Aristor. According to some, the town Mycenæ was called after her.

185.] HALITHERSES, or HALITHERSUS. A celebrated soothsayer, who foretold to the suitors of Penelope the return of Ulysses, and their subsequent extirpation. He was one of the counsellors of the court of Ithaca.

254.] MENTOR. One of the most faithful of the friends of Ulysses, and the person to whom, before his departure for Troy, he consigned the charge of his domestic affairs. Minerva assumed his form and voice (see Od. ii. 306.) in her exhortation to Telemachus, not to degenerate from the valour and wisdom of his father: the goddess, under the same disguise (see Od. iii), accompanied him in his expedition to Pylos.

275.] LEOCRITUS. One of the suitors of Penelope. He was killed by Telemacks. (See Od. xxii. 326.)

296. - Royal suppliant.] Telemachus.

370.] EPHYRE. (See Ephyre, Od. i. 337.)

424.-Matron.] Euryclea.

434.] NOEMON. A son of Phronius, a native of Ithaca, who supplied a vessel for the voyage which Telemachus undertook in search of his father.

ODYSSEY. BOOK II.

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-And ever with wine, &c.] "This custom of libations was frequent on all secasions—before meat, before sleep, voyages, journies, and in all religious rites, &c. They were always made with wine, pure and unmixed. Sometimes they used times in sacrifices; but Eustathius says that this mixture was of wine with wine, of wine with water; wine unmixed was lawful, and mixed unlawful. Homer in a states that the goblets were crowned with wine; that is, filled till the wine ove the brim of the goblet: they esteemed it an irreverence to the gods not to fill I full, for then only they esteemed the libation whole and perfect." P.

ODYSSEY.

BOOK III.

- 2.—Thro' heaven's eternal, brazen portals.] "The original calls beaven brazes: to reason of it arises either from the palaces of the gods being built of brass by Valen; a rather the word implies no more than the stability of heaven, which in other places called frumed of iron. Eustathius." P.
- 8.—At nine green theatres.] "It may be asked why the poet is so very particular at the mention that the Pylians were divided into nine assemblies; and may it not seem a circumstance of no importance? Eustathius answers from the ancients, that there were aims cities subject to the power of Nestor; five in Pylos, the rest in Bocotia: the post therefore allots one bank or theatre to every city which consisted of 500 men, the while number amounting to 4500. These cities furnished the like compliment of men to Nester for the war at Troy. He sailed in ninety vessels, and allowing fifty men to each vessel, they amount to that number. Hence it appears that this was a national sacrifics; wery city furnished nine bulls, and by consequence the whole nation were partakers of it." P.
- 11.—They taste the entrails.] "That is, every person ate a small portion of the smifice, and by this method every person became partaker of it." P.

23 .- The senior.] Nestor.

27.] MENTOR. Minerva under his form.

41-79.] Within these lines are contained the rites of a feast to Neptune.

47.] PISISTRATUS. One of the sons of Nestor.

65.] ATHENA. Minerva. (See Athena, among her names.)

159—245.] Nestor, in these lines, relates the dissensions (and their consequence) that prevailed among the Greeks when they left Troy for their native shores.

206.—Psyrian isle.] Scynos (now Skyro). (See Scyros.)

207.] CHIOS (now Scio), an island in the Ægean sea, opposite Ionia, on the const of Asia Minor, which derived its name from Chius, son of Apollo and Anathrippe. It was also known to the ancients by the name of Ethalia, Macris, Pityusa, &c. According to Herodotus, the island was peopled originally from Ionia. It was first governed by kings; but the government ultimately assumed a republican form, which was modeled after that of Athens. Chios was celebrated for its wines. (See Virgil's Past. v. 108)

208.] MIMAS. A high mountain of Ionis, near Colophon, whence it is thought be Bacchæ, priestesses of Bacchus (see Bacchus), were called Mimallones.

216.] GERESTUS. A port of Eubœa.

220 .- Wish'd for shore. Argos.

229.—Achilles' warlike son.] "When Pyrrhus had reached Thessaly with the lipmidons of Achilles, by the advice of Thetis he set fire to his vessels; and being ward
by Helenus, from the oracles, to fix his habitation where he found a house whose functions were iron, whose walls were wood, and whose roof was wool, he took his joint
on foot, and coming to a certain lake of Epirus, he found some persons fixing their with the point downwards into the earth, and covering the tops of them with their class
and after this manner making their tents; he looked on the oracle as fulfilled, and there. Afterwards having a son by Andromache, the wife of Hector, he mand in

from whom the region took the name of Molossia. From this country are the sees, mentioned by Virgil. Eustathius." P.

The murd'rer.] Ægisthus.

The son.] Orestes.

SUNIUM (now Cabo Colonni). A promontory of Attica, with a small harbour, temple of the same name, sacred to Minerva. In its neighbourhood, according tus and Thucydides, were silver mines; but they had failed in the time of

Th' Athenian dame.] Minerva.

PHRONTES. Son of Onetor, pilot of the ship in which Menelaus sailed from r the war. He died suddenly when the ship reached Sunium.

MALÆA (now Cape Malio, or St. Angelo). A promontory of Peloponnesas, 1th of Laconia.

Cydonian plain.] The plain of Cydonia (now Canea), a town of Crete, built ay from Samos, so called either from Cydon, the son of Mercury and Acacallis, ster of Minos, or from Cydon, the son of Tegeates.

Phæstan shores.] The shores of Phæstum, a town of Crete.

On th' Egyptian coast.] "In the original it is, The wind and water carried Egyptus. Homer by Egyptus means the river Nile, and then it is always used sacaline gender: the region about it took its name from the river Egyptus; this used in the feminine gender; but the country had not received that name in of Homer. Eustathius.

t Dacier adds to this observation, may assist in determining the dispute conne priority of Homer and Hesiod: Hesiod makes mention of the river Nikus: if it be true that Ægyptus had not been called by the name of Nilus in the times , it is a demonstration that Hesiod was posterior to Homer; otherwise he could been acquainted with any other name but that of Ægyptus." P.

New immolate the tongues.] "Various are the reasons which Eustathius reports g this oblation of the tongues at the conclusion of the sacrifice. It was to purge a from any evil words they might have uttered; or because the tongue was the best part of the sacrifice, and so reserved for the completion of it; or they tongue to the gods, as witnesses to what they had spoken. I omit the rest as as. They had a custom of offering the tongues to Mercury, because they bear the giver of cloquence." P.

Nor fits it to prolong the heavenly feast, Timeless, indecent, &c.] "Eustathius difference between festivals and sacrifices: in the former it was customary to whole night in wine and rejoicing: in the latter, this was reckoned an unlawful He likewise tells us that it was the custom to offer sacrifices to the celestial the day, and even to finish them about the setting of the sun; and that those it in incantations performed their sacrifices to the infernal powers by night, and hem before sun-rising. Either of these reasons sufficiently explains the words in our acts of devotion, not to turn religion into impiety." P.

When beds of royal state invite your stay?] "This passage gives us a full to the manners of these hospitable ages; they not only kept a treasury for bowls of gold or silver, to give as gifts of hospitality, but also a wardrobe of various and rich furniture, to lodge and bestow on strangers. Eustathius relates, that f Agrigentum was a person of so great hospitality, that 500 horsemen coming to in the winter season, he entertained them, and gave every man a cloak and a his laudable custom prevailed, and still prevails, in the eastern countries: it tractice of Abraham of old, and is at this day of the Turks, as we may learn r caravanseras, erected for the reception of travellers." P.

468.] CAUCONS. (See Caucons, Il. x. 498.)

489.-My consort.] Eurydice.

ting places himself before the gate of his palace on a seat of marble, worn smooth by long use, says Eustathius, or perhaps smoothed exquisitely by the hand of the workman. What I would chiefly observe is, that they placed themselves thus in public for the dispatch of justice. We read in the Scripture of judges silting in the gate: and that this procedure of Nestor was for that purpose, is probable from the expression, He sat in the seat where Neleus used to sit (which seems to express his wisdom in the discharge of justice). Nestor is also described as bearing his sceptre in his hand, which was never used but as some act of regality, in the dispatch of justice, or other solemn occasions. P.

526.] ECHEPHRON.

526.] STRATIUS.

527.] PERSEUS. **527.**] ARETUS.

Sons of Nestor and Eurydice.

530—591.] These lines detail the circumstances of a feast celebrated in honour of Minerya.

539.] LAERCEUS. An artificer in gold. "The author of the parallel quetes his passage to prove that Homer was ignorant of the mechanic arts: we have here, says ha, a gilder with his anvil and hammer; but what occasion has he for an anvil and hammer is the art of a gilder? Boileau has excellently vindicated Homer from this objection, in his reflections on Longinus: this gilder was a gold-beater. Nestor, we see, furnished the gold, and he beat it into leaves, so that he had occasion to make use of his asset and hammer; the anvil was portable, because the work was not laborious. Our modern twellers assure us, that it is at this day the practice in the eastern regions, as in Persia, &c., for the artists in metals to carry about with them the whole implements of trade to the house of the persons where they find employment: it is therefore a full visidication of Homer to observe, that the gold this artist used in gilding was nothing but gold heat into fine leaves." P.

573.—Maids, wives, and matrons, mix a shrilling sound.] "I have kept the meaning of the word in the original, which signifies prayers made with loud cries. The schellest on Æschylus remarks that this word is not used properly but when applied to the prayer offered to Minerva, for Minerva is the only goddess to whom prayers are made with loud cries, she being the goddess of war: to other deities they offer prayer with themspiving." P.

578.] CLYMENUS. A king of Elis.

577.] EURYDICE. Daughter of Clymenus, and wife of Nestor.

579 .- Nestor's youngest.] Thrasymedes.

594.] POLYCASTE. The youngest of the daughters of Nestor, by some supposed to have been the wife of Icarius. (See Icarius, Od. i. 361.)

596 .- The prince.] Telemachus.

ODYSSEY.

BOOK IV.

1.] SPARTA. Lacedmon. (See Lacedmon, II. ii. 704.) The ancient Sparti were said to be of Titanian race, the same as the Heliads (children of the sun), and Ophits (serpent worshippers); the deity being adored by them under the figure of a terpent. There is a tradition that this worship was introduced into Europe by Cadmas from Chaldma. The shields of Agamemnon and Menelans had for a device a serpent. (See II. xi. 50.)

2-Range of hills.] Taygetus.

4.-Atrides.] Monelaus.

4.] HYMEN, or HYMENÆUS, was the deity who presided over marriage among the Bracks. According to some writers he was the son of Bacchus and Venus; and to others, Apollo and one of the Muses; but it is a more generally received opinion that he was shessetiful Athenian youth, of humble birth, who had conceived an attachment for a noble ndy of Athens, which his poverty and obscure condition did not allow him to avow. Dismised in female attire, he one day accompanied the object of his affection to the celebraion of a featival in honour of Ceres, which the women were accustomed to observe by nselves on the sea-shore. While thus engaged, they were suddenly seized and carind away by a band of pirates, from whose violence they were preserved by Hymensus, the excited his female companions by his example to massacre the robbers while they lept. After the catastrophe he repaired to Athens; and having related what had appeared, he offered to restore the women to their country, on condition of being diswed to marry the lady of his choice. His request was granted; and the marriage of lymensus proved so felicitous, that it afterwards became the custom to invite him to show with his presence all marriages, none of which were expected to be fortunate if bis caremony were omitted. Festivals were also instituted to his honour.

This deity is generally represented as a young man, dressed in a yellow robe, holding in its right hand a torch, and in his left a flame-coloured veil, and wearing on his head a taplet of roses, or sweet marjoram; whence perhaps arose the practice of crowning people with flowers on their wedding day. Hymen appears to be the Thalassius of the Romans.

4.—His sen's and daughter's] Megapenthes and Hermione.

8.] HERMIONE. The daughter of Menelaus and Helen. She had been secretly seemed in marriage to Orestes, the son of Agamemnon; but Menelaus, being ignorant I this engagement, obliged her, on his return from the war, to become the wife of Neoplemus. After the murder of that prince (see Neoptolemus) she married Orestes, and caived the kingdom of Sparta as a dowry.

24.] MEGAPENTHES. An illegitimate son of Menelaus and of his slave Terides, be, when his father returned from the Trojan war, married a daughter of Alector, a wartan prince.

34.] ALECTOR. A Spartan prince.

16.—Handmaid.] Teridæ, a female slave of Menelaus, mother of Megapenthes.

34.] See imitation of this passage, Paradise Lost, b. vii. 597.

29 .- Young Neetor.] Pisistratus.

ODYSSEY. BOOK IV.

NEUS. An officer at the court of Menclaus: he was the son of Boethus, jouths.] Telemachus and Pisistratus.

g Ithacus. Telemachus.

In these lines Menelaus relates his own wanderings after the siege, and send of his brother.

RUS. An island in the east end of the Mediterranean sea, sacred to Vennatly known by the names of Ophiusa, Acemantis, Cerastis, Aspelia, Ameria, Cryptos, Colinia, Sphecia, Paphia, Salaminia, and Ærosa, that of probably derived from cyprus, a shrub or tree (supposed to be the cyprus) e island abounds. The name of Ophiusa was anciently assigned to it, from ith which it originally abounded.

tradition says, and the most judicious Grecian writers adopt the report, that, he Trojan war, Teucer, son of Telamon, and brother of the celebrated Ajar, my from the little island of Salamis on the coast of Attica, founded the city Cyprus. Unquestionably Cyprus was, very early, settled by Greeks. It er, been occupied by the Phenicians; from whom it derived that worship of enus, originally a Syrian goddess, for which it became early, and continued ble. Cyprus was then wooded like the uncleared parts of America. The perefore, who, through their superiority in arts and manufactures, found more off in trading to inhabited countries than in planting the uninhabited, seem en averse to the establishment of Greek adventurers there. On the contrary, dance of wood and the consequent scarcity of people were esteemed such s, and the value of soil covered with wood was so trifting, that it was long give lands to any who would clear them. Colony therefore followed colons, from Argos, from Athens, and some other parts. Thus, in time, Cypruletely a Grecian island; and, from being an object for nothing but its ship-

7m, 1604 B. C. The Phonicians were likewise celebrated merchants, navigators, and nters of colonies. Adventurous pirates of this nation occupied many of the Grecian :s; the three sons of Agenor (king of Phonicia), Cadmus, Cilix, and Phonix, waning in search of their sister Europa, established themselves with their followers respecely in Berotia, Cilicia, and Africa; and Carthage, the most celebrated of their colonies. length exceeded in wealth and power the parent country. Nor were they wholly gligent of literature. History records the names of the two metaphysicians Moschus, Sidonian, and Abomenus, the Tyrian, as having been anterior to the Trojan war. mmerce was, however, the principal object to which they directed their views; this y extended to the British isles (in those remote times called Cassiterides); to the Itic coast; to Spain; to all the ports in the Mediterranean, the Black sea, and Lake motis; establishing considerable settlements in all these places. It has even been forred from the imperfect accounts which have reached us of their voyages, that the utinent of America was not unknown to them; and it is probable, that at least the stern shores and islands of that remote region were visited by this enterprising people. ney affected no empire but that of the sea; but the inland trade which they carried on th Syria, Mesopotamia, Assyria, Babylonia, Persia, Arabia, and even with India, was t inconsiderable. The Phonicians derive their origin from Canaan, the son of Ham, some descendants, during the period immediately succeeding the deluge, had spread emselves over the whole of Palestine to the confines of Arabia. About 1793 B. C. they re driven from their possessions south of the Dead sea by the race of shepherds who, ree centuries before, had migrated from Arabia or Syria into Egypt, and had become so werful, that a dynasty of their princes occupied the throne of that country. Salatis, s first of these monarchs, is supposed to have lived 2078 B. C. Their dominion was byerted in the reign of Typhon, one of his successors, by Osiris (see Egypt); who, wing collected an army in Thebais, made war against the strangers, and eventually com-:lled them to fcave the kingdom. They then sought refuge among the Canaanites; and cir descendants are said to have been the gigantic children of Anak, who, in the time of loses, dwelt at Hebron. The Philistines sprang from Misraim; and the Caphtorim, who stilled on the coast of Palestine about the same period as the shepherds, are also said to ave been of Egyptian origin. These were the idolatrous nations, in their several ramifiations, who, in process of time, were exterminated by the Israelites; the entire subjuation of Canaan or Palestine not having been effected till the reign of David.

Phoenicia appears, from a very early period, to have been divided into many petty indeendent states, each governed by its own king, whose authority seldom extended beyond he chief city of his dominions and its immediate environs. Of these the principal were 'yre (see Tyre), Sidon, and Arad. Sidon is said to have been founded by a son of Caaan, and in the time of Joshua to have been a rich and flourishing state. In the reign of olomon, however, it appears to have been subject to the Tyrians, and probably remained b until the reduction of Palestine and the captivity of the Jews, by Salmaneser, 726 B. C. idea next submitted to the arms of Apries, king of Egypt; and afterwards, at the consest of that country by Cambyses, 525 B. C., became dependent on the Persian empire, bough the inhabitants were suffered to retain their own kings and government. From be Sidonian fleet Xerxes received very important aid during his expedition into Greece. a the reign of Darius Ochus, the tyranny exercised by the Persian governors of Phænicia aduced the Sidonians to form an alliance with Nectanebus, king of Egypt, for the pursee of regaining their independence; but the treachery of their sovereign, Tennes, and of the Egyptian general, Mentor, betrayed them into the power of the enemy: Darius punished their rebellion by destroying their ships, and by treating the people with such trucky that, in despair, they set fire to the city, and consumed themselves and their most valuable effects. Sidon was afterwards rebuilt by some of the citizens, who, being absent,

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he conflagration, and appears again to have been governed by its own kings, upon the throne of Sidon when Alexander overran Phænicia. But although ietly submitted to the Macedonian arms, he was not suffered to retain the which was bestowed by Hephæstion (at whose disposal it was placed by rst, on the citizen at whose house he lodged; and, upon his refusing to accept mus, or Abdalonimus, a descendant of the ancient kings of the country, n of the empire of Alexander, Sidon formed part of the Grecian kingdom of ell under the dominion of the Romans, 65 B. C. Arad (now Ron Wadde), d on the island Aradus, called by the Hebrews Arpad, was built by a colony Sidon, and at an early period became dependent on Tyre. From the sed successively under the dominion of the Assyrians, Babylonians, Persians, Alexander the Great having again erected it into a kingdom, which he n Strato, son of Gerostratus. For some time his successors were suffered to bed possession of the throne: but Arad was at length incorporated by Aoanes with his dominions, and finally shared the fate of Syria, when it sub-Roman general Pompey. Arad appears, at one time, to have been a very nmercial state; and the extensive ruins that still exist in its neighbourhood ent strength and magnificence of the city.

bjection by the Romans, Phoenicia, or Syria and Palestine, formed a proempire. It was one of the countries bestowed by Anthony on Cleopata; afterwards conferred many of its principal cities on his favourite Herod, them to his kingdom of Judæa. In the reign of the emperor Sevena separated from Syria, and became a distinct province, having Tyre for its nd under Arcadius, the son of Theodosius, it was divided into the district hoenicia, and Phoenicia of Libanus; the principal towns of the former being r), Sidon (now Seyde), Ptolemais, Berytus (now Barut or Berosot), Byblos, a Phtha of the Egyptians, and Vulcan of the Greeks) was the inventor of the art of nding metals, and he applied it to the construction of many instruments of agriculture I fishing; he was the first that ventured in a vessel to navigate the sea, and that studied gic and divination; accordingly he received divine bonours under the name of ZEU-CREUS, OF Jupiter the Machinist. From him sprang AGRAIE, AGROTES, and HALLEUS, o devoted themselves to agriculture and the chase; and were the parents of the ALETA AMYNUS and MAGUS, the last of this race, taught men to assemble themves in cities and villages, and to follow pastoral occupations. Contemporary with these TO ELION OF HYPSISTUS, and his wife BEROUTH, BEROE, BERITH, OF BERYTUS (See moë, under Semele): the names of their son and daughter Ericzus and Gr, were plied by the Greeks to URANUS and TITEA, and by the Romans, to Collus and TERRA. LION, who lost his life while hunting, was afterwards worshipped as a god; and his m Uranus leaving married Ge, became the father of Lus (who was also called Chronos SATURE), BETYLUS, DAGON, and ATLAS. Such, according to Sanchoniathon, was the story of the first generations who peopled Phonicia before the deluge. From Amynus ad Magus sprang Mison (the Thorn of the Egyptians and Hermes of the Greeks) and FDIE, the father of the Dioscuri or Cabiri (see Cabiri), also called Samothraces and Coryantes, the inventors of medicine, of sorcery, and of improved navigation. The disputes at arose between Uranus and Ge excited great dissensions among their family; and brones espousing the side of his mother, at length rebelled against Uranus, dethroned im, and established himself at Byblos. By the advice of his counsellor HERMES TRIS-IEGISTUS, he murdered his brother Atlas, of whom he was jealous, and his son Sadid. lis two daughters, PERSEPHONE and ATHENE, were the Proserpine and Minerva of the ireeks. Uranus, in the mean time, anxious to regain his crown, despatched his daughters ISTARTS, DIONE, and RHEA, to destroy their brother Chronos: the latter, however, preented the execution of their design; and his sisters having remained in his dominions, Astarte became the mother of the TITANIDES OF ARTEMIDES, and of two sous, POTHUS and CUPIDAS or Eros. Chronos was also the father of Zeus Belus, Chronos, and Apollo. lydie having married one of the Titanides, had a son named Asclepius. From Pontus, rho flourished at the same period, sprang Sidon, and the sea-deities Nerrus, Typhon, and NEPTURE; MELCHRATUS, the Hercules of Phoenicia, being the offspring of DEMA-ROOM, the son of Dagon. Uranus being at length slain by Chronos, his kingdom of Phæsicia was divided between Astarte, Demaroon, and ADAD; Adad being considered by come as another epithet for the sun. Astarte, who was represented with the head of a ow, was the same as Venus Aphrodita, adored also under the name of Architis on Mount Libanus (where were many memorials of the deluge), and of RIMMON, RHOIA, or RHEA (all terms for the pomegranate, one of the Arkite symbols), at Damascus. It appears, however, that Rimmon more usually designated the sun. The city of Byblos was riven by Chronos to the goddess Baaltis, or Dione, and that of Berith, Beroë, or Berytus sacred to BAAL-BERITH, the Arkite god of the Canaanites), to Neptune and the Cabiri; is son MOUTH (called by the Greeks Pluto) was admitted among the gods, and he betowed the kingdom of Egypt on Thoth.

From this account of Phonician mythology it is evident that much of the religion that iterwards prevailed in Greece (see Fable under Ocean; Saturn; and Egypt) may be raced to the establishment of Phonician colonies in that country; and the fictions thus atroduced, being embellished by the poetic imagination of the Greeks, were by them ransmitted to the Latins. (See Rome.) Many of the most extravagant of these fables, and the confusion between names and persons, appear to have originated in the imperfect snowledge which the ancient inhabitants of Greece possessed of the language of the new settlers. Thus the history of the transformation of Cadmus and Hermione into serpents (see Cadmus), arose probably from a name, i. c. Archivians (implying screent), by which

the Phonicians distinguished themselves. The worship of this animal among the Phonicians also placed them among those nations of antiquity distinguished by the term Ophite. Hence too Europa was said to have been carried away by a bull, from an ambiguous expression signifying either that animal, a ship, or the hieroglyphic by which her country was distinguished (see Europa); the appellations of Æolus, Sirens, Mozaus, &c. being derived from terms which, among the Phonicians, implied wind, song, vice, &c. From the same source may likewise be deduced the custom of using animals to represent the objects of their worship (see Egypt); thus Dagon, or Aratrius (confounded with Saturn, Jupiter, Neptune, the OANNES of the Chaldmans, and even Venus, this last being worshipped by the Egyptians under the form of a fish), was adored by the Phenician under the semblance of a monster, half fish and half man; Ashtaroth under that of a com, &c. Besides the gods already mentioned, the Phonicians paid divine honours, among others, to Adonis (called also Thammuz and Peor), whose death and return to is were annually celebrated at Byblos (where the scene of his history was laid) with extravagant demonstrations of alternate grief and joy (see Adonis); to the DII PATAICI, & kind of tutelary deities who presided over mariners (of these Venus was one), and whose images they usually affixed to the prows of their vessels; to the goddess Basta, the most ancient symbol of the ark (the arkite worship was particularly maintained in Syria), supposed to be the same with Ceres, Rhea, Beroë, &c. &c.; to the god Acsos, or BEELZEBUTH (the My agrus, or Apomyius, fly-chaser, of the Greeks), &c. &c. (See Egypt.) But the principal objects of their veneration were the sun and moon; the former being worshipped under the appellations of Bel, Bal, Baal, Baalerses, MOLOCH, OF MILCOM, CHEMOSH, ADRAMMELECH, MOMINUS, and BAAL-SHAMAIN, the great lord of the heavens, &c.; and the latter under those of ASTARTE (the Lis of the Egyptians), Meni, Urania, or Collestis, Annamelecu, or Ashtarotu, who is also called ATARGATIS and DERCETO (Derceto being represented like, and therefore carfounded with, Dagon).

100.] NILE. This river, so named from the Egyptian king Nilus, is invariably called by Homer the Ægyptus, a term by which, or "the river of Egypt," the earliest historians generally distinguished it. Plutarch considers that its first appellation was Miss. corresponding with the Sihor of the prophet Jeremiah; and it was also anciently denominated Osiris, Kronides, Oceanus, Actos (eagle), Triton, Siris, and from the feetility produced by its periodic inundations, was also worshipped under the epithets of Gol. Father, Sun, and the Egyptian Jupiter, as supplying in Egypt the place of the Jupiter Ombrios of the Greeks, and Pluvius of the Latins; but although Hesiod mentions the Nilus in his Theogony, it does not appear that any other name than that of Egyptus was current among nations before the time of Homer. The sources of this most celebrated river were unknown to the ancients; and the moderns, notwithstanding the indefatigable researches of many enterprising travellers, do not appear to have succeeded in determining this point. Payz, a Portuguese, whose account is confirmed by the more recent discoveries of Bruce, has indeed traced the smaller branch of the Nile, called the Blue river, which falls into the main stream before it enters Egypt, to a fountain in Abyssinia, near Geris, where it takes its rise; but the source of the principal branch, or White river, has not yet been precisely ascertained. It is supposed to be situated in the Mountains of the Moss, and its waters to be supplied from the melting of the snow with which these high region are overspread. The Nile enters Egypt almost under the tropic of Cancer, pouring item down seven successive cataracts, or falls; it anciently passed through Upper and Middle Egypt, a little below Memphis, and then dividing into seven channels, discharged itself by as many mouths into the sea. These mouths were (to begin from the west), the Canopis, or Heraeleotic, the Bolbitic, the Sebennytic, the Phatnic, or Pathmetic, the Mendesian the Tanitic, or Saitic, and the Pelusian, which derived their names from cities standing .

al shores. Besides these there were the two Pseudostomata, or false mouths (as termed), of Pineptimi and Diolcos. The greater part however of these mouths since stopped up, and other channels, to a very increased number, formed; but I these generally become dry at the retreat of the waters after the overflowing e, the arms of the river may at present be said to be reduced to two, viz. those , or Rashid, to the west, and of Damietta, or Dimyat, to the east. The inunthe Nile are supposed to be owing to the tropical rains which fall in Ethiopia 1ths of April and May, and which rush down like torrents on the country; the as to swell in Egypt about the end of June, and continues to rise till the end of ; it decreases gradually during the months of October and November, and rning to its channel, resumes its wonted course. As the welfare and riches of sended on these inundations, all circumstances relative to their increase were regular observation. Accordingly, a graduated column, or pole, terminated like neasuring the rise of its waters, has been in use among the Egyptians from a period. Arabic writers ascribe the origin of this instrument to the patriarch and Herodotus mentions one which, during his time, existed in the Delta. The Nilometer now employed, is that erected by the Calif Omar in the island of x Rhode, near Memphis. It stands in a basin communicating with the Nile; and ations it gives of the increase of the river being reported to the people, the year mce, or of dearth, which awaits them, is thence inferred; by this criterion the ibute which the Grand Signior levies on the country, and which is proportioned rly produce, is regulated. As these Nilometers were invented for the purpose of he height to which the waters rose, so were the sphinxes to denote the time of the sich the waters began to rise. They were a symbolic representation or figure, end of a woman and the body of a lion, signifying that the Nile began to swell aths of July and August, when the sun passes through the signs of Leo and several of these sphinxes are still to be seen; one of which in particular I to have been originally a vast rock of different strata), near the pyramids, is by Piny as having been of a prodigious size, the head and neck 102 feet in mce, and the body 143 in length, being the only parts of it not buried in the his river was held in the greatest possible veneration by the Egyptians: they its waters, which they used only in religious ceremonies, as inviolable and sacred, ed them on all public processions and festivities in vases, which were afterwards son their altars, and there adored as the sacred symbols of Osiris and Isis, the geniuses of the river. The period of the greatest solemnities observed in its as that of the extreme height of its inundation, when (the monarch and all the the kingdom being assembled in prodigious magnificence and pomp, upon the the river) the canals of the Nile were opened; the priests of Osiris and Isis sing identified with the Nile, and Isis with Egypt, see Egypt) bearing the 'these divinities, whose marriage was then celebrated, and whose sacrifices were d by the precipitation of a young girl into the river. The finest statue of the at in the Vatican, which was discovered under the pontificate of Leo X. The urs in a reclining posture upon a socie, the surface of which represents waves; rowned with leaves and fruits of the trees which grow upon his banks; his left ning upon a sphinx; holding in his left hand a cornucopia (symbolic of the e produced by the Nile), in which are contained ears of corn, grapes, the plant colocasia, and a plough-share; and in his right hand ears of corn. The surmounted by the various emblems of the Nile; namely, the crocodile, the m, the hippopotamus, the ibis, the papyrus and lotus plants; and by sixteen who, by the manner in which they are grouped, ingeniously symbolise the height tteen cubits to which the river at its most favourable crisis rises.

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as were other rivers) was also represented with a bull's head, a hi nich Oceanus, as the great arkite divinity, was designated. River g ges were also, with reference to this hieroglyphic, often represented horns, the horn being, among the Egyptians, and other nations guity, a symbol of particular sanctity, and one by which any thing powerful was denoted.

bian shore.] The country of the Erembi, a people of Arabia. tress wife.] Clytemnestra.

d old sire.] Laertes.

heir.] Telemachus. scious monarch.] Menelaus.

er-shafted goddess of the chase.] Dinna.

Attendants in the court of Menelaus.

LO.

ANDRA. The wife of Polybus, a king of Thebes, in Egypt, at the of the Trojan war.

rian Thebes.] The kingdom of Polybus. The word Pharius is often u s for Egyptian. Thus Pharian Thebes, implies Thebes in Egypt. (See T

-born Helen.] So called from her being the daughter of Jupiterpassage is imitated, Æn. iii. 632.

tial brother.] Antilochus.

MNON. King of Ethiopia, who had a magnificent palace at Abyde the ancient Thebaid. He was son of Tithonus and Aurora, and, the siege, arrived with a considerable body of troops to the assistance iam. He killed Antilochus, and, after many signal acts of brave

, seeds or philosophy. Plutarch in the first of the Symposiacs affirms it to be, so well suiting the present passions and conditions of the hearers. Macrobius is of as opinion. What gave a foundation to this fiction of Homer, as Dacier observes, be this: Diodorus writes that in Egypt, and chiefly at Heliopolis, the same with where Menelaus sojourned, as has been already observed, there lived women who i of certain potions, which not only made the unfortunate forget all their calamities, we away the most violent sallies of grief or anger. Eusebius directly affirms, that a his time the women of Diospolis were able to calm the rage of grief or anger by potions. Now whether this be truth or fiction, it fully vindicates Homer, since a sy make use of a prevailing, though false opinion.

on mentions this nepenthes in his excellent Mask of Comus.

That flames and dances in his crystal bounds!
Not that nepenthes which the wife of Thone
In Egypt gave to Jove-born Helena,
Is of such power as this to stir up joy,
To life so friendly, or so cool to thirst.

at there may be something more than fiction in this is very probable, since the ans were so notoriously skilled in physic; and particularly since this very Thon, or , or Thoon, is reported by the ancients to have been the inventor of physic among yptians. The description of this nepenthes agrees admirably with what we know qualities and effects of opium." P.

- -Thone's imperial wife. Polydamna.
- | THONE. King of Egypt at the time Helen was resident in that country. (See line 802 of this book.)
- -Absent daughter.] Hermione.
- -Dearer lord.] Menelaus.
- J ANTICLUS. A captain, constrained by Ulysses to be silent at the eventful & when the horse was introduced into the city.
-] See imitation of this passage, Paradise Lost, b. xi. 245.
- 1 ** This is the first simile that Homer has inserted in the Odyssey; but I cannot a proceeded from a barrenness of invention, or through phlegm in the declension of tree, as some have imagined. The nature of the poem requires a difference of style to Hiad: the Hiad rushes along like a torrent; the Odyssey flows gently on like a ream, with a smooth tranquillity; Achilles is all fire, Ulysses all wisdom." P.
-] THOU. Apollo.
- J PHILOMELIDES. "The poet here gives an account of one of Ulysses' adss. Philomelides was king of Lesbos, and Eustathius observes, that there was a mathet Ulysses and Diomedes slew him, and turned a stately monument he had for himself into a public place for the reception of strangers." P. (See Od. zwii.
- -Sea-born seer.] Proteus. (See line 495, below.)
- —The Pharies isle.] "This description of Pharos has given great trouble to the and geographers; it is generally concluded, that the distance of Pharos is about stadia from Alexandria; Ammianus Marcellinus mentions this very passage thus; Insula Pharos, ubi Protea cum Phocarum gregibus diversatum Homerus fabulatur a, à civitatis littore mille passibus disparata, or, 'about a mile distant from the Blow then-comes Homer to affirm it to be distant a full day's sail? Bochart has seved that there is no accession to the continent from any substance that the Nile Asun with it: the violent agitation of the seas prohibit it from lodging and forming

the solidier. Emittathenes is of opinion, that Homer was ignorant of the mouths of

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Nile: but Strabo answers, that his silence about them is not an argume e, for neither has he ever mentioned where he was born. But Strabo into the meaning of Eratosthenes: Eratosthenes does not mean the rant of the mouths of Nile from his silence, but because he places Pherofa whole day's sail from the continent. The only way to unite this suppose, that the poet intended to specify the Pelusiae mouth of Niros stands about a day's sail; but this is submitted to the critics.

I cannot tell whether one should venture to make use of the word Nile; it is doubtless an anachronism, that name being unknown in the time Menelaus, when the Nile was called Ægyptus. Yet, on the other han ptus is so little known, that a common reader would scarce disting the country; and indeed universal custom has obtained for using and of the Grecian, in many other instances which are equally anachronic names of the gods and goddesses throughout Homer; Jupiter for Neptune for Poseidon, &c." P.

4.] EIDOTHEA. The daughter of Proteus.

5.] PROTEUS. A sea-deity, son of Neptune and Phomice, according to others. He was so dismayed at the interpretation of the polygonus and Telegonus, in massacring whatever passengers fell in the retired from his native country, Macedon, into Egypt, by a passadug for him under the sea. His daughter, the nymph Eidothea, ins. when he was driven by contrary winds, in his return from Troy, uppt, how to obtain from her father the instructions necessary to effect see. Proteus had been endued with his prophetic spirit by Neptune, care displayed by him in tendering the sea-calves, which formed the he of Amphitrite. Proteus was so averse to the intrusion of strangers, that their approach, he assumed every species of appalling form; so

im an emblem of true friendship, which ought not to be settled till it has been tried in il shapes: others make Proteus a picture of a flatterer, who takes up all shapes, and zits himself to all forms, in compliance to the temper of the persons whom he courts. he Greeks (observes Diodorus) imagined all these metamorphoses of Proteus to have sea borrowed from the practices of the Egyptian kings, who were accustomed to wear me figures of lions, bulls or dragons, in their diadems, as emblems of royalty, and somesmes that of trees, &c. not so much for ornament as terror. Others took Proteus to be a enchanter; and Eustathius recounts several that were eminent in this art, as Cratishenes the Phliasian (which Dacier renders by mistake Calisthenes the Physician), who, then he pleased, could appear all on fire, and assume other appearances, to the astonishsent of the spectators: such also was Xenophon, Scymnus of Tarentum, Philippides of yracuse, Heraclitus of Mitylene, and Nymphodorus, all practisers of magical arts; and Enstathius recites that the phoca were made use of in their incantations. Some write hat Proteus was an Egyptian tumbler, who could throw himself into a variety of figures und postures; others, a stage-player; others, that he was a great general, skilled in all be arts and stratagems of war: Dacier looks upon him to have been an enchanter. It is ertain from Herodotus, that there was in the times of Menelaus a king named Proteus, the reigned in Memphis; that Egypt was always remarkable for those who excelled in nagical arts: thus Jannes and Jambres changed, at least in appearance, a rod into a sersent, and water into blood: it is not therefore improbable but that Menelaus, bearing of nim while he was in Egypt, went to consult him as an enchanter, which kind of men always pretended to forcknow events: this perhaps was the real foundation of the whole tory concerning Proteus; the rest is the fiction and embellishment of the poet, who scribes to his Proteus whatever the credulity of men usually ascribes to enchanters." P. 499.—Bait the barb'd steel, and from the fishy flood.] "Menelaus says, hunger was wickent among his companions, that they were compelled to eat fish. Plutarch in his Symposiacs observes, that among the Syrians and Greeks, to abstain from fish was esteemed a piece of sanctity; that though the Grecks were encamped on the Hellespont, here is not the least intimation that they ate fish, or any sea provision; and that the companions of Ulysses, in the twelfth book of the Odyssey, never sought for fish till all heir other provisions were consumed; and that the same necessity compelled them to eat the herds of the sun which induced them to taste fish. No fish is ever offered in sacrifice: the Pythagoreans in particular command fish not to be eaten, more strictly than any other mimal: fish afford no excuse at all for their destruction; they live as it were in another world, disturb not our air, consume not our fruits, nor injure the waters; and therefore the Pythagoreans, who were unwilling to offer violence to any animals, fed very little, or not at all on fishes. I thought it necessary to insert this from Plutarch, because it is an ob-

519—778.] These lines contain the description of Proteus; his interview with Menelans; and his relation of the fate of Oilean Ajax, of Agamemnon, and of Ulysses, after the siege.

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544.—Phoca.] Sea-calves.
546.—Her.] Amphitrite.
680.—This desert isle.] Pharos.
667.—Two.] Ajax and Agamemnon.
670.—A third.] Ulysses.
671.—Rescu'd from Minerva's hate.] (See Ajax the Less.)
See imitation of this passage, En. i. 60.
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servation that explains other passages in the sequel of the Odyssey." P.

672.] GYRÆ, GYARA, GYARUS, or GYAROS (now Joura). One of the Cyclades, a small descrit island near Myconus, to which the Roman emperors used to banish Cl. Man.

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It was one of the islands to which Apollo is said to have bound De 2.)

Coast.] The coast of Argolis.

in which the Elysian field is mentioned in Homer. The conjecture very various about it: Plato in his Phæd. places it in cælo stella he stars; but since Homer fixes it (as Milton expresses it) at the carl pass over the conjectures of others, especially since the term, by why sium, confines it to this world.

b, says Eustathius, places it not far from Maurusia, that lies near the sed by Bochart, as Dacier observes, that the fable is of Phænician en h in Hebrew signifies joy or exultation, which word the Greeks, ad of pronunciation, called Elysius. If this be true, I should come into a uch prevailed, that the Greeks had heard of Paradise from the Hebrews describing Paradise as a place of alizuth, or joy, gave occas of the Grecian Elysium." P.

cenotaph.] A monument for one buried elsewhere. It was the the remotest antiquity to celebrate feasts over the tombs of such as ir country, and to observe their anniversary. The Egyptians, for uining the body of Osiris, were contented with, a cenotaph; the great ris being celebrated at the tomb of Jupiter Ammon (these two divinit at Thebes. (See Osiris.)

sceptred power of Sidon.] Phædimus, king of Sidon at the time.

IEDON. A herald in the court of Ulysses. He was among the and was the only one, except the bard Phemius, who was not involva assacre at the return of Ulysses to Ithaca.

ODYSSEY.

BOOK V.

tying pow'r.] Pallas.

puph.] Calypso.

tiele.] Ogygia.

HERIA (now Corfu), and more anciently *Phæacia*, *Drepana*, and *Corcyra*; which names it derived from the nymph Corcyra, daughter of Asopus, and Neptune.

LEACIANS. "The Phracians having a great share in the succeeding parts ; seey, it may not be improper to enlarge upon their character. Homer has ibed them very distinctly: he is to make use of the Phracians to convey Ulyscountry; be therefore, by this short character, gives the reader such an image bat he is not surprised at their credulity and simplicity, in believing all those scitals which Ulysses makes in the progress of the poem. The place likewise e describes them is well chosen: it is before they enter upon action, and by d we know what to expect from them, and see how every action is naturally beir character.

coherves, that the poet has inserted this verse with great judgment: Ulysses, new that the Pharacians were simple and credulous; and that they had all the f a lazy people, who admire nothing so much as romantic adventures: he theres them by recitals suited to their own humour; but even here the poet is not of his more understanding readers; and the truth intended to be taught by way s, that a soft and effeminate life breaks the spirit, and renders it incapable of timents or actions.

rch seems to understand this verse in a different manner: he quotes it in his is spen Banishment, to show that Nausithous made his people happy though he wa country, and settled them far from the commerce of mankind, without any view to the Phæacians; which was undoubtedly intended also by Homer.

shabitants of Phæacia were a colony of the Hyperians. Eustathius remarks, that a question whether Hyperia were a city or an island; he judges it to be a as infested by the Cyclops; but they had no shipping, as appears from the of the Odyssey; and consequently, if it had been an island, they could not have he Phæacians; he therefore concludes it to be a city, afterwards called Camacily.

sames has here added a verse that is not to be found in any other edition; and dered it in the translation." P.

e imitation of this passage, Æn. iv. 350.

istant isle.] Ogygia.

e imitation of this passage, Æn. vii. 12.

2.] In these lines are contained a description of the cave of Calypso; of her s with Mercury; and of the departure of Ulysses.

DRION. Diana here exercises her power over Orion, in consequence of her

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cidamia (mother of Bunus, see Bunea, under the names of Juno); Chione, eucalion (mother of Autolycus, see Autolycus); Daira, one of the Occanides leusis, from whom the town Eleusis was named); Eupoleme (mother of ubea (mother of Polybus); Myrto, the Amazon (mother of Myrtilus, the Enomaus, king of Pisa); Erythrea, daughter of Geryon (mother of Noru, l a colony of Iberians to Scandinavia); Chthonophile (mother of Polybus,),; Pandrosia, daughter of Cecrops (mother of Eryx); and Rhena. s also father of Caicus (who gave his name to the river Caicus, in Mysia); nnis; Angelia; Palestra (by some said to be the inventor of the lute, and f Hercules), &c.

The story of his unsuccessful pursuit of Aglauros is thus related one of the daughters of Cecrops, king of Athens, sister of Herse and Panrva, to punish her for having presumed to disobey her express commands, a sacred van or basket (see Isis, under the names of Ceres), which she had a care, and which contained the child Ericthonius, inspired her with such a preference shown by Mercury to Herse, that Aughauros resolutely persisted obtain for the god an interview with her sister. Mercury, irritated by her ruck her with his caduceus, and transformed her into a stone. (See Orid's Dthers relate that Minerva entrusted the mysterious van or basket to the sof Cecrops, who (Pandrosia excepted) inspected its contents, contrary to junction, and being terrified at the sight of Ericthonius, precipitated themse highest point of the citadel of Athens. After the death of Aglauros a sected to her honour; and at Salamis a human victim was annually immotars. This barbarous custom was ultimately abolished by Dephilus, king o substituted the sacrifice of an ox.

nd Baucis.] The fable relative to Philemon and Baucis has some con-

ARGIPHONTE, Gr. as having murdered the Egyptian prince Argus.

ATROTES: one of his Egyptian epithets.

ATLANTIADES, from his grandfather Atlas.

CADUCIFER, Lat. the bearer of the caduceus.

CADMILLUB.

CAMILLUS, So called when employed in performing domestic offices towards the gods; his name among the Tuscans.

CASMILLUS.

CERDEMPORUS,

Gr. eager of gain. CERDOS.

CERDOUS.

CHARIDOTES, Gr. one who grants favours; his name as the tutelary god of thieves a the island of Samas.

CHRIOPHORUS, Gr. ram-bearer. (See the conclusion of the paragraph which preedes Mercury's appellations.)

CHTHORIUS, Gr. the infernal, as conveying departed spirits.

CESSONIUS; one of his names in Gaul.

CYLLENIUS, from Cyllene, a mountain of Arcadia, where he was born.

CYLLOS, Gr. meimed; one of his names at Athens.

CTNOSURIUS; his name in the citadel of Cynosura, in Arcadia.

DELEUS, from his being worshipped at Delos.

DIACTORUS, Gr. messenger of the gods.

EGRMONIUS, Gr. leading; guiding.

EMPOLEUS, Gr. presiding over traffic; as the tutelar deity of merchants and taxuberers.

EMAGONIUS; his name at Olympia in Elis, as god of the athlete.

Exodius, Gr. worshipped in roads and streets.

EPIMELIUS, Gr. protector of flocks and herds.

EPITHALAMITES, Gr. the nuptial god; his name when invoked at weddings.

Errrus; his name at Teges, in Arcadia.

BRIDWIUS, Gr. the lucrative.

FACIFER, Lat. torch-bearer.

GALEANSON, Gr. from one of his arms being shorter than the other.

HARPEDOFRORE, Gr. from the weapon (a sickle) which he used to murder Argus. See Argiphante, above.)

HERMANUSIS, or Mercury Anubis; an Egyptian deity, represented with the body of 1 man, and the head of a dog or hawk, holding in one hand a caduceus, and in the other m ancient musical instrument called cithern. (See Anubis.)

HERMATHENE, a statue which jointly represented Mercury and Minerva. The indiations of the latter were the robe, the helmet, and the ægis; and those of Mercury, the sek under the tuft of feathers, the small wings upon the helmet, the shoulders of a man, and a purse.

HERMES, Gr. his general name among the Greeks, implying interpreter or mes-

HERMHARPOCRATES, a statue which jointly represented Mercury and Harpocrates; former is designated by the talaria and the caduceus, and the latter by the lotus-flower mi the peach.

HERMITHMAS, a statue which jointly represented Mercury and Mithras. (See Mites, under sesses of Apollo.)

Hanseperson a states which jointly represented Mercury and Osiris; the caduceus greeing the state and the heart the other.

Nomios, Gr. the name under which he was invoke as the guardian of the flocks of Jupiter.

ONIBOCRITICON, Gr. interpreter of dreams.

PARAMMON, Gr. his name strong the Elei, in Pelor a sandy part of their country.

PETASATUS, Gr. from the petasas (winged cap) with POLYGYUS, his name at Trezene. It is pretended Hercules consecrated his club.

PROMACUS, Gr. defender; protector; his name at Te defended that town against the Eretrians.

PRONAUS, Gr. because his statue was at the entre Thebes in Bosotia.

Thebes in Bootia.

PROPYLEUS, Gr. his statue at Athens being before t
QUADRATUS, Lat. from some of his statues being:

tarch moreover considered the number four as sacred to fourth day of the month. This was also an epithet of the QUADRICEPS, Lat. having four heads; his name as Sance Lat.

SEMO, Lat. same as Sancus (see Sancus, under the the title of the inferior or demigods.

Socus, Gr. strong; powerful.
SPELAITES, Gr. as worshipped in cares and grottes.

SPELAITES, Gr. as worshipped in cases and grottes. STILEO, Gr. I shine; the Greek name of the planet STROPHEUS, Gr. artful; cunning.

Sures, his name among the Carthaginians; expre his being the messenger of the gods.

TRULAR ALES, one of his names at Teges, in A TEUTAS, his name among the Gauls.

Тиоти.

the Egyptians as a philosopher, and as the counsellor of Osiris and of Isis: under this pellation be was also worshipped as the inventor of their hieroglyphics, and of all arts discusses.

Tunns, an Etruscan name. It is supposed to designate the star which diffuses heat

VIALIS, Lat. from his presiding over (viæ) roads: this epithet was also applied to allo, Bacchus, Hercules, and the Penates.

YUODA, his name among the Lombards.

Xudan, another Etruscan name of the god, indicating his office of opening the roads wellers, and of presiding over the gates of hell.

Among the epithets applied by Homer and Virgil to Mercury, are:-

Sen of May, 11. xx. 95.

The power that mediates between God and men, xxiv. 502.

King of arts, ib. 566.

Messenger of Jove, ib. 566.

The winged deity, ib. 862.

The god who mounts the winged winds, Od. v. 56.

God of the golden wand, ib. 112.

The power who bears the charming rod, ib. 185.

The god who bears the virtue of the sleepy rod, vii. 185.

Maia's offspring, zi. 772.

The herald of the gods, Æn. iv. 510.

Celestial messenger, ib. 822.

Driving god, vi. 1015.

- [.] See imitation of this passage, Æn. iii. 671.
- '.] PHÆACIA. Scheria.
- 1.] (See Æthiopia.)
- i.] See imitation of this passage, Æn. i. 120.
- Impy! thrice happy! who, in battle slain, Prest, in Atrides' cause, the Trojan

 "Plutarch in his Symposiacs relates a memorable story concerning Memmius, the
 m general: when he had sacked the city of Corinth, and made slaves of those who
 red the rain of it, he commanded one of the youths of a liberal education to write
 some sentence in his presence, according to his own inclinations. The youth imitely wrote this passage from Homer. Memmius burst into tears, and gave the
 and all his relations their liberty." P.
- !.—Such as was that, when showers of javelins fled From conquering Troy around les dead.] "These words have relation to an action nowhere described in the Iliad lyssey. When Achilles was slain by the treachery of Paris, the Trojans made a to gain his body, but Ulysses carried it off upon his shoulders, while Ajax protected with his shield. The war of Troy is not the subject of the Odyssey, and therefore not the death of Achilles; but, as Longinus remarks, he inserts many actions in the sy which are the sequel of the story of the Iliad." P.
- .] LEUCOTHEA. One of the sea-deities, the same with Ino; one of the four ters of Cadmus and Hermione, or Harmonia (the daughter of Venus), and wife of sas, king of Thebes: he divorced her to marry Nephele; but, in consequence of his resaful pursuit of the latter, who had, in an excess of frenzy inspired by Bacchus, into the woods, he restored Ino to his confidence and throne. Ino was, according se authors, so jealous of Phryxus and Helle, the children of her rival, or account of priority of birth, that she devised the following stratagem for their destructions was under the miscries of a famine, caused, as it is said, by her having poisoned as which had been sown the preceding year; and, as in all public calamities the Z. Man.

ODYSSEY, BOOK V.

asulted, the officiating priest, who had been gained over by the nothing could avert the wrath of the gods but the immolation of the Phryxus was apprised of the machinations of his mother-in-law, an Thebes, with his sister Helle, for the court of their relation Æete le was so overcome with the length and difficulties of the voyage hip and was drowned; the name Hellespont being assigned to tha traits between Asia and Europe) into which she was precipitated. ourse, and arrived at Colchis, where he dedicated the prow of his name of this vessel was, according to some, the Ram, or the Golden is supposed, has arisen the fable which states that, at the moment e condemned to be sacrificed, they were encompassed by a cloud ed a ram which carried them off upon its back towards the Colchin , from dizziness, in the passage; that, upon the arrival of Phryxus at se ram to Jupiter, and suspended the fleece (which was of gold) consecrated to Mars, and there appointed a serpent as a guard who should attempt to violate or remove the sacred treasure; acceptable to Mars, that he appointed it to be an earnest of abunda hose who should be the possessors of it; but that it should, neverthe ect of conquest to the ambitious and enterprising. (See Jason.) of the fable of the golden fleece may be found in a custom which ; chians of collecting gold on Mount Caucasus, by extending fleeo e torrents to detain the metallic particles as the water passed ov metimes assign the name Chrysomallon to the golden fleece; and Nephelian fleece.

rried Chalciope, the daughter of Æetes, and for many years lived iness at Colchis; but, in the end, Æetes became envious of the tr was the guardian, and put him to death in order to obtain it. for a length of time in quest of his sister Europa (see Europa); to have taken up his maidence at Tanagra, in Bostia; to have built Thebes; and to have colonised and made sattlements in Cyprus, Rhodes, Thrace, Samothrace, Euboza, Illyria, Armenia, and even in Africa, introducing universally the practice of the Cabiritic rites (see Samothracia), and the knowledge of astronomy, navigation, letters, and every branch of science.

It is however supposed, by the most ingenious mythologists, that Cadmus (probably the Cambas of the Greeks, who had a sister, identified with Europa, named Melia) was ather of Egyptian than Phœnician origin, the son of Agenor and Argiope, the daughter of Niles, the Taattes of Sanchoniathon, i. e. the Thoth of the Egyptians (Cadmus is confounded also with Osiris); and that the exploits and adventures attributed to him are rather applicable to a people, a twofold colony from Egypt and Syria, denominated generally Cadmians, Arabians, Phœnicians, Ethiopians, and shepherds; and, in Rhodes, Cyprus, Eabon, Sparta, and every place where the sun was worshipped under the figure of a people, a twofold colony from Egypt and Syria, denominated generally Cadmians, Arabians, Phœnicians, Ethiopians, and shepherds; and, in Rhodes, Cyprus, Eabon, Sparta, and every place where the sun was worshipped under the figure of a people, a conformation of the sun).

Harmonis, or Hermione.] This princess, the wife of Cadmus, was, according to some, claughter of Mars and Venus, and to others, of Jupiter and Electra, one of the Atlantides, and the introducer of music among the Greeks. All the gods, with the exception of Juno, were present at the nuptials of Cadmus and Harmonia, and bestowed upon them magnificent gifts, among which were a veil and a splendid necklace fabricated by Vulcan; but the god of fire, in revenge for the infidelity of Venus, gave to her daughter a garment which, being dyed in every species of crime, rendered all her children the victims either of misfortune or vice. Harmonia being, moreover, after a life of perpetual vicissitudes, changed with Cadmus into serpents (see Ovid's Met. b. v.), a metamorphosis said to have happened at Enchelia, a town of Illyria, and to have implied the worship of Cadmus and Harmonia, after death, in a temple or petra, under the symbol of a serpent.

504.] See imitation of this passage, l'aradise Lost, b. iii. 619.

509.—Fixed by some demon to the bed of pain.] "It was a prevailing opinion among the ancients, that the gods were the authors of all diseases incident to mankind." P.

539.] AMPHITRITE. Daughter of Oceanus and Tethys, wife of Neptune, and mother of Triton and of many sea-nymphs. She was induced to listen to the addresses of the god, by the persuasion of a dolphin, whose success procured him a place among the constellations.

Amphitrite had a statue in the temple of Neptune, at Corinth, and in the island

She is represented passing over the waters in a car formed like a shell, drawn by dolphins and sea-horses; with a golden sceptre in her hand, and accompanied by the Nereids and Tritons, of whom some hold the reins, and others announce her arrival by the sound of their conchs. Spanheim states that Amphitrite is often represented as half woman and half fish; and, on Corinthian medals, she is seen standing before Neptune, in the act of presenting to him an infant. She is also called Halosydde, Salatia, Vehilla, and Thalassa; though (as, according to Pausanias, the statue of Thalassa is placed near that of Neptune and Amphitrite, at Corinth) it would appear that some distinguish these two divinities.

Homer (Od. iv. 546.) thus mentions Amphitrite—Her whose azure trident awes the

566.-Calm port.] The port of the island Phæacia or Scheria.

576.] See imitation of this passage, Æn. viii. 117.

¢

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BOOK VI.

m plain.] Sicilian plain.

THOUS. A king of the Phæacians, son of Neptune and Peribea, and ous and Rhexenor.

MA. Probably the city afterwards called Camarina, in Sicily. (See

NOUS. Son of Nausithous, the son of Neptune, or of Phens, another son d the nymph Corcyra, brother to Rhexenor, husband of Arese, and father He reigned over the island Phencia, and hospitably entertained Ulysens, hipwrecked on his coast. The beauty of his gardens has immurtalized his a note to line 142, Od. vii.)

ICAA. The beautiful daughter of Alcinous and Arete, the king and queta ome affirm that Nausicaa became the wife of Telemachus.

AS. The father of one of the companions of Nausicaa. Minerva assumed latter when she arged Nausicaa to the shore, in order that, by her interes might gain admission into the court of her father.

ousal ornament neglected lies; Arise, prepare the bridal train.] "Here

Where Trojan dames, ere yet alarm'd by Greece, Wash'd their fair garments in the days of peace."

The manner of washing was different from what is now in use; they trod them with their feet. Eustathius.

"It may be thought that these customs are of small importance, and of little concern to the present ages: it is true; but time has stamped a value upon them: like ancient medals, their intrinsic worth may be small, but yet they are valuable, because images of matiquity." P.

117.] ERYMANTH. A mountain, river, and town of Arcadia, remarkable for being the scene of one of the labours of Hercules. (See imitation of this passage, Æn. i. 699.)

118.] TAYGETUS. A mountain of Laconia, extending from Cape Tenarus to Areadia, upon which the Lacedemonian women celebrated the orgics of Bacchus.

119 .- The huntress-queen.] Diana.

133.—Forth from her snowy hand Nausican threw.] "The ball in this play was thrown to some one of the players unexpectedly, and he as unexpectedly threw it to some other of the company to catch. It was a sport much in use among the ancients, both men and women; it caused a variety of motions in throwing and running, and was therefore a very bealthful exercise. The Lacedemonians were remarkable for the use of it; Alexander the Great frequently exercised at it; and Sophocles wrote a play called Lotrices; in which he represented Nausican sporting with her damsels at this play: it is not now extant." P.

139.] See imitation of this passage, Æn. i. 422.

145.] DRYADS. Nymphs of the woods and forests. (See Dryads.)

146 .- Azure daughters of the silver flood.] Nainds. (See Nainds.)

167.—The nymph.] Nausicaa.

175.] See imitation of this passage, Æn. i. 451.

193.—Thus seems the palm.] This tree was held sacred by the ancients, and esteemed immortal, in consequence of the carth having produced a large palm, against which Latona rested, at the moment of the birth of Apollo.

196.] DELOS (now Sailles). The central island of the Cyclades, originally said to have been a floating island, but subsequently to have become fixed and immorable (see Æn. fii. 102.), was famous for the oracle of Apollo, and for a fountain (see Naiads), sacred to that deity. It was also sacred, on account of its being the birthplace of Apollo and Disma, and was anciently governed by kings, of whom Virgil mentions Anius as reigning there at the time of the Trojan war, and as holding also the office of high-priest of Apollo, whose altar was styled Ceraton. Mount Cynthus, whence Apollo had the surname of Cynthius, is by Strabo said to be so high, that the whole island was covered by its shadow; but modern travellers speak of it as a hill of very moderate height. Delos was also anciently called Cynathus or Cynthus, Asteria, Pelasgia, Chlamydia, Lagia, Pyrpyle, Scythias, Cabarnis, Mydia, and Ortygia (see Ortygia, Od. v. 157.), and contained many noble buildings, among which were the temples of Apollo, of Diana, and of Latona. The temple of Apollo was, according to Plutarch, of great antiquity, and its altar of such extraordinary construction and magnificence, as, in his opinion, to have deserved a place among the wonders of the world. It was formed of the horns of various animals, so ingeniously adapted to one another, that they hung together without any cement. This altar is said to have been a perfect cube; the doubling it was a famous mathematical problem, problema Deliacum, among the ancients, and is affirmed to have been originally proposed by the oracle for the purpose of freeing the country from a Plague, which was to cease when the problem was solved. The trunk of the famous statue of Apollo, cut out of a single block of marble, mentioned by Strabo and Pliny, is still an Object of great admiration to travellers. It is without head, feet, arms or legs; but, from

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yet remaining, the shoulders being six feet in breadth, it is evident that the r exaggerated its size nor its beauty. At a small distance from this status sfused heaps of broken columns, architraves, bases, chapiters, &c. a squire , fifteen hundred and twelve feet long, nine inches broad, and two feet is imagined, served as a pedestal for the statue, and which bears, in very ers, this inscription in Greek, "The Naxians to Apollo." Plutarch obife of Nicias, "that he caused to be set up, near the temple of Deles, in lo, a huge palm tree of brass, and adds, that a violent storm of wind three on a colossal statue raised by the inhabitants of Naxos. Round the temple nt porticoes, built, as appears from inscriptions which are still very plain, f various princes. The names of Philip, king of Macedon, Dionysiu, pridates Evergetes, Mithridates Eupator, kings of Pontus, and Nicomedes, nia, are found on several pedestals. At Delos every thing was said to be ry soil and foundations of the island; the fruit of the olive tree; the sands pus; and even the slippers of the god: and it was held so sacred, that po were suffered to take place on it.

s.] The Hyperboreans (those on the Euxine) seem to have been held in ration at Delos: they were a people of great antiquity, who introduced hip into the island, and whose chief priestesses were named Oupis, Loxo, their offerings to the oracular god were symbolical, and consisted of various were inclosed in sheaves or handfuls of corn. There is a tradition that exiled from heaven, retired to their country, and that every tear which he as of his son Æsculapius was amber.

"The Celtic sages a tradition hold,
That every drop of amber was a tear,
Shed by Apollo, when he fled from heaven.

ODYSSEY.

BOOK VII.

- 10.] EURYMEDUSA. The nurse of Nausicaa.
- 12.] EPIRUS. This country, though its inhabitants participated of the same origin with the Greeks, does not appear to have been ever comprehended in Greece. It was bounded on the east by Ætolia and Thessaly, on the west by the Adriatic, on the north by Thessaly and Macedon, and on the south by the Ionian sea; and its principal divisions were, Acarnania, Thesprotia, Molossis, and Chaonia. The history of the country commences with the reign of Pyrrhus, the son of Achilles and Deidamia, who, upon the marriage of Helenus with Andromache, yielded part of it to him. (See Æn. iii. 432.) It was remarkable for its horses. (See Geor. i. 89.)
 - 19.] See imitation of this passage, Æn. i. 570.
 - 38 .- My honour'd sire.] Dymas.
 - 49 .- Th' unknown celestial.] Minerva.
 - 55.] See imitation of this passage, .En. i. 582.
 - 70.] ARETE. Daughter of Rhexenor, wife of Alcinous, and mother of Nausicas.
- 73.] PERIBŒA. Daughter of the giant Eurymedon, wife of Neptune, and mother of Nausithous.
- 74.—Eurymedon, &c.] "This passage is worthy observation, as it discovers to us the time when the race of the ancient giants perished: this Eurymedon was grandfather to Nausithous, the father of Alcinous; so that the giants were extirpated forty or fifty years before the war of Troy. This exactly agrees with ancient story, which informs us, that Hercules and Theseus purged the earth from these monsters. Plutarch, in his life of Theseus, tells us, that they were men of great strength, and public robbers, one of whom was called the Bender of Pines. Now Theseus stole away Helen in her infancy, and consequently, these giants were destroyed some years before the Trojan expedition. Dacier, Plutarch." P.
 - 79.—A monarch.] Nausithous.
- 81-85.] RHEXENOR. Son of Nausithous, and father of Arcte, the queen of Akinous.
- 102.] MARATHON. This village, celebrated in after-times (490 B. C.) for the defeat of the Persians by the Athenians, under their general Militades, was in Attica, about ten miles north-east of Athens. It is remarkable, in fable, for the ravages committed by the wild bull, which was killed by Theseus; and is supposed to have derived its name from Marathon, the son of Epopeus,
- 164.] It is to be observed that Homer here mentions the streets of Athens. According to socient authors, they were, at the time of the Greek poet, very numerous, and of great congultate; but not remarkable either for their uniformity or beauty.
 - 166.] ERECTHEUS. (See Erectheus, Il. ii. 657.)
- 118.—Two rows of stately dogs, &c.] "We have already seen that dogs were kept as a piece of state, from the instance of those that attended Telemachus: here Alcinous has images of dogs in gold for the ornament of his palace. Homer animates them in his lates to soften the description, he introduces Vulcan, and ascribes the wonder to the

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d. If we take the poetical dress away, the truth is, that these dogs were such excellent art, that they seemed to be alive; and Homer, by a liberty poetry, describes them as really having that life which they only have in In the Iliad he speaks of living tripods with greater boldness. Eustathing or opinion of some of the ancients, who thought these dogs not to be animals, large nails or pins, made use of in buildings; and to this day the name is reliders; as, dogs of iron, &c. It is certain the words will bear this interprehe former is more after the spirit of Homer, and more noble in poetry, we latter were intended, it would be absurd to ascribe a work of so little a deity." P.

ning torches.] Lamps were not at this time known to the Grecians; but supported by images of gold, in the form of beautiful youths.

e to the gates a spacious garden lies.] "This famous garden of Alcinomere than four acres of ground, which in those times of simplicity was to one even for a prince. It is laid out, as Eustathius observes, into three for fruits and shade, a vineyard, and an allotment for olives and here, with two fountains; the one supplies the palace and town, the other the flowers. But it may be asked, what reality there is in the relation, and trees bear fruit all the year in this island? The relation is true of other y and Theophrastus deserve credit, as Dacier observes: thus the citum the whole year, fruits and flowers. The same is related of other trees by

e dry the blackening clusters in the sun.] "To understand this passage cessary to know the manner of ordering the vintage amongst the Greekarried all the grapes they gathered into a house for a season; afterwards them ten days to the sun, and let them lie abroad as many nights in the e air; then they kept them five days in cool shades, and on the sixth the —For as Eulera though the country lay.] "Eulera, as Eustathius observes, is lar distant from Corcyra, the country of the Pheacians: but Alcinous still makes distant, by placing it in another part of the world, and describing it as one of the ste islands; for in the fourth book Rhadamanthus is said to inhabit the Elysian Alcinous therefore endeavours to have it believed that his isle is near those fields, sting that Rhadamanthus made use of Pheacian vessels in his voyage to Tityus. Mus farther adds, that Rhadamanthus was a prince of great justice, and Tityus a of great impiety, and that he made this voyage to bring him over to more virtuous tions." P.

-Earth's giant son.] Tityus. (Sec Tityus.)

BOOK VIII.

DOCUS. A musician at the court of Alcinous; as Phemius was in that

to the Muse! who gave his days to flow With mighty blessings, mix'd with 'It has been generally thought that Homer represents himself in the penon ; and Dacier imagines that this passage gave occasion to the ancients to omer was blind. But that he really was blind is testified by himself in his lo, which Thucydides asserts to be the genuine production of Homer, and ich in his history. It is true, as Eustathius observes, that there are many two poets that bear a great resemblance; Demodocus sings divinely, the Homer; Demodocus sings the adventures of the Greeks before Troy, so his Iliad." P.

Within these lines is contained an account of the games, &c. observed at lcinous, in presence of Ulysses.

ALUS, PRYMNEUS. HIALUS, PONTEUS.

ONEUS, THOON, ERETMEUS. Persons who distinguished themselves in the games. Eustathius observes that almost all these names

Cypras; the one, according to Strabo, Ptolemy, and Pliny, called Halls Paphos; the other Nes Paphos; and when mentioned without an adjunct, this latter is always understood. Both were sacred to Venus, and undistinguished by Virgil and Horace.

408.] POLYBUS. A famous artificer in the court of Alcinous.

410.—And bending backward whirls it to the sky.] "Eustathius is most learnedly trifling about this exercise of the ball, which was called aërial: it was a kind of dance; and while they sprung from the ground to catch the ball, they played with their feet in the air, after the manner of dancers. He reckons up several other exercises at the ball, and explains them all largely." P.

485.—Closed with Circum art.] "Such passages as these have more of nature than art, and are too narrative, and different from modern ways of speaking, to be capable of much ornament in poetry. Evstathius observes that keys were not in use in these ages, but were afterwards invented by the Lacedæmonians; but they used to bind their carriages with intricate knots. Thus the Gordian knot was famous in antiquity. And this knot of Ulysses became a proverb, to express any insolvable difficulty: this is the reason why he is said to have learned it from Circe: it was of great esteem among the ascients, and not being capable to be untied by human art, the invention of it is ascribed, not to a man, but to a goddess." P.

540 .- Th' Æpæen fabric.] The wooden horse.

544.—The god.] Apollo.

553.] See imitation of this passage, Æn. ii. 42.

603.—In some rens ships self-mored, instinct with mind.] "The poet inserts these wanders only to show the great dexterity of the Pharacians in navigation; and indeed it was necessary to be very full in the description of their skill, who were to convey Ulysses home in despite of the very god of the ocean. It is for the same reason that they are described as sailing almost invisibly, to escape the notice of that god. Antiquity animated every thing in poetry: thus Argo is said to have had a mast made of Dodonzan oak, endued with the faculty of speech." P.

617-624.] (See Od. xiii. 172-219.)

619.] "It is but conjecture, yet it is not without probability, that there was a rock which looked like a vessel, in the entrance of the haven of the Phwacians: the fable may be built upon this foundation; and because it was environed by the ocean, the transformation might be ascribed to the god of it." P.

BOOK IX.

-taught poet.] Demodocus. assage is imitated, En. i. 521.

the fair, Where high Neritus, &c.] "Eustathius gives various interpretasition of Ithaca: some understand it to signify that it lies low; others gnify that it is of low position, but high with respect to the neighbouring s take excellentissima in another sense, to imply the excellence of the a, though it lies low, is productive of brave inhabitants. Strabe gives a lition; he states that Ithaca is not of a low situation, but as it lies opposed at; nor the most lofty, but the most extreme of the northern islands, from Strabe; she applies the words to the east, or south-cast, and appeals nich so describe it. It is the most northern of the islands, and joins to the pirus; it has Dulichium on the east, and on the south Samos and Zacyn-

Cephallenia; one of the seven Ionian islands. (See Samos, Od.

rted into a hideous monster Scylla (see Scylla, Od. xii. 107, and Ovid's Met. vho was her rival in the affections of the sea-deity Glaucus, son of Neptune and d transformed Picus, king of Latium, into a woodpecker, for having been insener blandishments (see Æn. vii. 260, and Ovid's Met. b. xiv.) Circe received nours, and was worshipped even in the time of Cicero. She had a monument the Pharmacusz isles, near Salamis. Some mention two goddesses of this ie, the daughter of the Sun, sister of Æetes, and contemporary with the Argoe other, who detained Ulysses at her court, the daughter of the preceding Circe. s has discovered in Homer's narration a moral lesson, enforcing the necessity of z; but Ulysses, who for one whole year could forget Penelope in the fascina-Sirce, has but little claim to be considered the model of prudence and of temf-command. It is therefore more probable to suppose, that Homer had no other view than the narration of an adventure likely to interest his countrymen by its m incidents. Hesiod agrees with Homer as to the genealogy of Circe and Circe, who is also called TITANIA (Titan being one of the epithets for Hypese Sun), is confounded with the Egyptian Isis (see Egypt). This confusion is to have arisen from the circle above the head of Isis with which she is often ed; the place (now Circello) in Italy where the worship of the Egyptian godspicted was introduced, having been thence called Circaum. The Circaen Isis mted with a measure of the Nile, a weaver's beam, a distaff, or a lance, accomther by the figures of Horus, a man with a dog's head, a lion, a serpent, a toruild's head on the body of a serpent, or by some of the animals of the zodiac. oclaimer of certain feasts and sacrifices, she appears with a sun, a moon, or stars bead; and, as announcing the different seasons of the year, she is clad in various colours to denote the spring, and holds a basket and a loaf, a cup, and dish, as emblematical of summer, autumn, and winter.

imarus. A rugged mountain of Thrace, so called from Ismarus, son of Mars is, near the Hebrus, with a town of the same name, belonging to the Cicones. Ismarius is indiscriminately used for Thracian.

as thrice we called on each unhappy shade.] "This passage preserves a piece ity; it was the custom of the Grecians, when their friends died on foreign was this ceremony of recalling their souls, though they obtained not their thieving by this method that they transported them to their own country. Pinions the same practice. Thus the Athenians, when they lost any men at sea, a shores, and calling thrice on their names, raised a cenotaph or empty monuteir memories; by performing which solemnity, they invited the shades of the return, and performed all rites as if the bodies of the dead had really been them in their sepulchres. Eustathius. The Romans, as well as the Greeks, he same custom." P.

TTHERA. An island of the Mediterranean (now Cerigo), between Crete and onnesus, called also anciently *Porphyris*, or *Porphyrissa*, sacred to Venus. Its sconsecrated a temple to the goddess, under the name of Venus Urania; and seing the tutelary divinity of this island, she was called Cythera, Cytheres, and

4.—Land of Lotos.] The country of the Lotophagi.

passage has given occasion for much controversy; for since the Lotophagi in a distant from the Malean cape 22,500 stades, Ulysses must sail above 2,000, if in nine days he sailed to the Lotophagi. This objection would be unanif we place the nation in the Atlantic ocean; but Dacier observes from Strabo, hius examined this point, and thus gives us the result of it. This great historian that Homer has not placed the Lotophagi in the Atlantic ocean, as he does

the islands of Circc and Calypso, because it was improbable that in the compass of the days the most favourable winds could have carried Ulysses from the Malean caps in that ocean; it therefore follows that the poet has given us the true situation of the nation, conformable to geography, and placed it as it really lies, in the Mediterrance, now in ten days a good wind will carry a vessel from Malea into the Mediterrance, a Homer relates.

"Eustathius adds, that the ancients disagree about this island: some place it that Cyrene, from Maurusia of the African Moors: it is also named Meninx, and lies on the African coast, near the lesser Syrte. It is about \$50 stades in length, and somewhat his is breadth; it is also named Lotophagitis, from Lotos.

"Eustathius assures us that there are various kinds of the lotos. It has been question whether it is an herb, a root, or a tree: he is of opinion that Homer speaks d it as an berb; and that the word is in its proper sense applied to the grazing of beats, and therefore he judges it not to be a tree, or root. He adds, there is an Egyptian lots, which, as Herodotus affirms, grows in great abundance along the Nile in the time of is inundations; it resembles (says that historian in his Euterpe) a lily; the Egyptisus dry it in the sun, then take the pulp out of it, which grows like the head of a poppy, and bake it as bread; this kind of it agrees likewise with the lotos of Homer. Athenses writes of the Libyan lotos in the fourteenth book of his Deipnosophist; be quotes the words of Polybius in the twelfth book of his history, now not extant; that historia speaks of it as an eye-witness, having examined the nature of it :-- The lotos is a too of no great height, rough and thorny; it bears a green leaf, somewhat thicker and broader than that of the bramble or brier; its fruit at first is like the ripe berries of the myrtle, both in size and colour, but when it ripens it turns to purple; it is then about the bigness of an olive; it is round, and contains a very small kernel; when it is ripe they gather it, and bruising it among bread-corn, they put it up into a vessel, and keep it se food for their slaves; they dress it after the same manner for their other domestics, but first take out the kernel from it: it has the taste of a fig, or dates, but is of a far better smell: they likewise make a wine of it, by steeping and bruising it in water; it has a very agreeable taste, like wine tempered with honey. They drink it without mixing it with water; but it will not keep above ten days; they therefore make it only in small quantities for immediate use.' Perhaps it was this last kind of lotos which the companions of Ulysses tasted; and if it was thus prepared, it gives a reason why they were overcome with it; for being a wine, it had the power of intoxication." P.

The deity on the lotos in the midst of waters, has been long a favourite emblem in China, and was imported from the west.

107.] LOTOPHAGI. (See Pope's note to line 96.) Ulysses, when thrown on their shores, despatched three of his companions to explore the country. The inhabitants gave them some of their delicious fruit the lotos, and its charm so powerfully affected them, that it was with difficulty Ulysses could force them back to their ships.

119—636.—The land of Cyclops first.] "Homer here confines himself to the true geography of Sicily; for, in reality, a ship may easily sail in one day from the land of the Lotophagi to Sicily: these Cyclops inhabited the western part of that island, about Depane and Lilybæum. Bochart shows us that they derive their name from the place of their habitation; for the Phænicians call them Chek-lub, by contraction for Chek-leb; that is, the gulf of Lilybæum, or the men who dwell about the Lilybæum gulf. The Greeks (who understood not the Phænician language) formed the word Cyclop fine Chek-lub, from the affinity of sound; which word in the Greek language, signifying a circular eye, might give occasion to fable that they had but one large round eye in the middle of their foreheads. Dacier.

"Eustathius tells us, that the eye of Cyclops is an allegory, to represent that in angul,

Fany other violent passion, men see but one single object, as that passion directs, or see it with one eye; and passion transforms us into a kind of savages, and makes us intelled and sanguinary, like this Polypheme; and he that by reason extinguishes such a landon, may, like Ulysses, be said to put out that eye that made him see but one single blact.

"There is another reason of this fiction; namely, their wearing a head-piece, or martial isse, that had but one sight through it. The vulgar form their judgments from appearance; and a mariner, who passed these coasts at a distance, observing the resemblance is a broad eye in the forehead of one of these Cyclops, might relate it accordingly, and appear it as a truth upon the credulity of the ignorant: it is notorious that things equally appears have found belief in all ages.

"But it may be asked if there were any such persons who bore the name of Cyclops? To bess a historian than Thucydides informs us, that Sicily was at first possessed and inmitted by giants, by the Læstrigons and Cyclops, a barbarous and inhuman people: but m adds, that these savages dwelt only in one part of that island. Cedrenus gives us an sence description of the Cyclops: 'Ulysses fell among the Cyclops in Sicily; a people ext one-eyed, according to the mythologists, but men like other men, only of a more Sentic stature, and of a barbarous and savage temper.' What Homer speaks of the ferilly of Sicily, is agreeable to history: it was called anciently Romani Imperii Horreum. "liny, lib. z. cap. 10. writes, that the Leontine plains bear for every grain of corn an sandred. Diodorus Siculus relates in his history what Homer speaks in poetry, that the isids of Leontium yield wheat without the culture of the husbandman: he was an evetimess, being a native of the island. From hence in general it may be observed, that beging we can trace Homer, we find, if not historic truth, yet the resemblance of it; int is, as plain truth as can be related without converting his poem into a history." P. The Cyclops are represented by the poets as the assistants of Vulcan, to whom they we consigned by their deliverer Tellus, who, at the moment of their birth, successfully terceded with Jupiter to renounce his project of precipitating them into the infernal Uf. The three principal of their number were Brontes, Steropes, and Pyracmon; and were collectively also called Ophitæ, from their early worship of the serpent. (See hodes, Egypt.) Among their works the more celebrated are the helmet of Pluto, aich rendered him invisible; the trident of Neptune; the thunderbolts of Jupiter; and shield of Eness. They were reckoned among the gods; but their divinity did not them from the vengeance of Apollo, who slew them for having fabricated the underbolts with which his son Æsculapius had been destroyed by Jupiter. (See Apollo, ed Delos.) Some mythologists say that the Cyclops signify the vapours raised in the we which occasion thunder and lightning; and that they are on that account described s falcricating the bolts of Jove. (See An. viii. 555, and death of Cyclops, in Lord ncon's Fables of the Ancients.)

134.—An isle.] This little isle is now called Ægusa, which signifies the isle of 135.] LACHÆA. 9 goats.

178.—The secodiand nymphs.] "This passage is not without obscurity, and it is not by the understand what is meant by the daughters of Jupiter. Eustathius tells us, the set speaks allegorically, and that he means to specify the plants and herbs of the field.

" Tum pater omnipotens fucundis imbribus æther

Conjugis in gremium latte descendit ----"

wall consequently the herbs and plants, being nourished by the mild air and fruitful rains,

way be said to be the daughters of Jupiter, or offspring of the skies; and these goats

and heres of the field, being fed by these plants and herbs, may be said to be awakened

daughters of Jupiter, that is, they awake to feed upon the herbag g. Thus Homer makes deities of the vegetative faculties and virtue such boldnesses would not be allowed in modern poetry.

must be confessed that this interpretation is very refined: but I am natural explication to take these for the real mountain nymphs (Ora many places of the Odyssey: the very expression is found in the si ignifies the nymphs attending upon Diana in her sports: and imms, being awakened by a sudden noise, mistakes Nausicaa and he s of the mountains or floods. This conjecture will not be without prober that these nymphs were huntresses, as is evident from their relation may not this other expression be meant of the nymphs that are immuntains?" P.

—A form enormous! far unlike the race Of human birth.] "Goto werpian, has wrote a large discourse to prove, that there never were ts; contrary to the testimony both of profane and sacred history of the Rephaims of Asteroth, the Zamzummins of Ham, the Emims as of Hebron. Thus Goliah must be allowed to be a giant, for he span, that is, nine feet and a span in height. We find the like relative Plutarch in his life of Theseus says, that age was productive of stature, giants. Thus Diodorus Siculus; Egyptii scribunt, Isidis orpore homines, quos Graci dixere gigantes. Herodotus affirms the swas dug up, and appeared to be seven cubits long; but Aulus Gobe an error. Josephus writes, l. xviii. c. 6, that Vitellius sent a Jewen cubits in height, as a present from Artabanes, king of the Parthia; this man was ten feet and a half high. Pliny, vii. 16, speaks of a set nine inches high; and in another place, vi. 30, Sybortas, general turn, octona cubita longitudine excedere. It may seem strange that

Analthma has been deduced by Bochart from the Phœnician word amantha, which signifies surse.

342.] See imitation of this passage, Æn. iii. 818.

433.—Neman.] In the same sense as the word nobody.

572.-The island.] Sicily.

895.] TELEMUS EURYMIDES. The son of Eurymus; a Cyclop who foretold to **Polyphermus all** the evils which he should suffer from Ulysses.

BOOK X.

. The kingdom of Æolus. The term Æolise is assigned to the Æolise i) islands, which were called Æolides, from Æolus the Third (see Æolus, iparæ, from Lipara; and more anciently, Vulcaniæ, and Hephæstides, from

their number the following names are given: Strongyle (now Strombolo Hiera or Therusia (now Vulcano); Didyme (now Saline); Ericusa (now micusa (now Felicudi); and Euonymus.

floating isle in the original is by some taken to be, as Eustathius remarks, but Aristarchus believes Homer intended to express by it a floating frequently removed by concussions and earthquakes, for it is seen sometht, at other times on the left hand; the like has been said of Delos; and describes the island Echemis in the Egyptian seas. Strabo is of opinion, I called by Homer the Æolian, is Strongyle. 'This island Strongyle ubterraneous fires, &c.; and here Æolus is said to have reigned.' Play abo, lib. iii.; but Dacier understands it to be Lipara, according to Virgil,

it fabled to be surrounded with a wall of brass? Eustathius says, that this

I of five daughters, Canace, the mistress of Neptune, Alcyone (wife of idice (wife of Myrmidon), Calyce (mother of Endymion), and Perimede Achelous).

.] The son of Arne, daughter of the god of the winds, from whom the islands m Sicily and Italy were called Æulides.

as thus explains the fable of Æolus, lib. v. 'He taught the use of sails, and ed from observing the bearing of the smoke and fires (of those Vulcanian t winds would blow, he usually foretold them with exactness, and from hence to be the disposer of the winds.' The words of Varro, quoted by Servius, me purpose.

s will not admit that this story of Æolus is entirely fable; and Strabo is of the a, that Ulysees was in the Sicilian seas; and that there was such a king as affirms to be truth; but that he met with such adventures is, in the main,

ation also of Bochart is worth our notice: Homer borrowed the word Æolus canician act, which signifies a whirlwind or tempest. The Phonicians observing this island to be very expert in foretelling the winds, called him King Aolin, the winds and storms; from hence Homer formed a proper name, and called. It must be confessed that this solution is ingenious, and not without an of probability." P.

MOS. A town near Formize, in Italy, built by the Læstrigones.

STRIGONIA. The country of the Læstrigones, in Sicily, by some supposed me as the ancient Leontium. Homer only mentions their capital city Lamos. barbarous and ferocious people, and are described by Homer, in the account f the arrival of Ulysses on their coasts, as cannibals. A colony of them under som of Neptune, according to some, passed over into Italy, and there built Formise, sometimes called Læstrigonia.

ITIPHATES. The king who was reigning over the Læstrigones when led on their coast on his return from Troy. He devoured one of the three r that prince to explore the country, and destroyed his fleet, with the excepbip commanded by Ulysses.

LTACIA. A stream in the country of the Læstrigones.

sen bay.] The bay of Ææa. Ææa; the island of Circe was so termed from of her native country Colchis. This island afterwards became part of the there now are the town and promontory of Circeii.

e day.] Sol, Apollo, or Phœbus.

RSE, or PERSEIS. One of the Oceanides, wife of Apollo, and mother of es, and Pasiphaë.

ETES. There are two princes of this name; the first was son of Sol and er of Medea (whose mother is called by Ovid, Ipsea, and by Hyginus, Idya), irroe, and the king of Colchis, in whose possession was the golden fleece, he have perished in an engagement with the Argonauts on the Euxine sea. prince of this name was brother of the second Circe. (See Circe.) The uph Asterodia was mother of Absyrtus, the brother of Medea. (See Jason.) *enchantress dame.] Circe.

mitation of this passage, Æn. i. 422.

RYLOCHUS. The only one of the companions of Ulysses who, when Circe to a banquet, prudently refused to enter her palace, and thereby escaped ig metamorphosis to which the excesses of his less cautious associates sub-His prudence, however, forsook him, when subsequently cast upon the island here he joined in destroying the oxen of Apollo, and, for the impiety, suf-

k (Od. xii. 304—495.) The moral couched under the whole of this fable omer intended to teach, that undue indulgence in enervating pleasure, the level of the brute creation. Thus Socrates, as Xenophon informs untransformation of the crew of Ulysses into swine.

nitation of this passage, Æn. vii. 18.

TES. One of the companions of Ulysses.

nitation of this passage, Paradise Lost, b. xii. 648.

overeign plant he drew, Where on th' all-bearing earth unmark'd it gree, hole passage is to be understood allegorically. Mercury is reason, he being mee: the plant which he gives as a preservative against incantation is isroot of it is black, the flower white and sweet; the root denotes that the principles of instruction appear obscure and bitter, and are distasteful at first, hat saying of Plato, The beginnings of instruction are always accompassed e and pain. The flower of moly is white and sweet; this denotes that the ction are sweet, agreeable, and nourishing. Mercury gives this plant; this all instruction is the gift of heaven: Mercury brings it not with him, but the place where he stands, to show that wisdom is not confined to places, where it may be found, if heaven vouchsafes to discover it, and we are disversard follow it." P.

k, and quaff'd it, confident in heaven.] "The general moral of the whole is, that pleasure is as dreadful an enemy as danger, and a Circe as hard to as a Polypheme." P.

phs sprung from fountains, &c.] Naiads, &c. In addition to the symples der the article Nymphs, there were air-nymphs, or sylphs, called Aure.

1 young, more graceful to my eyes.] "Homer excellently carries on his intends by this expression of the enlargement of the beauty of Ulyses' teach that men who turn from an evil course, into the paths of virtue, excel

an opposite direction to that of the Cocytus, it discharged itself with that river behavior.

ACHERON. The Acheron, "Sad Acheron, of sorrow, black and deep" (Par. 579.), was son of Sol and Terra. He was precipitated into the infernal regions, changed into a river, for having supplied the Titans with water, during the 1 they waged against Jupiter. Its waters were muddy and bitter; and it was the rer which the souls of the dead were at first conveyed. The Acheron is repreder the form of an old man covered with a drenched garment, and leaning against 2, out of which are flowing waves, full of foam. An owl is also often placed

are many rivers of this name, whose waters being all described as bitter, una, and subterraneous, the poets have been induced to place the Acheron among he infernal regions. There is an Acheron in Thesprotia, taking its source in the charusia, and discharging itself near Ambracia, in the Adriatic gulf; two others, the one flowing through the territory of Aidoneus, king of the Molossi (whose confounded with that of Pluto, thence the tradition of the Acheron being a river and the other, near the town of Pandosia: another in Greece, near the promonarus, which the Greeks make the offspring of the Titans and the Earth; and Italy and Bithynia.

COCYTUS. The Cocytus is said to surround Tartarus, and to have been formed ars of the impious; the name is derived from a Greek word signifying tears,

"Cocytus, named of lamentation loud Heard on the rueful stream."—Par. Lost, b. ii. 579.

aks are described yew-trees, and a gate turning on hinges of brass, by which a descent into the infernal regions. The Cocytus is represented under the an old man, holding an urn, the waters flowing from which, after forming a per-, disappear, and mingle with those of the Acheron. There is a river of this Thesprotia, discharging itself into the Acherusian marsh; and another in Camich is lost in the lake Lucrinus. Minthe, the daughter of the Cocytus, was not the mint plant by Proserpine, for having attracted the admiration of Pluto.

The isle.] Ithaca.

The seer.] Tiresias.

ELPENOR. One of the companions of Ulysses, who was metamorphosed rine by the goddess Circe, but was subsequently restored to human shape, at use of Ulysses. When the chief was quitting the island, the sudden tumult, as leaving the palace, awake Elpenor, who was sleeping on the top of a house, parication on the preceding evening: in the hurry of endeavouring to join Elpenor forgot his situation, and fell headlong from the roof.

TIRESIAS. One of the most celebrated soothsayers of antiquity. He was son and the nymph Chariclo, and traced his origin to Udeus, one of those monsters ag from the teeth of the serpent which had been sown in the earth by Cadmus, hebes. Tiresias, during his lifetime, was an infallible oracle to all Greece. The had such confidence in his decisions that, after the destruction of their town (see ar), they settled themselves, in conformity to his advice, on Mount Tilfossius, walls were rebuilt. His life is described as having been extended much beyond years of man. Hyginus and others affirm, that Jupiter granted him a term of equal to that of seven other persons; while Lucian speaks but of his living fix ages. Tiresias was blind: some ascribe the circumstance to the wrath of whom he had surprised while bathing in the fountain Hippocrene; others to sation of Juno, against whom he had decided in an altercation between the god-

dess and Jupiter, respecting the superiority of the happiness of man over that of women but all agree in attributing to him the privilege which he had derived from Proserpia, a retaining his faculties and prophetic power after death. (See Od. x. 585.) Ulyssa, by the direction of Circe, at his quitting her enchanted isle (Od. x. 582—644.), make descent into hell (see Od. xi.), to learn from Tiresias the fortunes which awaited him. The description of the sacrifices, prescribed by Circe, to propitiate the shades and the puphet, is contained in Od. xi. 21—46. The death of Tiresias is ascribed to his hard drunk of the cold waters of the fountain Tilfossius, at the foot of the mountain of the name, where he was buried with great pomp by the Thebans, and was, after death, is noured as a god. His principal oracle was at Orchomenos.

Daphne, called also ARTEMIS, the daughter of Tiresias, delivered oracles in versa

BOOK XI.

marie per "." Care.

CIMMPEIA. It is the spinion of many commentators, that Henry conbene voyages of Unises makes use of a falulium geography; but perhaps the smoon in many places may be true. In this passage, Unises in the space of one from the mand of Carre to the Cammerians. Now it is very evalent from and Sumbo, that they inhalated the regions near the Rosphorms, and conseyants could not sail thinker in the compass of a day; and therefore, says past semoves not only the Cammerians, but their chimate and darkness, from m Bouphorms into Campania in Italy.

not there really were a people in Italy named Commercians, is evident from the of many authors. So Lycophron plainly understands this passage, and relates atmess as performed in Italy. He recapitulates all the voyages of Ulysses, using the descent into hell, and the Commercians, he immediately describes the term, and adds 'speaking of the Apennine's, From whomee all the rivers, and mains flow through the regions of Italy.' And these lines of Tiballus,

Cimmerion etiam obscuras accessit ad arces;

Que s nunquam candente dies apparuit ortu,

Sive supra terras Phœbus, seu curreret infra,

und by all interpreters to denote the Italian Cimmerians, who dwelt near Baiata Avernas; and therefore Homer may be imagined not entirely to follow a cography. It is evident from Herodotus that these Cimmerians were anciently I nation: for passing into Asia (says that author in his Clio), they possessed to f Sardis, in the time of Ardyes, the son of Gyges. If so, it is possible they a several settlements in different parts of the world, and call those settlements iginal name, Cimmerians; and consequently there might be Italian, as well as immerians." P.

RIMEDES. One of the companions of Ulysses.

wwine, with honey-temper'd milk.] "The ancients constantly understood by a mixture of honey and milk; but all writers who succeeded Homer as condit to signify a composition of water mixed with honey. The Latin poets have heir magical rites from Homer.

libation is made to all the departed shades; but to what purpose (objects) should these rites be paid to the dead, when it is evident from the subsequent at they were ignorant of these ceremonies till they had tasted the libation? He am the ancients, that they were merely honorary to the regents of the dead, Proserpine; and used to obtain their leave to have an interview with the shades minions." P.

NTICLEA. A daughter of Autolycus (see Autolycus, II. x. \$14.) and Amad the mother of Ulysses: it is said that she killed herself on hearing a report, red to be false, of her son's death.

The mighty Theban.] Tiresias.

Polypheme, Od. i. 91.)

nerian.] Sicilian. The term Trinacria is said to have been applied to a triangular form; but some consider it to have been originally applied only strict near Etna, the spot first inhabited by the Cyclopians, Læstrigoses, d to have been a corruption of Trinacia, Tor-Anac, or Anactoria, a name by ities and countries, in which the worship of the gods particularly prevailed, shed.

(See Od, xii. 314-495.)

ople far from sea, &c.] "It is certain that Tiresias speaks very obscurely, ner of the oracles; but the ancients generally understood this people to be Thus Pausanias in his Attics.

ots, even so lately as after the taking of Troy, were ignorant of the sea, salt, as Homer testifies in his Odyssey:

'Who ne'er knew salt, or heard the billows roar.'

who were ignorant of the sea, were likewise ignorant of the use of salt, Iomer: whence it may be conjectured that the poet knew of no salt but e of sea-water. The other token of their ignorance of the sea was, that they ow an oar, but call it a corn-van. Eustathius tells us the reason of this en to Ulysses, to search out a people ignorant of the sea: it was in honour o make his name regarded by a nation which was entirely a stranger to that is injunction was laid by way of atonement for the violence offered to hims." P.

it with death, &c.] The spear with which Telegonus inflicted the would his father's death (see Ulysses, and Hor. Ode 29. b. iii.), is said to have with the bone of a sea-turtle; so that his death literally came from Nepius langines it to be a river of Peloponnesus, that disembogues its waters into the Alphæus; in the Thessalism river is Eniscus, and not Enipeus: this rises from Mount Othrys, and receives into it the Epidanus. The former scens to be the river intended by Homer, for it takes its source from a village called Salmone; and what strengthens this conjecture is the neighbourhood of the ocean (or Neptune in this fable) to that river. Lucian has made this story of Enipeus the subject of one of his dialogues." P.

284.- Virgin.] Tyro.

300 .- Two brother-heroes.] Pelias and Neleus.

310.-Two future kings.]

314.] PHERES. A son of Cretheus and Tyro, who built Phera, in Thessaly, where he reigned. He married Clymene, and was father of Admetus and Lycurgus.

314.] ÆSON. Son of Cretheus and Tyro, brother of Pheres and Amythaon, husband of Alcimeda, and father of the celebrated Jason. (See Jason.)

315.] AMYTHAON. A son of Cretheus and Tyro, husband of Idomene, and father of Bias and Melampus.

317.] ANTIOPE. The daughter of Nycteus, son of Neptune, and king of Thebes. She was courted by Jupiter under the form of a satyr, and was mother of the twins Amplaion and Zethus. (See Amphion, and Zethus.) She gave birth to them on Mount Cithzeron, whither she had fied to escape the wrath of her father. She afterwards sought refuge in the court of Epopeus (the son of Neptune), king of Sicyon, who married her. According to some authors, she had been forcibly carried away by Epopeus; an indignity which so incensed her father Nycteus, that he made war against his son-in-law; and, at his own death, which happened in the progress of the conflict, he enjoined his brother and successor, Lycus, not to leave the crime of Antiope, in having listened to the addresses of Jupiter, unpunished. The death of Epopeus followed closely on that of Nycteus, and Antiope accordingly became the subject of Lycus. This prince married her, and thus so excited the jealousy and vengeance of his queen Dirce, that he was by her prevailed on to throw Antiope into prison. Antiope, however, found means to escape; and her sons Amphion and Zethus avenged her injuries by putting Lycus and Direc to death, and by taking possession of the crown of Thebes. Some writers distinguish Antiope, the daughter of Nycteus, from Antiope, the daughter of the river Asopus, making the latter mother of Amphion and Zethus.

319.] AMPHION. Twin-brothers, sons of Jupiter and Antiope. (See Autiope, Od. 319.] ZETHUS. 5 xi. 317.) They were princes of very different dispositions. Zethus devoted himself to agriculture, and Amphion to the cultivation of music and the fine arts. He is said to have received a lyre from Mercury, and to have raised the walls of Thebes by its sound. The latter fable is not mentioned by Homer, and may therefore be supposed to be of later invention. (See Horace, b. iii. Ode 11.)

327.] MEGARA. A daughter of Creon, king of Thebes, and wife of Hercules, who obtained her as a reward for his having delivered the Thebans from the oppression of Erginus, king of the Orchomenians. During the descent of Hercules, by order of Earystheus, into the infernal regions, Lycus, a king of Mariandynum (a place on the Bithyaian shore, whence the hero is by some supposed to have descended), attempted to take possession of Thebes, as well as to alienate the affections of Megara. This so ex-**perated Hercules, that he put Lycus to death, and restored Creon to the throne. Juno, ever the enemy of the Theban hero, was so indignant at this murder, that she threw him into a fit of delirium, in which, according to some, he killed Megara and their children; and, according to others, slew the latter only, and repudiated Megara. This fable is otherwise related: Lycus, the king of the Mariandynians, is said to have given a hospita-We reception to the Argonauts in the progress of their voyage to Colchis, and, on being attacked by Amyons, king of Bebrycia, to have called Hercules to his aid, this hero having, Cl. Man.

hip was driven, than she was abandoned during her slumber by her hasad become enamoured of the nymph Egle, daughter of Panopeus), and f in despair; while others affirm that Theseus reluctantly landed her, or ness, on the island of Cyprus, and that she died there; and others, that hing subsequently on his return from India, at Naxos (of which he was the took compassion on her forlorn condition, and married her, presenting her, ils, with the celebrated crown (called Dictaa Corona, from Mount Dicte, in en, or nine stars, the work of Vulcan, which after her death was placed stellations. Hyginus adds that it was from Theseus Ariadne received this at it was by the brilliancy of the diamonds which composed it that he diseans of escaping from the labyrinth. This crown is by Ovid (Fasti, lib. v. ed as a garland of flowers, which was equally transformed into a constelauthors again assert that Bacchus, struck with the youth and beauty, and the fine hair of Ariadne, signified to Theseus his will that she should be him; that the Athenian prince considered himself bound to obey the on; that he accordingly fled unperceivedly from the princess; and that nated himself into her favour by the promise of an eternity of life and igned to her the name of Libera. A further tradition states that Ariadne Theseus by Onarus, one of the priests of Bacchus; Homer (see line 403, k), that she died by the shafts of Diana.

sometimes called Gnossia, or Gnossia. She is supposed to have been r sons: Œnopion, Staphylus, Thyoneus, and Phlias. She is variously but most frequently with some of the emblems of Bacchus, and in the control.

isle.] Naxos.

MENE. Daughter of Minyas; wife of Iasus, king of Arcadia; and

the poet (says that author) rather proposes an enigma, than a clear history; for who are these Cetmans, and what are these presents of scomen? And adds, that the gammarians darken, instead of clearing the obscurity. But it is no difficulty to solve these objections from Eustathius.

"It is evident from Strabo himself, that Eurypylus reigned near the river Caicus, over the Mysians; and Pliny confines it to Teuthranes: this agrees with what Ovid writes, Messan. ii. And Virgil shows us that Caicus was a river of Mysia, Georg. iv.

"But what relation has Caicus to the Cetwans? Hesychius informs us that they are a people of Mysia, so called from the river Cetium, which runs through their country. This river discharges itself into the Caicus, and consequently the Cetwans were Mysians, over whom Eurypylus reigned.

"But how are we to explain the second objection? Some (says Eustathius) understand the expression as applied to Neoptolemus, and not Eurypylus; namely, Eurypylus and his soldiers fell by means of the gifts of scomen; that is, Neoptolemus was led to the war by the promise of having Hermione in marriage, the daughter of Menelaus, which promise occasioned the death of Eurypylus, by bringing Neoptolemus to the siege of Troy. Others understand it to be spoken of a golden vine, sent by Priam to his sister Astyoche, the mother of Eurypylus, to induce her to persude her son to undertake this expedition to Troy, where he was slain by the son of Achilles: this vine was said to be given to Tros, the father of Priam, by Jupiter, as a recompense for his carrying away his som Ganymedes to be his cup-bearer; but this is too much a fable to be followed. Others, more probably, assert that Priam had promised one of his daughters to Eurypylus, to engage his assistance in the war; and this agrees very well with Homer's manner of writing in many places of the Iliad; and there is a great resemblance between Eurypylus in the Odyssey and Othryoneus in the Iliad, lib, xiii. 461.

* Cassandra's love he sought, with boasts of power,
And promised conquest was the proffer'd dower.' "P.

691.] (See Rambler, No. 121, and imitation of this passage, Æn. vi. 633.)

697.] See imitation of this passage, Æn. vi. 580.

700.] DIS. The same as Pluto.

703.—Orien of portentous size, &c.] "The diversion of this infernal hunter may seem extraordinary, in pursuing the shades of beasts; but it was the opinion of the ancients that the same passions to which men were subject on earth, continued with them in the other world, and their shades were liable to be affected in the same manner as their bodies; thus we frequently see them shedding tears, &c." P.

709.] TITYUS. Son of Jupiter and Terra, or of Jupiter and Elara, daughter of king Orchomenos; a giant of such enormous dimensions as, according to some, when his body was extended, to cover nine acres of ground. According to Homer, he was killed by the arrows of Apollo for offering violence to Latona, and was precipitated into Tartarus, where an insatiable vulture continually preyed on his heart or liver. (See Æn. vi. 804, &c. and Horace, Ode 14. b. ii.)

By this fable is implied, according to some, that Tityus was a tower or pharos, erected on a conical mount of earth, which stood in an inclosure of nine acres; that he was immersed in worldly cares, and therefore styled the son of Earth; that he was concealed in a cavern of the earth by his mother Elara, who dreaded the jealousy of Juno; or that he was a covetous person, who starved amidst plenty, and that the fiction of his covering takes acres, arose from the inclosure of such a space of ground for the place of his burial.

See imitation of this passage, Æn. vi. 804.

719.] TANTALUS. King of Lydia; son of Jupiter and Pluto, one of the Oceanides; husband of Dione, daughter of Atlas, and of Clytia, daughter of Amphidamas; and father of Pelops, Niobs, &c. (See Pelops, Niobe.) His sufferings in the infernal regions are

eme with the poets; but the ancients are neither agreed on the nature of of its punishment. Some accuse him of having murdered his son Pelopa Pelops, Ovid's Met. b. vi.); others, of having revealed, as high-priest, the the worship of the gods; of having communicated nectar and ambrosia to of having stolen a dog which he had received from Jupiter to guard his island of Crete; while all concur in stating his miseries to have been mer represents him in this passage (719—732.) as labouring under an insand as having above his head a bough richly laden with delicious fruit, which, attempts to seize, is carried beyond his reach by a sudden blast of wind. phian shade.] Sisyphus, a descendant, not the son of Æolus. (See Æolin

rules, a shadowy form.] "There is a beautiful moral couched in the fable narried to Hebe, or youth, after death: to imply that a perpetual youth, or on which never grows old, is the reward of those heroes who, like Hercules, courage for the good of humankind." P.

se monarch.] Eurystheus,

re-mouth'd dog.] Cerberus.

A. The mother of Mercury. She was one of the Pleiades (see Pleiades), ed by Jupiter.

II. viii. 441.)

haply had survey'd The godlike Theseus.] "Plutarch, in his life of These that this verse has been thought not genuine, but added to the Odyssy he Athenians by Pisistratus." P.

mitation of this passage, Æn. vi. 3, &c.

BOOK XII.

2-Ecar kills.] Hills of Circe's island Æ::a.

21.] See imitation of this passage, Æn. vi. 331.

51.] SIRENS. Daughters of the river Achelous and of the muse Calliope, or Terpsithere. They are generally supposed to have been three in number; their names, accordng to some, being Parthenope, Ligeia, and Leucosia; and, according to others, Marolpe, Ighopheme, and Thelxiepæa. Hyginus states, that at the time that Proserpine was zmied off by Pluto, they came into Sicily, and that Ceres, as a punishment for their not using protected her daughter from the violence of the god, transformed them into ards. Others, on the contrary, relate that the Sirens were so disconsolate at the loss of Preservine, that they implored the gods to grant them wings in order that they night go in pursuit of her. They are said to have been queens of the small islands used Sireause, situated between the island of Capreze and the coast of Italy, and o have chiefly inhabited the promontory of Minerva, which was so called from the emple erected to that goddess on its summit. The oracle had predicted that as ong as they should arrest the attention of all passengers by the sound of their voice. hey should live. They therefore so exerted themselves to enchant all who came rithin their reach, that the unhappy victims of their fascination lost sight of friends and sometry, and even perished from the impossibility of taking nourishment. The Argonauts vers proof against their efforts to attract them to their shores; and Ulysses would have allen into their snares had he not adopted in his own case and that of his companions the untidotes suggested by Circe. The Sirens upon this precipitated themselves into the sea, Some authors (see Ovid's Met. b. v.) describe them as monsters who had the form of a woman above the waist, and that of a bird below it; and others, as having the shape and feathers of a bird, with the exception of the head, which was that of a beautiful female. The Sirens, who are sometimes called Achielous, from their father Achelous, are often represented holding, one a lyre, the second two flutes, and the third a roll of manic; and they had a temple at Surrentum in Campania. They are by some said to have been the priestesses of the seira, or hive, one of the symbols of the ark.

83.] ARGO. The celebrated vessel which conveyed Jason and his companions to Colchis (an ancient colony of Egypt, called also Cutaia), the kingdom of Æetes, the possessor of the golden fleece. It is said to have been built at Pegasa, a town of Thessaly, and to have been also called Pelias arbor, from its having been constructed of pines which grow upon Mount Pelion (see Il. xvi. 172, &c. and Pelion); according to some authors, there was also a beam on her prow, cut in the forest of Dodona by Minerva, which had the power of delivering oracles. The derivation of the name Argo is uncertain. Some derive it from a Greek word implying swift; from a Phœnician term, expressive of length; from Argos, son of Danaus or of Aristor, the builder of the ship; from its having beaveyed Argives; or from the city Argos. [According to the Arkite system, the ship to which the Greeians assigned the name Argo was the sacred vessel of Egypt, the baris of Sis, see Egypt, the chief emblem of the ark.] The Argonauts, who are also called Minys, owing to their descent as it is said from the daughters of Minysa, king of Orcho

by as, II. ii. 611.), set sail from Aphætæ, a town of Magnesia, in Thessaly, it in the island of Lemnos, and there remained two years (see Hypsipyle); d Samothracia; passed through the Hellespont and the Propontis, on the hores of which Jason was hospitably entertained at Cyzicum (now Chizigo, rmi), by its king Cyzicus.

This prince (the husband of Clite, daughter of Merops, who hanged herself is death) was inadvertently slain in a subsequent nocturnal engagement, owing to the ship of Jason being driven back to the coast of Cyzicum: in a marder, Jason buried him in a magnificent manner; made a sacrifice to edicated a temple to her on Mount Dindymus. Proserpine was the tuterzicum.

um they touched at Bebrycia or Bithynia, where Pollux overcame mycus (see Fawkes' Theocritus, Idyl axii.) in the combat of the were thence thrown on the coast of Thrace, at Salmydessus, or Halmylidich), the court of Phineus, from whom, upon promise of delivering persecution of the Harpies (see Harpies), they ascertained the mode of Cyanæ or Symplegades, at the entrance of the Euxine; after this, they intry of the Mariandynians (see Megara, Od. xi. 327.), and ultimately ne capital of Colchis, in safety. Jason (see Jason) attained the object of and, after many adventures and disasters, which are differently related and y a variety of authors, arrived prosperously on his native shores, having s associates except Idmon, the son of Apollo and Asteria; Tiphys, their as, the favourite companion of Hercules, who was sent on shore for fresh the ship passed the Cyanz, and never returned (see Fawkes' Theocritus, Virgil's Past. vi. 66.) Some of the ancients affirm that on the return of ecrated the vessel to Neptune in the Isthmus of Corinth, and that it was rted to heaven, and placed among the constellations. The number of the piles, som of Neptune; Neleus, the brother of Pelias; Nestor, son of Neleus; Oileus, father of Ajax the Less; Orpheus, son of Œager; Palamon; Peleus, son of Æacus; siles, son of Hippalmus; Periclymenus, son of Neleus; Phalerus, son of Alcon; sens, son of Bacchus; Philoctotes, son of Pœan; Philas, son of Bacchus and Atladne; sens, son of Cemeus; Pirithous, son of Ixion; Pœas, son of Thaumacus; Polyphemus, of Elatus; Priasus, son of Ceneus, the Lapithæ prince; Staphylus, son of Bacchus i Ariadne; Talaus, son of Bias and Pero, and father of Adrastus, king of Argos; lamon, son of Æacus; Theseus, son of Ægeus; and Tiphys, son of Hagnius or Phora, the pilot of the ship.

71.—Two rocks.] Scylla and Charybdis; the former on the coast of Italy, the latter that of Sicily. They are represented by the poets as nearly opposite; hence the prorbial saying relative to a person who, wishing to avoid one danger, falls into another. The situation of Scylla has been ascertained; but the moderns are not agreed upon that Charybdis. Homer is supposed to have combined with the description of these rocks hat has been related of the Simplegades or Cyanæ, the dangerous islands at the entrance the Eaxine; the navigation of the former, although now no longer esteemed so mardous, must however have been contemplated with great dread by the ancients. (See ingl's description of them, Æn. iii. 535, &c.)

107.] SCYLLA. A sea-nymph, whose birth is variously ascribed to Typhon, and to horcys and Cratais. She greatly excited the admiration of Glaucus, one of the searities; but being deaf to his addresses, the god implored Circe to endeavour by her inmutations to influence her in his favour. Circe no sooner beheld Glaucus than she hereif became enamoured of him; and instead of forwarding his views with reference to ylla, she influence into the waters of the fountain in which her rival bathed the juice of me poisonous herbs, which had the immediate effect of metamorphosing her into a mater. (See Ovid's Met. b. xiv. Æn. iii. 535, and fable of Scylla and Charybdis, in and Bacon's Febles of the Ancients.) This transformation so terrified Scylla that she expitated herself into the sea which

" ----- parts

Calabria from the hoarse Trinacrian shore."—Par. Lost, b. ii. 61, 62. d was there changed into the rocks which bear her name, and which were considered ry formidable by the ancients.

sy formidable by the ancients.

Scylia is consounded by some mythologists with Scylla, otherwise called Ciris and users Virgo, the daughter of Nisus, king of Megara, who was changed into a lark.

Scylia was also supposed to be a Tyrrhenian vessel which ravaged the coast of Sicily,

d on whose prow was the figure of a woman surrounded with dogs.

129.] CHARYBDIS. A whirlpool on the coast of Sicily, opposite Scylla, on the set of Italy, which proved fatal to part of the fleet of Ulysses. Some of the ancients possed that Charybdis had been an avaricious woman, who was changed into a whirled by Jupiter for stealing the oxen of Hercules. The situation of Scylla is ascertained; the moderns are not agreed upon that of Charybdis. (See Two rocks, line 71.) odern travellers inform us that here, when a tempest rages, the noise of the billows, wen into the broken cavities, is truly dreadful; and that at the distance of two miles, as when there is scarcely any wind, a murmur and noise are heard, like the confused rking of dogs. See imitation of this passage, Æn. iii. 537.

186.] CRATÆIS. The mother of Scylla; supposed by some to be the same as scate, and by others, to be the goddess of witches and magicians.

160. Tringeria's shore.] The Sicilian.

161.—Where graze the herds.] In ancient times whole herds of cattle were consected to the gods, and were therefore sacred and inviolable: it was esteemed a particular Cl. Man. 2 T

nd a crime punishable with death by the laws of Solon, to destroy a labourt of it; or to offer it even in sacrifices to the gods.

APETIE. Daughters of Apollo and the goddess Newra. They were ETHUSA. guarding the flocks of the god when Ulysses arrived on the

ERA. coast of that island. The companions of Ulysses, compelled rried away some of the sacred animals; and, for the sacrilege, Jupiter coall to perish by shipwreck.

mitation of this passage, Æn. i. 277.

her rock.] Scylla.

te divine.] The admonitions of Circe.

fiend.] Scylla.

bright isle.] Sicily.

imitation of these passages, Æn. i. 300, and Æn. i. 122.

BOOK XIII.

y chanter.] Demodocus.

e imitation of this passage, Æn. v. 190.

Out when the morning star with early ray Flamed in the front of heaven.] It om this passage that Ithaca was distant only twelve hours' sail from Phwacia. •• imitation of this passage, Æn. i. 228. This haven was sacred to Phorcys, a had a temple near it.

Sacred the south.] It is probable that the statues of the gods were carried in as through the southern gate of the temple of Phorcys, and that it was especially ed to that purpose, while the northern was for the admission of "mortals." s twelve days annually observed by the Ethiopians in sacrifice to the gods, the the latter were carried in procession, and placed round the tables at their festible Lectisternium), the gods being, for this reason, said to feast with the Ethiot the same manner, Themis was considered to form or dissolve assemblies, ar images were thither carried when they were convened, and removed at their names.

19.] (See Od. viii. 617-624.)

Royal sire.] Nausithous.

Stern Neptune rag'd.] Neptune and Jupiter were styled BARUCTUPOS when bend noise.

Seer.] Proteus.

The king.] Ulysses.

An island.] Ithaca.

DRSILOCHUS. A son of Idomeneus. Idomeneus is often called Lyctius, sirthplace Lyctus, in Crete.

PHORCYS. (See Od. xiii. 116.)

Green sisters.] The Nereids.

The god.] The deity, Minerva.

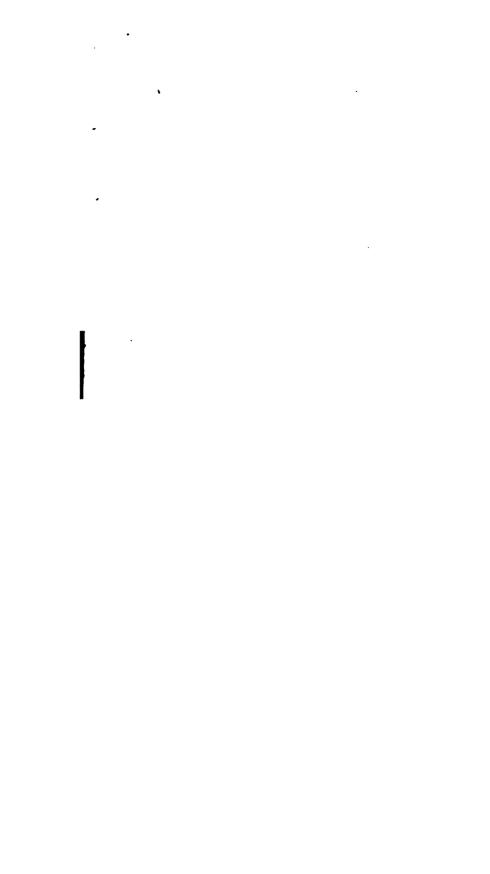
Matchiess queen. Penelope.

The master of the herds.] Eummus.

Corncian rock.] This rock is said to have derived its name from Corax, the son sa, who hanged herself by a neighbouring fountain, which thence took her name, sence of his having been precipitated from the summit of the rock in his pursuit

ARETHUSA. This is a name common to several fountains and places. In age it appears to be assigned to a fountain near the rock Corax (see preceding it neither the situation of the one nor the other is defined. There is a mountain Ætolia, opposite the shores of which province lies Ithaca.

sebrated fountain Arethusa, near Syracuse (supposed originally to have been with the waters of the Alpheus at Olympia in Elis), was so called from a nymph



BOOK XIV.

5.] EUMÆUS. Son of Ctesius, king of Scyros; herdsman and steward of Ulysses; offices which, in the early ages of the world, were not considered derogatory, as kings and princes even laboured in arts and occupations, and were above nothing that tended to promote the conveniences of life. Eumæus recognised Ulysses after an absence of twenty years.

93.—With flour imbrown'd.] When the ancients fed on any thing that had not been offered in sacrifice, they sprinkled it with flour, a substitution for the hallowed barley with which they consecrated their victims.

164.-Their native shore. | Scyros.

211.—Arcesian line.] The family of Arcesius, from whom Ulysses was descended.

231.] CASTOR HYLACIDES. Son of Hylax; the person whom Ulysses, in his feigned story to Eumaeus, asserts to be his father.

289.—Lets decide.] This illustrates the practice of the ancient Greeks relatively to their sons' casting lots for their patrimony.

315.] ÆGYPT. Egypt is situated at the north-eastern extremity of Africa, and is bounded on the west by Marmarica and the deserts of Libya; on the north by the Mediterranean; on the east by the Sinus Arabicus, or Red sea; and on the south by Ethiopia.

Egypt was anciently divided into three parts: Thebais, Superior, or Upper; Heptanomis, or Middle; and Inferior, Delta, or Lower.

Of the principal towns and districts of Thebais, or Upper Egypt, on the western bank of the Nile, the following may be enumerated; viz. Ptolemais Hermii (now the village of Girge); Abydus (now Madfune), the residence of Mcmnon, and west of it, a fertile spot (now Elwah) in the midst of the desert called Oasis Magna; Tentyra (now Dendera), the inhabitants, Tentyritæ, being always at enmity with those who worshipped the crocodile; and the towns on the eastern bank of the Nile, Coptos (now Kypt); Thebes (now Said), the capital of Upper Egypt (see Thebes, Il. ix. 500.); Ombos; Syene (now Assonan), near which were the smaller cataracts of the Nile, the greater being more to the south, in Ethiopia; and the mountain of touchstone, called Basanites; the chief towns immediately on the Arabian gulf being Berenice, Myoshormos, and Arsinoë (now Sues).

In Middle Egypt, or Heptanomis, so called from the seven Nomi, or districts it contained, was the celebrated Memphis, near which were the pyramids and the mummy pits.

Of the principal towns, districts, &c. of Lower Egypt, which extends along the Mediterranean, from the Plinthinetes Sinus, or Arabs Gulf, to the Sirbonis Palus, the following are the most remarkable; viz. Alexandria, built by Alexander the Great, and celebrated for the library which was first instituted by Ptolemy Philadelphus, and ultimately consisted of 700,000 volumes; the island of Pharos, renowned for its light-house; Arsinoë (now Feium), or the city of crocodiles, which gave name to a district in which was the lake of Mæris (now Mariout), dug by order of the Egyptian king Mæris, to receive the superabundant waters of the Nile, and near which was the famous labyrinth, containing, according to Herodotus, twelve subterraneous palaces, 3000 houses of marble, communicating with each other by innumerable winding passages; Canopus (now Maadi),

opic branch of the Nile; Nicopolis (now Aboukir), built in common ory of Augustus over Antony; Bolbitinum Ostium (near which it Rosetta); Sais (now Sa), the ancient capital of the Delta; Sebe, whence the Sebennytic mouth of the Nile; Tamiathis (now Damicum Ostium; Mendes (now Ashmur Tarah), whence the Menter Zoan of the Scriptures (now San); Pelusium (now Tireh), whench of the river; Mount Casius and Palus Sirbonis (now Sof the Sirbonis Palus is Rhinocura (now El-Arish); between Pebranch of the Sinus Arabicus is Heroopolis, the residence of the of Egypt; Heliopolis or On, at the very apex of the Delta; and yptian Babylon, which occupied the site of old Cairo; and Hernthmuneim), the last city towards Heptanomis of this division.

s of Egypt.] The Egyptians are supposed to have been the prostate Cuthites, who, according to some, deviated from the migraulated by divine appointment after the deluge, and diffused them ellious and idolatrous practices, over several parts of the earth were also styled Beliadæ, as coming from Babylon into Egypt, He sos, Auritæ, Heliadæ, and the Royal Shepherds, assigned to their ry, from their three chief ancestors, the names of Cham, Mezor (be Chamia and Mesora), and Misraim.

ypt is said to be either derived from Egyptus, one of the first king he junction of the two words Aia and Ecoptus (aia signifying a cockness of its soil, of the mud of its rivers, and of its inhabitant ng called by the Greeks agyptios, from agyps, a vulture. The ambolus, also assigned to it by the Greeks, are of the same impossible Misraim; the land of Ham; and the field of Zoan.

gy of Egypt, previous to the reign of Pharaoh Psamneticus, 670 B.

ps. They were expelled by Amasis, whose successors reigned in Lower Egypt. Amehis is thought to be the Pharaoh who was drowned in the Red sea, on the departure he Israelites. According to some historians, Sesostris was his successor; but chronoers are so divided with respect to the era of the reign of this monarch, that nothing the can be determined concerning him than that he had an existence as a very powerful see and great warrior among the kings of Egypt, and that his reign was considered to the most brilliant epoch of her national annals. Many authors imagine that there is any reason to believe that the Shishak of Scripture, who invaded Judgea under Rehom, could be no other than the Sesostris of profane history. From the reign of Sesos-(who, if identified with the Shishak of Scripture, lived about 1000 years B. C.), to the tregnum which preceded the elevation of Pharaoh Psamneticus to the throne, 670 C., Herodotus exhibits a regular succession of kings.

Parameticus was one of the twelve noblemen who seized on the kingdom after the gn of the last Ethiopian king Tharaca, and who, taking advantage of the discord that vailed among his eleven companions, secured to himself the sole government of the adom.

The second period of the Egyptian history commences, 525 B.C., with the conquest of ppt by Cambyses, who succeeded Cyrus on the throne of Persia. In 463 B.C. an successful attempt was made by the Egyptians under Inarus, aided by his Athenian es, to shake off the Persian yoke. They were, however, more fortunate in a second olt, which took place during the reign of Darius Nothus; and for a short time Egypt governed by her own kings. The last of these princes was Nectanebus, who, being sated by the forces of Artaxerxes Longimanus, was compelled to retire into Ethiopia, ring his dominions to become again dependent on Persia. After the subversion of the sian empire by the Greeks, Alexander overran Egypt, which peaceably submitted to arms.

During the third period of its history, this country was governed by the successors of demy, to whose share it fell at the division of the Macedonian monarchy. His designants continued to possess the throne till, at the death of Cleopatra, Egypt became toman province. (See Cleopatra.)

t has been conjectured, from the striking resemblance that appears to exist between the sient Egyptians and the Chinese in religion, in the doctrine of the metempsychosis, in use of hieroglyphics, in the knowledge of astronomy, in their manners, customs, ivals, and scientific attainments, as well as in a variety of other circumstances, that y were originally the same people, and that the Egyptians probably migrated at a very note period from India, whence, according to the opinion of Sir William Jones, the incess proceeded.

Mythology ef.] The mythology of the Egyptians (whose priests were probably the first t reduced mythology to a kind of system) is a vast and complicated subject, Egypt ng, as it were, the cup from which the poison of idolatry was originally diffused by the smicians, in their several wanderings and colonizations, over the principal part of the be. The mythology and the religious rites of Greece, more especially, derived from se sources, were founded on ancient histories, which had been transmitted in hierophical representations. These, supposed to be symbols, emblems, or memorials, either what had passed in the infancy of the world, or of astronomical, moral, or general ths, seem to have been in the ages, when writing was unknown, similar in most mtries; and though harmless probably at first, to have degenerated into idolatrous rites I worship. Allegories and emblems, many of which had originated in the forms of mals, were in process of time confounded, and became the titles and attributes of gods; I thus the objects of adoration and superstition were multiplied to a preposterous

ables even (particularly leeks and onions) forming a part of Egyptian

als, birds, fishes, &c.] The Egyptians named all their cities from some god, we made use of animals, birds, fishes, and insects, as so many devices of by which they denoted the deity to whom the place was sacred. Of these, nerally represented in sculpture, either on the gates, or on the entablature es, and the cities of which they were the symbols, the following are the le; viz.

e of the emblems of divine power.

e on the emblems of dayine power.

e emblem of Isis as Ceres, whose priests were styled Melisso.

one of the emblems of Isis, and the hieroglyphic of a warrior.

pis), described with a star between his horns, was held particularly sarred

eliopolis, and Pharbethus; his death was made a subject of general lamen
buried with great pomp in the tomb of Serapis; and his successor was

the similarity of the colours and marks to the deceased divinity: the sacred

also called Mnevis.

ly, the Psyche of the Greeks; an emblem of Osiris and of the soul.

Bubastis, the emblem of Isis as Diana Bubastis, and of the moon.

Bubastis and of the sun.

Memphis, the emblem of Isis as Venus.

le, at Onebos, and Thebes, in Upper Egypt, and at Arsinoë or Crocodileke Mœris, one of the principal symbols of the divinity; also the emblem

he emblem of Apollo as the father of Æsculapius. (See Coronis.)

Cynopolis, in Middle Egypt, particularly sacred to Osiris and Isis (see
as called Cahen and Cohen, a title by which many other animals, and even

The Ram, at Hermopolis, and Diospolis, the emblem of Theth, or Hermes, and of Jupiter Ammon.

The Scarabous, universally worshipped in Egypt, as the emblem of the variations of the air.

The Serpent. The worship of this animal, which was considered to be an emblem of the sun, of time, and of eternity, esteemed the same as Osiris, and therefore the most recred and salutary symbol, took its rise in Egypt, and was thence propagated among all the nations of the world. The most sacred of these animals in Egypt were named Camplais, Thermuthis, and Basilicus, the royal serpent; and Thermuthis was placed as a time on the statues of Isis; the terms Ob, Oub, Oph, Epha, Eva, Canopus, Cneph, Pinn, and Python (see Typhon) (all signifying serpent), being applied to the general Ophite divinity. Serpent worshippers (see Rnodes, Cadmus, Sparta, &c.) were styled Ophite, Heliadæ, Auritæ, Ophionians, Pitanatæ, Draconani, &c.

The Swan, the emblem of the Ammonian priestesses.

The Terteise, one of the emblems of Mercury and of Venus; also that of Silence. (See Harpocrates.)

[IDLENESS. The daughter of Sleep and Night, is said to have been metamorphosed into the tortoise for having listened to the flattery of Vulcan: as an allegorical divinity, she is represented by the Egyptians seated, with a dejected aspect, her head bent down, her arms crossed, to denote inaction, and a snail upon her shoulder: she is otherwise depicted with her hair dishevelled, and as sleeping on the ground, with her head leaning on one of her hands, and having in the other an inverted hour-glass.]

The Valture, one of the emblems of Egypt.

The Welf, at Lycopolis, in the Thebaid, one of the emblems of Osiris.

These animals, &c. are supposed, in addition to the reasons before assigned, to have become objects of worship, either from some relation which they bore in their properties to persons who had been deified; from the transformations which the gods assumed (see Typhon) at the period of their flight into Egypt; or from their being typical resemblances of some parts of nature. To this list may be added the imaginary bird, the phorniz, represented with a plumage of crimson and gold, of the shape and size of an eagle, and as having returned periodically every 1461st year; a year which was styled by the Egyptians one of plenty and delights, on account of the return of the feast of Isis, at the rising of the dog-star; an event occurring but once in this period, in consequence of the peculiar mode in which the sacred year was calculated by the Egyptians, who, through superstition, rather than error, omitted all notice of the intercalary day at the end of the fourth year, and thus commenced every sacred year one day too soon. The bird was said to die upon the altar of the sun, and a little worm to arise out of its ashes, which produced a similar bird at the revolution of the above period.

Many learned men have been at great pains to class the particular deities of different countries, and to identify one god with another; some considering Osiris to be Serapis, others Dionysus, Pluto, Vulcan, &c., while it appears from the testimony of the best mythologists, that they were all titles of the same divinity; the Egyptians, notwithstanding their greas idolatry and polytheism, being said to have in reality acknowledged one supreme deity, the maker and ruler of the world, the only immortal and unbegotten god, worshipped by the inhabitants of Thebais under the name Cneph or Emeph, and a secondary deity proceeding from him, and representing the world, adored under that of Pths, the latter being an epithet used among the Copts to this day to signify the divine Being. According to those who endeavour to refer the earliest superstitions of the Egyptians to sources of history, it is supposed that their worship of eight principal gods (named after eight of their kings whom they deified) arose from the memorials preserved among them of the deluge; and that places where the arkite rites especially prevailed were

Cl. Man. 2 U

ia (see Magnesia), from Manes, a word said to imply, in the singular, Deus mar Deity, and in the plural, the heads of the three great families by whom repeopled. Some mythologists consider Osiris and Isis as the sun and se influences the world was governed and preserved), and as the source lerived the other parts of nature; these being denominated Jupiter, or n, or fire; Ceres, or the earth; Oceanus (by which the Egyptians signified noisture; and Minerva (called also Neith), or air. Besides these celestial ds, they enumerate several terrestrial and mortal deities, some of whom names as the former, while others had been kings of Egypt, and had proper own. Among these were the Sun; Chronos, or Saturn; Rhea; Jupiter; Vesta; Hermes, Mercury, or Thoth; Orus, or Apollo; Venus; Pan; seed by Plutarch to be the model of the Grecian Apollo); Hercules; Nephry; Harpocrates, or Silence; Serapis; Anubis; Canopus; &c.

According, however, to the testimony of the most ingenious mythologists, it would appear that the Egyptian gods were either all identified with, or

According, however, to the testimony of the most ingenious mythologists, it would appear that the Egyptian gods were either all identified with, or a, Osiris and Isis; that the former (the same as Horus or Orus) was looked ad or beginning, and Isis as the treasury of nature and the nurse of all r this hypothesis Osiris is considered to have sprung from Rhea or the e been a wonderful conqueror, who, accompanied by Pan, Anubis, Tripto-Muses, set out from Egypt to travel over the whole face of the globe; to ples to the gods, and cities (of which the most renowned was Theta or olis, where the arkite rites were first established) in various parts; to have reduced laws, religious worship, the knowledge of astronomy, of husbandry, of the vine, and of arts in general; to have returned to Egypt as the general nankind, after many years of laborious travel, in great triumph; and to have his death, enshrined as a deity. The place of his burial, as well as that of the fixed at Memphis at Philas in Upper Egypt at Taphorisis near the

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Arts (see Apis, under the names of Jove).
  Anne, or Anna (see Ares, under the names of Mars).
  Asorus.
  ASORUS.
  ATIS-ATISH.
  Azzzus (see Azizus, under the names of Mars).
   BAAL-AMON.
   BAAL-SHAMAIM.
                      (See Phonicia.)
   BAL.
   BEL.
   BEL-ADON.
   BEL-OCHUS.
   BRL-ON.
   BEL-ORUS.
   BOLATHES, OF BOLATHEN (see Bolathen, under the names of Saturn).
   Businis.
   CAMILLUS, or CAMULUS (see Camillus, under the names of Mars, Mercury).
   CAMOPUS, OF CANOPIUS (see Canopius, under the names of Hercules).
   CASMILLUS (see Casmillus, under the names of Mercury).
   CAUCON.
   CHAM.
   CHOM, OF CHOM (see Chon, under the names of Hercules).
   CHORUS.
   CHEPE.
   Cox.
   CRANEUL
   CRONUS (see Chronos, under the names of Hercules, Saturn).
   CUR-CURIS (see Curis, under the names of Juno).
   CURUS.
   CYMIPHIUS.
   CYRUS.
   Dr. Dro. Drs, Dus (see Dis, under the names of Pluto; Dio, under those of
Jeres).
   EL, ELLON, ELION (see Phoenicia).
   Eox.
   Escaus.
   HAM.
   HANES.
   HECATOS (see Hecatos, under the names of Apollo).
   HELIUS (see Helius, under the names of Apollo).
   Honus, or Onus (see Horus, under the names of Apollo).
   INOPUS.
   ISTRES.
   KEREN.
   KOMUROS.
   LUCETIUS (see Lucetius, under the names of Jove).
   Lucos.
    LYCAON.
   LYCOREUS, or LYCORUS (see Lycoreus, under the names of Jove).
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s (see Mithras, under the names of Apollo, Venus). (see Moloch, under the names of Saturn). see Neith, under the names of Minerva). PHEL, OPHITIS (as the serpent, or Ophite deity). ee Opis, under the names of Diana). Ops, under the names of Cybele). rs, or Onorus (see Oropæus, under the names of Apollo). gris (as the serpent, or Ophite deity). N (see Phaeton). (see Phanac, under the names of Bacchus). (see Phthas, under the names of Vulcan). see Phoenicia). e Latium). s, or Python (see Pythius, under the names of Apollo). s (see Phœnicia). s, Sancus, or Sangus (see these names, under Jove and Hercules). Crete, the Astarts of Phosnicia, the Bellona of Rome, and was identified with Rhea or hoia, Ops, Ashtaroth, &c.: she had also the names of LINIGERA, as the first introducer I the use of flax; and Myrionyma, as the goddess with a thousand names and attrimore.

Among the representations not detailed under the heads of the different gods and goddesses, by which Osiris and Isis (more especially in Egypt, where every symbol and attribute of these divinities bore some allusion, either remote or immediate, to the phenomena of the Nile) were distinguished, the following are the most known: viz.

Representations of Osiris.] Osiris was represented with a sceptre surmounted by maye; with a sceptre, round which was twined a serpent; with the head of a hawk or a wolf, and a cross or the letter T (see Typhon), either suspended from his neck, or fixed to his hand by means of a ring; or with a whip and sceptre united (these symbols of his power sometimes alone denoting the god.

With a sort of mitre, from which issued horns, holding in his left hand a crosier, and in its right a triple whip.

With a star or a circle on his forehead; leaves of plants, especially those of the banana ree (a symbol of fecundity), being sometimes placed above them.

As one of the infernal gods, with the oar of a waterman, a bushel on his head, and a bree-headed dog at his feet.

As ensuring the spring, with a crook, a sceptre, and a Phrygian cap on his head, companied by a ram.

As Plate, with a radiant crown on his head, and round his body a serpent, between the oils of which are seen the signs of the zodiac.

As Jupiter Ammon, with the head of a ram.

As Scrapis, with a bushel, signifying plenty, on his head, his right hand leaning on the read of a screent, whose body is wound round a figure which has the heads of a dog, a ton, and a wolf, and his left holding a measure, to take as it were the height of the waters of the Nile.

As the precisimer of the approach of summer, with the body of a hawk (the symbol of the Etesian winds), the head of a man surmounted with a helmet or a globe, and a shield.

As the Sun (which was described either over the head of the symbolical figures, or at the top of sacred pictures), eels and the scarabæus (the symbols of life and of the variations of the sir), and certain symbolical leaves and plants, were seen around him.

As Anubis, with the head of a dog, &c. (See Anubis.)

As Orus, presiding over husbandry, and the measurement of the increase and decrease of the waters of the Nile, he is wrapped in swaddling clothes, holding a pole, a pair of compasses, a weather vane (terminated with the head of a lapwing), a hoop, a flat square rule, and a clarion.

As Harpecrates, with a lotos flower on his head, &c. (See Harpocrates.)

As Canegus he was depicted like an earthen water-pot, painted over, surmounted with the head of an old image, his hands, in one of which he bears the feather of a hawk, being seen coming out of the vessel: this name was derived from a word signifying a measure. and referred to the earthen vessels of different dimensions by which the Egyptians measured the height of the Nile. The Canopi have sometimes the head of a hawk, of a female, or are surmounted by a dog-star.

As the marine god, standing on winged horses (the symbols of a ship), holding a trideut, and having a star above his head.

Representations of Isis.] Among the representations of Isis are the following:

As the proclaimer of the Neomenia (the feasts observed at the return of every new

con), her bead was covered either with fillets, skins, feathers, or small shells methodically

Wranged.

tical of God's beneficence, encompassed with several rows of heads of animals, ulls, lions, rams, harts, or dogs.

ing the day, dressed in white; and the night, in black. having on her head the figure of the throne of Osiris. est, with a sickle in her hand.

ig, her head decorated with the horns of a ram, a cow, or a kid.

g industry, with a heifer's head, and a little Horus on her knees.

mer, with the horns of a wild goat, holding a cray-fish, or a crab.

g the feast that was celebrated at the return of the Etesian winds, with the

of a hawk.

tical of other winds, with the wings of a Numidian hen.

tical of the deliverance of the Egyptians from the winged serpents which
country from Arabia, with the head of an ibis or stock.

t Syrian or Ephesian goddess, with a turret placed over a veil on her head; which nothing appears but the feet, wrapped up in a vestment (beautifully with flowers, animals, and birds) like a mummy.

al of nature, or of certain seasons, with a crescent, a star, or a cat (the moon), placed on her head, on her breast, or at the top of a sistrum. [The trum, was an ancient musical instrument used by the priests of Isis and y the Egyptians in battle, described either as having been of an oral fam crossed transversely with four pieces of wood, which, by the agitation of t, yielded a sound melodious to their ears; or, as a brazen or iron timbed settle-drum.]

see Isis, under the names of Ceres), standing on a globe, with a crescut veil on her head, and a torch in her right hand.

th, the queen of herds, with a sickle and the horns of a cow.

, or Atargatis, the queen of fishes, with a fish's tail,

With the head of a stork, a spear in her left hand surmounted by a head, a T, or cross a her right, and a frog at the base of the pedestal on which she is scated.

With a bashel on her head, decorated with the lotos and other flowers and leaves.

With the head of a lion surmounted by a crab and a serpent, a measure of the Nile in her right, and the T, or cross suspended to a ring, which she holds in her left hand; &c.

Rings.] Mythologists ascribe a fabulous origin to the custom of wearing rings. Prometheus having dissuaded Jupiter from marrying Themis, because it had been predicted that the god should eventually be dethroned by her son, Jupiter, in gratitude for the information, permitted Hercules to deliver him from the punishment he endured in Tartures; and, to preserve inviolate the solemn oath he had previously taken that Prometheus should never be unbound, he ordered him always to carry on his finger a link of the chain by which he had been fastened to Caucasus, with a small fragment of the rock affixed to it.

Part of the numerous ceremonies observed in most of the ancient mysteries of Isis, consisted in carrying about a kind of ship or boat: this vessel was in Egypt called baris (one of the names of Mount Ararat in Armenia), and was supposed to be one of the cables of the ark. The sacred ship of Isis was also particularly reverenced at Rome, and was an object of worship among the Suevi.

The symbols most prevalent in Egypt are mentioned in the enumeration of the sacred animals, &c.

Plants.] Among the plants which were held sacred by the Egyptians are the following; viz.

The Papyrus, classed by the ancient botanists among the gramineous plants, is proluced in great quantities in the marshy places of Egypt and on the banks of the Nile, and is the reed from which the Egyptians made their paper. There is a plant of the tame name in Sicily and Calabria; but, according to Strabo, the papyrus from which tamper was fabricated is to be found nowhere but in Egypt and India.

The Letes, or Nymphasa, which grows in the Nile: the leaves of this plant often form a sort of coronet on the heads of Osiris and Isis, and its flower, which is white, opens at sunrise and shuts in the evening; it throws out a small pod of the form of a poppy head, containing a seed of which the Egyptians make bread. (See Lotos.)

The Celecusis, Pyx, or Egyptian bean, is a variation of the lotos, and bears a flower of a rose or carnation colour, with which the Egyptians crowned people at feasts; from the heart springs a pod like an inverted bell, containing grains in the form of small beans, which with the root of the plant are good for food.

The Perses, generally confounded with the peach-tree, persica (see Harpocrates). It is a fine tree, an ever-green, whose leaves, having an aromatic smell, resemble those of the laurel, and its fruit, the pear.

The Benene, or Musa (the symbol of fecundity): from the middle of the broad and long leaves of this tree rises a branch divided into several knobs, out of each of which leave sen or twelve of the fruit, as long as a middle-sized cucumber, containing a rich, smooth, nourishing, cool, and sweet-tasted pulp. Of these there is sometimes a cluster on a single branch of 150 or 200.

There were several oracles in Egypt; those of Hercules, Apollo, Minerva, Diana, Mara, and Jupiter: but the oracle the most reverenced in very remote times, was that of Latona, in the city of Butus; and in later times, that of Serapis at Alexandria. (See Oracles.)

The sacred animals also had their several oracles.

Egypt is represented on medals having a crocodile at her feet, and the pyramids belief her. On a medal of Adrian she appears resting one of her arms on a basket containing ears of corn, as emblematical of the fertility produced by the overflowing of the Mie; the Ibis, placed on a pedestal, stands before her.

ODYSSEY, BOOK XIV.

ifications of Pagan Gods.] Among the classifications of the Pagan gods, the beginning of this article as having been adopted by mythologists, the i are the following; viz.

AL GODS; the sun, the moon, the stars, &c. 2. Animated; persons distinguished themselves either by heroic or virtuous actions, were defined, or Dif majorum gentium (see Rome). 4. Inferior, or Divi minom (see Rome). 5. Public; those whose worship was established and the laws of the twelve tables. 6. Private; the lares, penates, &c. those whose names, functions, &c. were acknowledged, such as Jupiter, and, 8. Unknown (see Religious rites). The more modern classification see of Heaven; Colus, Jupiter, &c.: of Earth; Cybele, Vesta, the lares, the Sea; Oceanus, Neptune, &c.: and of the Infernal Regions; Plute, linos, the Fates, &c.

mician.] The allusion does not refer to one particular individual; a Phationed, rather than the native of any other country, as the fiction of Ulysses more probable to Eumæus, from the known commercial and adventurous homicians.

YA. Africa.

SPROTIA. A country of Epirus, through which flowed the Acheron and It was particularly celebrated in fable as containing the oracle of Dodons, sacred to Jupiter.

DON, or PHEDON. King of Thesprotia; the monarch alluded to in the

STUS. Captain of the vessel which, at the command of Phidon, was to Dulichium.

snatch'd by harpies.] Therefore deprived of the rites of sepulture.

shows the finished of the brittle Low I to I have abound about the

ODYSSEY. BOOK XIV.

345

se to countries and persons, more than any other nation, because, as is rey were the inventors of letters (Lucan, lib. iii.), and the greatest navigators in
Dionysius says they were the first who used navigation, the first who trafhe occur. If we put these two qualities together, it is no wonder that a great
places were called by Phomician names; for they being the first navigators,
assrily discover a multitude of islands, countries, and cities, to which they
bliged to give names when they described them." P.
beent lord.] Ulysses.

BOOK XV.

son.] Pisistratus.

artan king.] Menelaus.

edis Eteoneus.] (See Eteoneus, Od. iv. 31.)

Megapenthes.

s hospitable monarch.] The word hospitable is applied to Pygmalion.

.] Vulcan.

ious friend.] Pisistratus.

ful strangers.] Telemachus and Pisistratus.

tch.] Theoclymenus.

MPUS. Son of Amythaon and Idomene, a celebrated soothsayer and rgos. He originally resided in the court of his uncle Neleus, but the monarch compelled him to seek another asylum. The daughters of Pragos, were then labouring under some malady. Melampus, by restoring so conciliated the monarch, that he bestowed on Melampus a portion of ad with it his eldest daughter Lysippe. About this time Neleus had

ODYSSEY. BOOK XV.

186.] ANTIPHATES. Sons of Melampus.

SST.] OICLEUS. A son of Antiphates and Zeuxippe. He was husband of Hypersectus, daughter of Thestius; and father of Iphianira, Polybea, and Amphiaraus, and as killed by Laomedon while defending the ships in which the forces of Hercules had an conveyed to the coast of Asia Minor, at the time the latter besieged Troy while saler the government of that monarch.

268.] AMPHIARAUS. A celebrated soothsayer; son of Oicleus and Hypermnestra, reording to Homer; but, according to others, of Apollo. He was great-grandson of the mous soothsayer Melampus; husband of Eriphyle (see Eriphyle); father of Alemson, imphilochus, Coras, Catillus, and Tiburtus; and of three daughters, named Eurydice, lemonassa, and Alemena. From his knowledge of divination, he was aware that it rould prove fatal to him to engage in the Theban war. He accordingly concealed himself; at the place of his retreat was discovered to Polynices (a necklace and veil being the sice of the treachery) by his wife Eriphyle, and he was compelled by Adrastus to ecompany the army to Thebes. His doom was accomplished; his death being described by some, to have been caused by the earth's opening and enclosing him and his chariot; ad by others, to Juniter's having precipitated them by a thunderbolt into the bowels of he earth. (See II. ii. 595.)

** Raise up thy head, raise up, and see the man

Before whose eyes earth gaped in Thebes, when all

Cried out, Amphiaraus, whither rushest?

Why leavest thou the war?"

Carey's Dante.

He sectived divine honours after death, and was particularly worshipped at Oropus, a city on the confines of Attica and Bootia, where he had a temple and an oracle. The navers of the oracle were delivered in dreams; and it was more especially for the skill of Amphismus in the interpretation of dreams that he was deified. This oracle was held is very great esteem; Herodotus reckons it among the five principal oracles of Greece, is, the Dalphian, Dodonean, Amphiaman, Trophonian, and Didymean, consulted by Creas before his expedition against Cyrus. Near the temple was the fountain out of thich, according to tradition, Amphiamaus ascended to heaven when he was received into be number of the gods; and it was held so sacred, that it was a capital crime to touch a waters for any other purpose than to cast into them a piece of coined gold or silver, y the advice of the oracle, on recovery from any disease.

Amphiaraus is placed by some among the Argonauts, and was called Oiclides, from is father Olders. (See Horace, b. iii. Ode 16.)

Collished.] This nymph, the daughter of the Achelous, disdained to return the Fection of Alemson unless he brought her the famous necklace of his mother Eriphyle. Lemson accordingly obtained it from his wife Arsinoë, or Alphesibera (to whom it had the given), under pretence of dedicating it to Apollo at Delphi. His father-in-law hegers, however, being informed of the real purpose for which he had procured it, massed him to be murdered by his two sons. Callirhoë, inconsolable for the death of hismanon, implored Jupiter (by whom she was beloved) to advance her two children, herman and Amphoterus, immediately from infancy to manhood. Her wish was granted, and her sons, instigated by her, revenged their father by the death of his murderers. She was called Achelous.

271 .- Femele.] Eriphyle. (See Amphiaraus.)

272.] MANTIUS CLITUS. The son of Melampus. Being lost in the morning parts, he is said to have been carried to heaven by Aurora, who presided over the dawn.

274.] POLYPHIDES. A celebrated soothwayer, son of Mantius. He was consulted to Hyperesia, in Argolis.

277 .- The god.] Apollo.

278.] THEOCLYMENUS. A soothsayer of Argolis, grandson of Melam; committed a murder, which obliged him to leave his country; and Telemachus, ing to pass through Argos at the moment the event took place, was prevailed or vey him to Ithaca. There he foretold to Penelope and Telemachus all that we the suitors at the return of Ulysses.

284 .- Dread power.] Minerva.

296 .- Stranger.] Theoclymenus.

\$16.] CRUNUS. A town between Pylos and Chalcis, on the western coast ponnesus.

316.] CHALCIS. A town in the neighbourhood of Pylos, in Elis.

318.] PHÆA. A river of Elis.

\$19 .- Sacred.] In reference to Olympian Jove.

822 .- The king.] Ulysses.

360.-Man of woes.] Ulysses.

361.—This stranger.] Eummus.

870.-His mother.] Anticlea.

388.] CTIMENE. The youngest daughter of Laertes and Anticlea.

400 .- The queen.] Penelope.

408.—The suff'ring chief.] Ulysses.

439.] SYRIA, or SYROS (now Siro, Syra, and Zyaa). One of the Cyclades, Delos and Paros. It was remarkable for its fertility, and for the longevity chabitants.

455.] CTESIUS. King of Syria, or Syros; son of Œmenus; and father of the man Eumæus.

467.] ARYBAS. A native of Sidon, whose daughter was carried away by pi

481. - The monarch.] Ctesius.

488.—The infant offspring.] Eumseus.

511.—Six calmy days, &c.] "It is evident from this passage that it is above sail from Ithaca to Syros, though carried with favourable winds. Decier." P.

522 .- The king.] Ulysses.

566.—The hank, \$c.] "The augury is thus to be interpreted: Ulysses is the suitors the pigeon; the hawk denotes the valour of Ulysses, being a bird of popies on represents the cowardice of the suitors, that bird being remarkable for her to nature. The bawk flies on the right, to denote success to Ulysses.

"Homer calls this bird the messenger of Apollo: the expression implies thank was sacred to Apollo; as the peacock was to Juno, the owl to Pallas, and to Jupiter." P.

581.] PEIRÆUS. Son of Clytius; a faithful attendant of Telemachus.

BOOK XVI.

ch of the sicains.] Eumæus.

p'd the full bowl.] "In the original it is, Eumaus dropped the bowl as he rith water. It was customary not to drink wine unmixed with water among

At Athens there was an altar erected to Bacchus Orthics, because by thus a wine, men returned upright or sober from entertainments; and a law was Amphitryon, and afterwards revived by Solon, that no unmixed wine abould ny entertainment." P.

beard.] The table was accounted sacred to the gods; and it was on this the ancients always reserved part of their provisions, "the frugal remnants: day," not solely out of hospitality to men, but piety to the gods.

ing to sid.] "It has been observed that Homer intended to give us the picplete hero in his two poems, drawn from the characters of Achilles and hilles has consummate valour, but wants the wisdom of Ulysses: Ulysses has courage inclining to caution and stratagem, as much as that of Achilles to P.

r then their numbers.] "According to this catalogue, the suitors with their be two sewers, and Medon, and Phemius) are a hundred and eighteen; but re not to be taken for the enemies of Ulysses, and therefore are not involved hunent in the conclusion of the Odyssey. Eustathius." P.

whose pow'r inspires the thinking mind.] Minerva.

TIUS. Father of Peiræus. (See Od. xv. 581.)

PHINOMUS. King of Dulichium, one of the suitors of Penelope; he was smachus (Od. xxii. 110.)

father.] Eupeithes.

friend's son.] Telemachus.

m the Hermetan height.] "It would be superfluous to translate all the various is of this passage; it will be sufficiently intelligible to the reader, if he looks to imply that there was a hill in Ithaca called the Hermman hill, either was a temple, statue, or altar of Mercury upon it, and so called from P.

BOOK XVII.

pless stranger.] Ulysses. al fair.] Penelope. ger.] Theoclymenus.
HUS. One of the counsellors of Ulysses. inger-guest.] Theoelymenus. it friend.] Ulysses.

e.] Ogygia.

kings.] Nestor and Menelaus. ening spreads her chilly shade.] " Eustathius gathers from these words, the action of the Odyssey was in the end of autumn, or beginning of winornings and evenings are cold." P.

Janes 201 to be beganning

TUS. Three brothers, ancient princes of Ithaca. CUS.

NTHIUS. A goatherd, the son of Dolius, who presumed to assist the lope against Ulysses on his return to Ithaca, and was killed by Eumeus

BOOK XVIII.

The pensive hero.] Ulysses.

A mendicant.] Irus.

ARNÆUS. A beggar of Ithaca, remarkable for his gigantic form and his gluttony; IRUS. his original name was Amæus, but he received that of Irus as being seeinger of the suitors of Penelope. He attempted to obstruct the entrance of s, under the mean disguise assumed by the latter at his return home, and in preof the whole court challenged him to fight. Ulysses as immediately brought him to und with a blow.

-To dash those teeth away, Like some vile boar's.] "These words refer to a custom evailed in former ages; it was allowed to strike out the teeth of any beast which ner found in his grounds." P.

-Gird seel thy loins.] "We may gather from hence the manner of the single ; the champions fought naked, and only made use of a cincture round the loins. directly affirms it, when Ulysses prepares for the fight." P.

ECHETUS. A king of Epirus, mentioned by Homer as having lived in the time sees, and as having been odious for his tyranny. Some, however, have supposed is king was contemporary with Homer, and that the poet handed him down as an of execration to mankind, in revenge for some injury he personally experienced.

e tradition concerning Echetus stands thus: he was a king of Epirus, the son of or and Phlogea: he had a daughter called Metope, or as others affirm, Amphiasa; ag corrupted by Æchmodicus, Echetus put out her eyes, and condemned her to isces of iron made in the resemblance of corn; and told her she should recover her ben she had ground the iron into flour. He invited Æchmodicus to an entertainand cut off the extremities from all parts of his body, and cast them to the dogs; at being seized with madness, he fed upon his own flesh, and died." P.

" How Echetus, the scourge of humankind,

Pursued his daughter with infuriate mind.

He doom'd the maid to pine in cheerless night,

And pierc'd with pointed brass the balls of sight.

Deep in a cell, to servile labour doom'd,

She pines, in darkness and despair consum'd."-Apollonius Rhodus.

] EURYNOME. One of the female attendants of Penelope.

-The sagest of the royal train.] Eurynome.

| HIPPODAME. | Female attendants of Penelope.

-Her whose arms display the shield of Jove.] Minerva.

-But when my son grows man, &c.] " The original says, resign the palace to Teus: this is spoken according to the customs of antiquity; the wife, upon her second ge, being obliged to resign the house to the heir of the family." P.

.] PISANDER. Son of Polyctor; one of the suitors of Penelope; killed by ius (Od. xxii, 295.)

ring those who drank of it with the true enthusiasm of poetry.

MOLPADIA,

Or

Chris was a divinity of Castalia, in Caria, daughter of Staplement of Chrysothemis, whose original name was Molpadia.

Parthenia.] It is fabled that Parthenia and Molpadia, the sisters of Rhurding, on one occasion, the beverage of their father, fell asleep; that the ning the wine was, during that interval, overthrown by some swine; and that is no of the wrath of Staphylus, they were in the act of precipitating themses, when Apollo, in consideration of their being the sisters of Rhoia (se ow), interrupted their fall, and transported them to the Carian towns. But stalia. Hemithea was held in such veneration, that sick persons from all par nor crowded to her temple with magnificent offerings, under an idea that, although the depository of immense treasures, it was unprotected any other defence. Hemithea was remarkable for being the only person to we of demi-goddess, as her name implies, was assigned.

Rhoia.] The daughter of Staphylus and Chrysothemis, so incurred the wrather for having listened to the addresses of Apollo, that he shut her up in a part of the staphylus is the shut her up in a part of the shut her up in a start of the start of the shut her up in a start of the start of the shut her up in a start of the start of the shut her up in a start of the start of the start of the shut her up in a start of the start of the shut her up in a start of the start of the start of the start of the shut her up in a start of the star

ew her into the sea: the chest was cast upon the island of Delos, and from it is on with a male infant, to whom she gave the name of Anius, and who sub ame priest of the altar of the Delian god. (See Anius.)

Deucalion and Pyrrha.] It is fabled that in the reign of Deucalion, king of source of the Penens was impeded by an earthquake, at the spot where it tensed by the junction of four others, discharges itself into the Thermaic gut during the same year so great an abundance of rain fell, that the whole of ing inundated, Deucalion and his family were driven to seek refuge (which the rnax, or ark, containing also two animals of every kind) on Mount Parnassus, waters being dissipated, they redescended into the plains. The wife of I Pyrrha (see Hor. b. i. Ode 2.), daughter of Epimetheus, the brother of Pres Prometheus, and fable of, in Lord Bacon's Fables of the Ancients). Protog ghter of Deucalion, was one of the mistresses of Jupiter, and mother of Memband of Lydia.

66.] AUTOLYCUS. Maternal grandfather of Ulysses. He was a son of Chione, daughter of Deucalion, and was one of the Argonauts. His ingiving has acquired for him the honourable title of God of Thieves. A ready is father, he was able to assume a variety of shapes and disguises; but his

susped even the skrewd observation of the thief. This superiosity in artifice so endeared Sisyphus to Autolycus, that an intimacy was formed between them, and Sisyphus between enamoured of his daughter Anticlea, the subsequent wife of Lacrtes, and mother of Ulysses.

468.—Hermes his patron-god these gifts bestow'd.] Homer attributes these gifts to Messury, as the patron of artifice and theft.

470 .- This hero.] Autolycus.

487.] AMPHITHEA. The wife of Autolycus, and grandmother of Ulysses.

488.- Her encient lord. Autolycus.

502 .- The young Autolyci.] The sons of Autolycus.

535.—Then chanting mystic lays, &c.] An illustration of the ancient superstition of curing wounds by incantations or charms.

550.] See imitation of this passage, Par. Lost, b. xii. 372.

605. Sad Philomel, &c.] " Homer relates this story very differently from later authors : he mentions nothing of Progne, Tereus, or Pandion, unless that name be the same with Pandarus; Itylus likewise is by them called Itys. The story is thus, according to these writers: Philomela was the wife of Tercus, king of Thrace; she had a sister named Progne, whom Tereus ravished, and cut her tongue out, that she might not discover the crime to Philomela; but Progne betrayed it by weaving the story in a piece of embroidery; upon this Philomela slew her own son Itys or Itylus, and served up his flesh to the table of her husband Tereus; which being made known to him, he pursues Philomela and Progne, who are feigned to be changed into birds for their swift flight into Athens, by which they escaped the revenge of Tereus. Philomela is fabled to be turned into a nightingale, and Progne into a swallow; it being observed by Pausanias, that no swallow ever builds in Thrace, or nightingale is ever seen there, as hating the country of Tereus. But Homer follows a different history; Pandarus, son of Merops, had three daughters, Merope, Cleothera, and Aëdon: Pandarus married his eldest daughter Aëdon to Zethus, brother of Amphion, mentioned in the eleventh Odyssey: she had an only son named Itylus; and being envious at the numerous family of her brother-in-law Amphion, she resolves to murder Amaleus, the eldest of her nephews. Her own son Itylus was brought up with the children of Amphion, and lay in the same bed with this Amaleus. Aëdon directs her son ltyles to absent himself one night from the bed; but he forgets her orders: at the time determined, she conveys herself into the apartment, and murders her own son Itylus, by mistake, instead of her nephew Amaleus: upon this, almost in distraction, she begs the gods to remove her from the race of humankind: they grant her prayer, and change her into a nightingale." P.

Pausanias calls the daughters of Pandarus Camiro and Clytia. Other writers appear to confound this Pandarus with Pandion, king of Athens, who, say they, formed an alliance with Tereus, king of Thrace, and gave him his daughter Progne or Procne in marriage; the remaining part of the fable equally applying to Pandion. The murder of Itylus by his mother Philomela, and the serving up his flesh at the table of her husband Tereus, &c. is by some referred to Aëdon, the daughter of Pandarus, an Ephesian (sot the wife of Zethus), who married Polytechnus, a native of Colophon, in Lydia, and had a sister named Chelidonia; the misfortunes of Aëdon and Polytechnus being attributed to the revenge of Juno, for their having boasted of an intenseness of affection superior to that of the king and queen of heaven. (See Virgil's Past. vi. 111, &c. and Ovid's Met. b. vi. for story of Tereus, Procne, &c.)

607.] ITYLUS. (See line 605.)

658.—Of ivery one.] (See Somnus.) Some imagine that by the horn, which is pervious to sight, Homer meant to represent truth, and by the ivery, which is impenetrable,

ODYSSEY. BOOK XIX.

hers, that by horn, which is transparent, Homer meant the air, or heavens, slucent, and by ivory, the earth, which is gross and opaque; the dreams om the latter, that is, through the gate of ivory, being false; those from the pugh the gate of horn, true.

iculus, in his second book, describing the ceremonies of the dead, mentions olivion, of hatred, and lamentation; and adds, the there are other gates at are called the gates of verity, near which is a statue of justice without a

and the second

BOOK XX.

Fav'rite care.] Ulysocs.

PANDARUS. Son of Merops, father of the three erphan fair, Merope, Cleoad Andon. (See note to line 605 of Od. xix.)

Four celestials.] Venus, Juno, Diana, and Minerva.

Wing'd Harpies snatch'd th' unguarded charge away.] "It is not evident what by these princesses being carried away by the Harpies. Eustathius thinks that dered from their own country, and fell into the power of cruel governesses, recritics the poet ascribes to the Furies." P.

see imitation of this passage, Paradise Lost, b. xi. 265.

- -A bliss/ul omen.] "The reader will fully understand the import of this prayer, nature of omens, and the notions of them among the ancients: If, says Ulysses, er is heard, let there be a voice from within the palace to certify me of it; and tely a voice is heard, O Jupiter, may this day be the last to the suitors! Such as fell accidentally from any person were held ominous, and one of the ancient divination: Ulysses understands it as such, and accepts the omen." P. (See on by words.)
- -Loud from a sapphire sky.] One of the illustrations of the superstition that bursting from a serene sky, was ominous.
- -The dame.] Euryclea.
- And let the abstersive sponge the board renew.] "The table was not anciently with linen, but carefully cleansed with wet sponges. They made use of no napsipe their hands, but the soft and fine part of the bread, which afterwards they the dogs; this custom is mentioned in the Odyssey, lib. x.
 - 'As from some feast a man returning late, His faithful dogs all meet him at the gate, Rejoicing round, some morsel to receive, Such as the good man ever wont to give.'

red in the translation means these pieces of bread, with which the ancients eir hands after eating, and then threw to the dogs." P.

-The lamer feast-rites to the god of day.] The first day of every month was held and was sacred to Apollo, the god of light.

PHILÆTIUS. A faithful steward of Ulysses, who, with Eumæus, assisted him ying the suitors of Penelope.

-Imported in a shallop.] Melanthius and Philsetius, though both herdsmen of nia, inhabited different parts of the island, and were therefore obliged to come thace in separate vessels.

-Guardian of the bristly kind.] Eumæus.

CTESIPPUS. A Samian peer. One of the suitors of Penelope, killed by Phidd. xxii. 316.)

AGELAUS. One of the suitors of Penelope, killed by Ulysses (Od. xxii.

ODYSSEY. BOOK XX.

ting in gore, &c.] "This is to be looked on as a prodigy, the belief of tablished in the old world, and consequently whether true or false, may be see a place in poetry.

is is of opinion that by the last words of this speech Theoclymenus intends eclipse of the sun; this being the day of the new moon, when eclipses bap-understand by it the death of the suitors, as when we say the sun is for ever the dead. Homer means by it, that the suitors shall never more behold the n." P.

eresian seer.] Theoclymenus, i. e. descended from Polyphides, who had e in the groves of Hyperesia, in Achaia (Od. xv. 276.)

CUS. This word is here used to signify the infernal regions.

ian mart. The name of Sicily is supposed to have been very ancient, and to opted by the Phoenicians long before the Trojan war. (See Sicily.) It is this passage, that the Sicilians traded in slaves, and that by the allusion of their country, in order to intimidate Theoelymenus, they were remarkable arity.

Transfer or seed of the

BOOK XXI.

14.—The bow.] The post by this description of the bow, points out the exempth of Tysees, who was alone able to bend it.

18.] IPHITUS. A son of Eurytus, king of Œchalia. (See Eurytus, II. ii. 886.) He as brother to Iole, whom Eurytus had promised in marriage to any one-who should reed him or his sons in the use of the bow. Hercules engaged in the contest, and was accessful; but the king, recollecting that the hero had killed his wife Megara, refused ratify the contract. Iphitus advocated the cause of Hercules, but was afterwards crificed to his desire of vengeance on Eurytus. Iphitus, in pursuit of some horses, sich he erroneously imagined Hercules had stolen, was met by the hero, treacherously veigled by him to the top of a high tower at Tirynthus, and thence precipitated. (See ope's note to line 31.)

19.] ORSILOCHUS. The same mentioned Il. v. 675.

21.—Messene's state, &c.] "It has been disputed whether Messene here was a city a country; Strabo affirms it to be a country, lib. viii. It was a port of Laconia, under e dominion of Menelaus in the time of the war with Troy; and then (continues that ther) the city named Messene was not built. Pausanias is of the same opinion, lib. iv. 1." P.

31.—Dest to Heaven's voice, the social rite transgressed.] "Homer very solemnly consums this action of Hercules in slaying Iphitus; and some authors (remarks Eustathius) fend him, by saying he was seized with madness, and threw Iphitus down from the top his palace: but this is contrary to Homer, and to the sentiment of those who write at Hercules was delivered as a slave to Omphale, for the expiation of the murder of phitus." P.

42.—The matron.] Penelope.

147.] EPITHEUS, or EUPHITES. Father of Antinous: on the death of his son by e hand of Ulysses, he excited the Ithacensians to assist him in revenging his death; at he fell in the conflict, by the spear of Laertes. (Od. xxiv. 607.)

162.] LEIODES. A priest and augur; son of Enops. He was killed by Ulysses Jd. xxii. 847.)

153.] ŒNOPS. See preceding line.

194. - The masters of the herd and flock.] Philatius and Eumaus.

284.—Patron of these arts. Apollo.

434.] BYBLOS, or BYBLUS, was a city of Phonicia, situated between Sidon and rthosia. It was famous for the worship of Adonis. (See Adonis.) The river Adonis, sich rises in the neighbouring mountain of Libanus, and passes through Byblos, being metimes tinged with the red earth over which it flows, was supposed by the inhabitants have derived its colour from the blood of Adonis, whose obsequies they accordingly sebrated once a-year with great solemnity. The people of Byblos were anciently markable for their skill in carving wood, and building ships. The plant alluded to in is passage grew in the marshes of Egypt, and was used by the ancients for cordage.

BOOK XXII.

itation of this passage, Paradise Lost, b. vi. 848.

ilial virtue.] Telemachus.

s' son.] Melanthius.

ohantom-warrior.] Minerva.

a'd like a swallow.] "We have seen the deities, both in the Iliad and ging themselves into the shape of birds: thus lib. vii. ver. 67 of the Iliad;

'Th' Athenian maid, and glorious god of day

With silent joy the settling hosts survey;
In form like vultures on the beech's height
They sit conceal'd, and wait the future fight.'

aps may be the occasion of all such fictions. The superstition of the heauced the ancients to believe that the appearance of any bird in a critical gn of the presence of a divinity, and by degrees they began to persuade at the gods appeared to them in the form of those birds. Hence arose all said to augurs, and the reliance on divination drawn from the flight of (See Divination by birds.)

HIMEDON. Son of Melanthius, one of the suitors of Penelope, killed by ine 314.)

418 .- Th' exempted two.] Phemius and Medon.

435.—The aged governess.] Euryclea.

477.—The melancholy labour done Drive to you court.] "It would in these ages, observes Dacier, be thought barbarous in a king to command his son to perform an execution of so much horror: but anciently it was thought no dishonour; and Homer was obliged to write according to the custom of the age. Virgil has ascribed an act more cruel to the pious Æneas, who sacrifices several unfortunate young men who were his captives. Æn. xi. ver. 15.

Then, pinion'd with their hands behind appear
Th' unhappy captives marching in the rear;
Appointed offerings in the victor's name,
To sprinkle with their blood the funeral flame.' Dryden." P.

DIXX NOW ASSESSED.

after prompted two [Promise and the

the second of the party of the second of the

advent I seemed by all to

ODYSSEY.

BOOK XXIII.

ACTORIS. A female servant of Penelope,

Dread seer.] Tiresias.

The royal pair.] Ulysses and Penelope.

BOOK XXIV.

1.] CYLLENIUS. Mercury. (See Horace, b. i. Ode 10.)

17.—Leuca's reck.] LEUCATE (now St. Maura). This was a promontory of the isle of Leucas, or Leucadia, in the Ionian sea, so called on account of the whiteness of its rocks; and on its summit was a temple dedicated to Apollo (see Leucadius, among his names). It was celebrated in fable as the spot whence unfortunate lovers precipitated themselves into the sea; thus Sappho here terminated her existence, in despair at the coldness of Phaon.

Supplie.] Sappho, or Sapho, a celebrated Greek poeters, was born at Mitylene, about 600 years B.C. Her father's name is uncertain; that of her mother was Cleis: she became the wife of Cercolas, a wealthy inhabitant of Andros. Being soon after left a widow, with one daughter, she devoted herself to the study of music and poetry, which she cultivated with such success, that she acquired the title of the tenth muse. Her moral character does not appear to have corresponded with her exalted genius. The unhappy passion she conceived for Phaon is well known. This man (whose history is mixed up with fable) was originally a ferryman of Mitylene, who, having carried Venus (disguised as an old woman) across a river, in his boat, was rewarded by her with a box of cintment, which had the effect of rendering him the most beautiful and fascinating person in the world. He became weary of the company of Sappho, and to avoid her, retired to Sicily; thither she pursued him; but all her endeavours to overcome his indifference being fruitless, she returned in despair to Greece, and repaired to the promontory of Leucate, in Acarnania, whence (in conformity to the notion that unfortunate lovers, by precipitating themselves from its summit would, if they survived the fall, be cured of their passion) Sappho, having addressed her prayers to Apollo, threw herself into the sea, and perished.

Divise honours were paid to Sappho after death at Lesbos; and the money of that island was stamped with her image. The Romans also erected a magnificent statue to her memory. To this poetess is attributed the invention of the Sapphic and Æolic verse. She likewise improved the system of music among the ancients, and instituted an academy for the instruction of females in that science. Of her numerous works (chiefly lyrical) only two odes, one addressed to Venus, and the other to a young woman, have been preserved.

27 .- Nestor's son.] Antilochus.

30.—The hero.] Achilles.

35—122.] Within these lines is contained the conference between Agamenson and Achilles in the infernal regions, with the particulars of the funeral of the latter.

48.-Thy son.] Orestes.

65 .- Azure mother.] Thetis.

222.—Icarius' daughter.] Penelope.

226.] TYNDARUS. King of Sparta. (See Tyndarus.)

226.—Daughter.] Clytemnestra.

227.—King and husband.] Agamemnon.

ODYSSEY. BOOK XXIV.

oary king.] Laertes.

ingly gard'ner.] Lacrtes.

rch.] This word is here put as a general term for a nobleman, or man of ee Mitford's History of Greece, chap. ii. sect. 4.)

itation of this passage, Æn. ix. 645.

nother.] Anticlea.

onsort.] Penelope.

BAS. A place in Sicily.

Ulysses, in the feigned account which he gives of himself RITUS. and his descent, to his father Laertes, assumes the name DAS. PHEMON. Jof Eperitus, tracing his family through Aphidas to

NIA. One of the ancient names of Sicily. to transport of the summit was a femple stranger for

nt friend.] Dolius.

EITHES. The father of Antinous. (See Epitheus, Od. xxi. 147.) Supplier fingle terminal

sent god.] Minerva.

serve with what dignity Homer concludes the Odyssey: to honour his here, we defties, Jupiter and Pallas, who interest themselves in his cause: he lysses in the boldest colours, as he rushes on the enemy with the utmost nd his courage is so ungovernable that Jupiter is forced to restrain it with his usual for orators to reserve the strongest arguments for the conclusion, that them fresh upon the reader's memory : Homer uses the same conduct: he hero in all his terror; he shews him to be irresistible, and by this method possessed with a noble idea of his magnanimity.

en already observed, that the end of the action of the Odyssey is the reof Ulysses in full peace and tranquillity : this is not effected till the defeat friends; and therefore if the poet had concluded before this event the

ÆNEID OF VIRGIL.

ÆNEID.

BOOK I.

- 1.—The men.] Æneas.
- 5.—Doubtful war.] The war between Æness and Turnus.
- 6.—Latien reals.] The kingdom of Latium, or of king Latinus.
- 6.-Destin'd tourn.] Lavinium.
- 7.—His bunished gods.] Virgil, in order to give an air of antiquity to the Roman ythology, represents Æneas as having introduced the worship of the gods from Troy.
- 9.—Alban fathers.] A poetical designation for Alba itself. (See Ascanius, Æn. i. b4.)
- 10.] ROME. Roma. This celebrated city, situated about twelve or fifteen miles can the mouth of the Tiber, was the principal town of the ancient province of Latium. was bealt (hence wrbs septicollis, or septemgemina) on seven hills; viz. Palatinus, wireiwalis, Aventinus, Collius, Viminalis, Esquilinus, and Janiculum; this st, according to some opinions, seems to have been improperly ranked among the seven; I, although built on and fortified by Ancus, the fourth king of Rome, it was not included ithin the city. Mons Capitolinus, or Tarphius, which Servius omits, should have seen mentioned in its stead. The Janiculum, Collis Hortulorum, and Vatiganua, we afterwards added.

Romnius (see Romaius) built on the PALATINE MOUNT, which became, in succeeding res, the residence (hence the term *Palatium*, palace) of the emperor Augustus and his accessors.

The QUIRIWAL hill, supposed to have derived its name from a temple of Romulus seified by the name Quirinus) which stood on it, was added to the city by Servius, and us called in later times Mone Caballi.

The AVENTINE (see Aventine), the most extensive of all the hills, so named from one is the Alban kings, and added by Ancus, was the place (see Romulus) from which Remus sek the omens; and was also called Murcius, from Murcia, the goddess of sleep, who ad a chapel upon it; Collis Diana, from a temple of Diana; and Remenius, from Reman.

The CGLIAN hill, so named from Coles Vibenna, a Tuscan, was anciently also blad Querquetulenus, from the oaks with which it abounded; Augustus, in the time of Chrins; and in later times, Lateranus; and was the residence of the popes before the bution of the Vatican.

The Viminal, so named from thickets of osiers (vimineta) which grew on it, was also seed Fagutalis, from fagi, beaches, and was added to the city by Servius.

The Esquiling, so named from the oaks (ascalets) with which it was covered, was be added to the city by Servius.

ÆNEID. BOOK I.

a Janiculan, so named from Janus (see Janus); was also called, from

, Mons Aureus, by corruption Montorius.

e CAPITOLINE OF TARPEIAN, so named from the Capitol (see Capit eia (see Tarpeia, Æn. viii. 457.), was very anciently called Saturn g been the residence of Saturn. The COLLIS HORTVLORUM, so call ts being covered with gardens, was afterwards named Pincius, from ncii, and was not taken into the city till the reign of the emperor Au CAN, so named from the Romans' getting possession of it by the exp ns, according to the counsel of the soothsayers (vates), was disliked by count of its bad air, but is the mount on which have been erected the p St. Angelo, the Vatican library, and St. Peter's church.

tes.] The principal gates of Rome were: 1. Porta Flaminia or Flament Quirinalis, Agonensis, or Salaria; 3. Viminalis; 4. Esquilina (ve Metia, Labicana, or Lavicana); 5. Navia; 6. Carmentalis; 7. Capena Between the Porta Viminalis and Esquilina, without the wall, is

een the camp of the prætorian guards.

sples.] Of the temples of ancient Rome, the following were the most Capitol (see Capitol); 2. The Pantheon (now the Rotunda), built -law to the emperor Augustus, was dedicated, according to Pliny, to Ju cording to others, to Mars and Venus; or, as the name imports, to a Temple of Apollo, built by Augustus on the Palatine Hill, had a pe authors, particularly poets, used to recite their compositions, sitting is mes before select judges, who passed sentence on their comparative i or Adrian subsequently consecrated a place of this kind to Minerva, : 4. The Temple of Diana, built on the Aventine Mount by the Latin : ign of Servius Tullius; 5. The Temple of Janus, built by Numa (the republic) was the Forum Romanum, Vetus, or Magnum, a large oblong space (now the cow-market) between the Capitoline and Palatine hills, where the assemblies of the people took place, justice administered, and public business transacted. It was instituted by Romanus, and was subsequently surrounded with porticos, shops (these shops long chiefly occupied by bankers, argentarii), and buildings by Tarquinlus Priscus, the Making of Rome. The part of the Forum in which the comitia curieta were held, was called comitium, where the pulpit or tribunal (suggestum) whence the orators used to have the people, stood. It was also named rostra, from its being adorned with the beaks of the ships taken from the Antiates; templum, from its having been consecrated by the augurs; and was first covered the year that Hannibal came into Italy.

Julius Carar, Augustus, and Domitian added Fora, the last of these being called Forum Nervas, because finished by the emperor Nervas. Trajan also built a splendid Forum, and adorned it with the spoils of his many victories.

These were other form or market-places for the sale of cattle, fish, &c.; of these the chief were, Forum Bourium, the ox and cow market; Susrium, the swine market; Piscerium, the fish market; Oliforium, the vegetable market; Cupedinis, where pastry and confectionary were sold.

The Basilica (subsequently converted into Christian churches) were spacious halls, built at different periods around the Forum, adorned with columns and portices, appropriated to public uses, in which courts of justice sat, and other public business was transacted.

The Porticus, or piazzas, were among the most splendid ornaments of the city, and took their names either from the edifices to which they were annexed, as Porticus Concernia, Apolionis, &c.; or from the builders of them, as Porticus Livia, Pompeia, &c. They were generally paved, supported on marble pillars, and adorned with statues; and were used chiefly for walking in, or riding under cover. The senate and courts of justice were sometimes also held in them; jewels and pictures, &c. exposed to sale; the tents of soldiers erected; the works of authors recited; the disputations of philosophers (especially those of the stoics, their name being derived from a Greek word signifying perficus, because Zeno, the founder of their sect, taught in the Portice at Athens) held, &c.

The COLUMNE, or pillars, were ornamented columns, which were either erected in bonour of great men, in commemoration of illustrious actions or events, or for the support of statues, globes, &c.; and were variously denominated, from the different orders of architecture; the most ancient at Rome were, the Columna Enea, a brasen pillar, on which was described a league with the Latins; Columna Rostrata (still extant), adorsed with figures of ships, in commemoration of the defeat of the Carthaginians in a naval engagement by the consul C. Duillius Nepos; and another in the Capitol, erected by the consul M. Fulvius: but the most remarkable are those of Trajan and Antoninus Pius, which are still in existence, and highly esteemed among the monuments of antiquity. On the top of the former, erected in the middle of the Forum, which bore the name of Trajan, was a colossal statue of the emperor, holding in the left hand a sceptre, and in the right a hollow globe of gold, which, according to some, contained bis ashes; these were however more generally supposed to have been deposited under the pillar.

Pope Sixtus V. substituted the statues of St. Peter and St. Paul fer those of Trajan and Antoninus.

The Arcus Triumphales, several of which are still in existence, were arches erected in honour of illustrious generals. They were originally very simple, built of brick or hown stone, and of a semi-circular figure; but they were afterwards constructed of marble, of a square figure, with a large arched gate in the middle, from the vault of which hung little winged images of Victory with crowns in their hands, which, as the victor passed in triumph, were let down and placed on his head.

Cl. Man.

ÆNIED. BOOK I.

a, or trophies (see Æn. xi. 6, &c.), were spoils taken from the enemy, and mms, trunks of trees, &c., as signs or monuments of victory, consecrated to y were imitated from the Greeks, and little in use among the Romans, ucrus, or aqueducts, supported on arches placed in rows one above and water to Rome from the distance of above sixty miles, through rocks and I over vallies; they were originally consigned to the care of the censors and re, according to some, twenty, and to others, fourteen in number.

e, or sewers, first constructed by Tarquinius Priscus, extended under the d were divided into numerous branches, which all communicated with the a, the stupendous work of Tarquinius Superbus. The arches which supers and buildings were so high and broad, that loaded waggons might pass, through them. [The goddess Cloacina presided over these works.] & Viz, public ways, were perhaps the most considerable of all the Roman ag as they did to the utmost limits of the empire. Augustus crected a e Forum, called milliarium aureum, where all the military ways terminated not reckoned from this pillar, but from the gates of the city, and were

nes throughout all the roads. The viæ were named either from the persons hem out, or from the places to which they led: viz.

a, in Etruria, near the Via Flaminia; known only from inscriptions.

1, begun by Appius Claudius; it extended from the Porta Capena, first to
ence through Samnium and Apulia to Brundusium.

sta, in Etruria, neer the Via Flaminia; known only from inscriptions.

a, between the Viæ Aurelia and Flaminia.

a, in Etruria, near the Via Flaminia; known only from inscriptions. elia, in Etruria, near the Via Flaminia; known only from inscriptions. a, in Etruria; its direction uncertain. exiculi, still standing, so named, because it led to Janicalum: 6. Pons Triumy a few vestiges of which remain, was the bridge over which those who triused in their way to the Capitol: 7. Pons Ælius, built by Ælius Hadrianus, ng. the largest and most beautiful bridge in Rome: 8. Pons Milrius, without ow Ponte Mollè).

Scation of Rome.] The ancients personified their towns; but of these, none was ally worshipped as the goddess Roma: besides her altars in the city, there were secrated to her in the towns of Nicrea in Bithynia, Alabanda in Caria (where r called Alabandus), Ephesus in Ionia, and Pola in Istria. Among her differifications, she sometimes appears like the goddess Minerva, seated on a rock, ry trophies at her feet, a helmet on her head, and a spear, or a small figure of ther hand: as Rome the Victorious, on a medal of the reign of Galba, she is as an Amazon, with her right foot on a globe, a sceptre in her left hand, and f laurel in her right: as Rome the Happy, on a medal of the reign of Nerva, at from head to foot, with a branch of laurel in her right, and a rudder in her

tomans (says Macrobius) being persuaded that every city had its tutelary on attacking a city used certain verses to call forth its gods, believing it imberwise to take the town; and even when they might take the place, they would be a great crime to take the gods captive with it; for this reason the oncealed the real names of their cities very closely, they being different from generally called them: they concealed likewise the names of the tutelary gods ics. Pliny informs us, that the secret name of Rome was Valentia, and that oranus was severely punished for revealing it. We see the evocation of the ia in Livy."

| The Romans seem to have borne at first but one or two names; as Romulus, spilius, Tarquinius Superbus, &c.; but when they were subsequently divided and families, the more noble were usually distinguished by three. These were prenomen, nomen, and cognomen. The pranomen, which, under the obsertain religious ceremonies, boys received on the ninth day after their birth, was ad was commonly written with one letter; the nomen followed the prenomen, d the gens or clan; and the cognomen was placed last, and denoted the (fasily: thus, P. Cornelius Scipio. The nomen generally ended in ins. Some car to have had no surname, as C. Marius; L. Mummius, &c.

a name, acquired by some illustrious action, was sometimes added, and was agreemen; thus, P. Cornelius Scipio Africanus.

nation of gods of.] The Romans made three classifications of their gods: 1. the BLESTIAL DEITIES (the Dii Majorum Gentium); 2. the SELECT DEITIES (the ii); and, 3. the INFERIOR DEITIES (the Dii Minorum Gentium).

GREAT CELESTIAL DEITIES, called Consentes, were twelve in number : viz. FER (see Jove).

(see Juno).

BRVA (see Minerva).

A (see Vesta).

is (see Ceres).

TUNE (see Neptune).

78 (see Venus).

CANUS (see Vulcan).

s (see Mars).

curius (see Mercury).

LLO (see Apollo).

ENEID. BOOK I.

2. The SELECT DETTIES were eight in number: viz.

s (see Saturn).

ee Janus).

e Earth).

ee Pluto).

(see Bacchus).

Apollo).

e Diana).

see Genius). • Inferior Deiries were of various kinds: among them wereligetes, or heroes, who ranked among the gods on account of their virus

or exploits : viz.

ts (see Hercules).

ND POLLUX (see Castor and Pollus).

see Æneas).

(see Romulus), &c.

were also certain gods called Semones, of whom the principal were

Pan).

(see Faunus).

s (see Sylvanus).

ee Fauni).

sus, who presided over the change of seasons. I (See story of Vertumum who presided over gardens and fruits. and Pomona, Ovid's Met.

ne goddess of flowers, the wife of Zephyrus (see Zephyrus). s, the god of boundaries. (See Mercury.)

YBER, TIBER, TYBERIS, or TIBRIS. The river of Italy on the banks of bout fifteen miles from its mouth, Rome was built. It rises in the Appennines into the Tyrrhene (now Tuscan) sea, dividing Latium from Etruria. It was realled Albula, from the whiteness of its waters; Tyrrhenus, because it watered Lydins, because the people in its neighbourhood were supposed to be of Lydian and Tiberis, from Tiberinus, a king of Alba, who had been drowned there, and time god of the river. A little above Rome it is joined by the Anio, the Allis, Cremera; and farther up, by the Nar, the Clanis, and the Clitumnus. In ancient town.] Carthage.

in encient town. Curtnage.

Tyrian colony.] Carthage was founded by a colony from Tyre.

ARTHAGE. This celebrated city was situated in that part of Africa anciently ifrica Propris, which corresponds with the present state of Tunis. According to a probable accounts, it was peopled by a colony of Tyrians, under their queen down by them called Carthado; by the Greeks Carchedon; by the Latins Carthadon. It has been immortalised by the Roman poets and historians on three wars it sustained against the republic of Rome. The immediate cause st, which began B. C. 264, was the jealousy entertained by the Carthaginians at granted by the Romans to the Mamertines, in an attack upon Messana (now), a town in alliance with the Syracusans.

famertines, a body of Italian mercenaries from Campania, had been appointed by se tyrant of Syracuse, to guard the town of Messana; but instead of protecting the they assailed and massacred them, in order to obtain their possessions, and thus the indignation of the Sicilians, that they, naturally excited to revenge by such compelled the Mamertines to implore succour from a foreign power; for this succour lied to the Romans as well as the Carthaginians; and thus was afforded to the rhose troops first reached the island, an opportunity of coming in contact with a sen equally formidable in military and naval resources. The war (which was arked by the capture and cruel death of the Roman general, Regulus) ended, in the defeat of the Carthaginians by Lutatius Catulus, off the Ægates insule, 1. A.U.C. 572, and the establishment of the Roman marine.

second Punic war was excited by the siege of Saguntum by Hannibal. It com-3.C. 218, and was memorable for the signal defeats experienced by the Romans from ral in the battles of Trebis, Ticinus, Thrasymenus, and Cannæ. The victor mainmeelf in Italy sixteen years; but was at length recalled by his country, in order the enemy, who, to draw Hannibal from the gates of Rome, had appeared on 3. The stratagem succeeded; Hannibal repaired to Carthage; and, after col-. large army, gave battle to Scipio (see the 1st Scipio Africanus) in the plains of The contest, which was long and bloody, ended in the complete overthrow of the nians, and the flight of Hannibal, 202 B.C. During the interval of fifty years, apsed between the conclusion of the second, and the commencement of the third ur, the Carthaginians very considerably repaired their losses. This last war, mmenced 149 B. C., was undertaken by the Romans under the pretence of rean outrage which had been committed by the Carthaginians upon their ally a, king of Numidia, while its real object was the annihilation of Carthage. flict was, however, comparatively short; and, in the year B.C. 146, Caree the 2nd Scipio Africanus), after having been seventeen days in flames, razed to the ground. Some suppose that the Carthaginians were called can Phoenix, a Phoenician king, and that they retained the religion of their ountry; their tutelary god, to whom human victims were sacrificed, being he Moloch of Scripture (see Phonicia, Egypt). In process of time, they added imber of their deities those of Greece and Rome, invoking Jupiter under the

ÆNEID. BOOK I.

f Belus or Banl; Diana, or the moon, under that of Calestis; Mercuy Sumes; &c.

ution of Carthage, though but few particulars of it can be collected from s, is nevertheless celebrated by Aristotle as one of the most perfect of deed the annals of the Carthaginian state before its wars with Rome are but ctly known. It is affirmed that two magistrates, termed sufficies, was en, whose office seems to have resembled that of the consuls at Rome, and (whose decisions were controlled by a supreme council of five) took orgitary operations, and of the conduct of their generals.

described in fable as the daughter of the Tyrian Hercules and Asteria, the na; and on medals she is represented with the head of a horse, from the of the town Cacabe, which signifies " head of a horse,"

in shore.] The shore of the island of Samos. This was an island in the in the coast of Asia Minor, opposite Ionia. Its most ancient name was it it was also called Dryusa, Anthemusa, Melamphyllus, Cyparissia, Partephane, Anthemus, and Parthenias. It was originally governed by kings, cularly sacred to Juno, whose temple, which was magnificent, is said by have been built by the Argonauts. The Samian Juno, esteemed the same as lene (see these, under the names of Juno), is represented standing in a the lunar emblem upon her head; and with the peplum, which, suspended cent, she holds with extended arms. There were also three colossal status linerva, and Hercules, at Samos, which were removed to Rome by Mark with the exception of the first, were subsequently restored to the island by Augustus.

stood her chariot, &c.] Poetically implying that Carthage was her favourite is chariot was a military one; Juno being often represented, by the poets, a battles. The principal divisions of CISALPINE GAUL were :-

- L. LEGURIA; chief towns, Genus (Genon); Portus Herculis Monacci (Monacci); Nices (Nice).
 - II. TAURINI; Augusta Taurinorum (Turin).
 - m. Insunnes; Mediolanum (Milan); Ticinum (Pavia).
 - IV. CANOMANNI; Brizia (Brescia); Cremona; Bedriacum; Mantua (see Mantua).
- v. Evoaner; Tridentum (Trent); Verona, on the Athesis (Adige), birthplace of Canllus; famous also for the remains of an amphitheatre.
- vi. Vanara; Patarium (Padua), birthplace of Livy; Aquileia; Forum Jalii (Pinli).
 - VIL. HISTRIA; Tergeste (Trieste).
 - VIII. LINGONES; Ravenus.
- 13. Bost; Bononia (Bologna); Mutina (Modena; see Augustus); Parma; Pla-

The principal divisions of ITALIA PROPRIA were :-

- L ETRURIA. (See Etruria.)
- u. Undersa: chief towns, &c. Ariminum; Pisaurum (Pesaro), on the Pisaurus; Urbinum (Urbino); Camerinum; Spoletium (Spoletto); Interamna (Terni), the birth-place of Tacitus the historian, and Tacitus the emperor; Narnia (Narni), on the Nar [see Nar].
- III. PECEMUM: chief towns, &c. Ancon Dorica (Ancona); Loretto, near which was the famous chapel, supposed by monkish historians to have been brought through the air 7 angels, A.D. 1291, from Judzea, where it had been a cottage inhabited by the Virgin Mary; Corfinium or Italica (San Ferino); and Sulmo (Sulmona), the birthplace of rid; these two last being the chief towns of the Vestini and Pelioni, a people to the with of Picenum; Marrubium (see Marrubium), the chief town of the Marsi (see Marsi); to grove of Anguitia (see Anguitia); Alba, the inhabitants Alberses; [Cures (see ures); Reste (Ricti); Amiternum (see Amiternum, the birthplace of Sallust); Noculum (see Nomentum); Crustumerium (see Crustumerium); Fidence (see Fidence); maternum (see Antemnum); Collutia (see Collatia); and Tibur (Tivoli, by some placed in atium, celebrated for the villa of Horace), were all towns in the country of the Sabina inhimes).
- IV. LATIUM. (See Latium.)
- V. CAMPANIA: chief towns, &c. Capua (see Capys, Æn. i. 257.); Casilinum; Vena-Literaum; Cuma (see Cuma); Miserum (see Miserum), opposite to the islands reckyte and Incrime (see these islands); Baiæ (see Baiæ), near the Lucrine lake and e lake Avernus (see these lakes); Puteoli (Puzzoli), near the Phlegrasi Campi, or arning plains (now Solfaterra), where Jupiter is fabled to have overcome the giants; immerium (see Cimmeria); Neapolis or Parthenope (Naples), near which is Mount esevius; Herculeneum and Pompeii, destroyed by an eruption of Mount Vesuvius on 24th of August, A.D. 79; Nuceria (Nocera); Stabiæ; Surrentum (Surrento), near hich was the promontory Surrentinum or Athenaum (Capo de Mincrea); Capreae (see ispress); the Sirenusæ (see Sirenusæ); Nola (Nola), remarkable for the defeat of lauribal by Marcellus, for the death of the emperor Augustus, and for its having been he hishoprick of St. Paulinus, a native of Bourdeaux, to whom the introduction of bells ato churches is ascribed; Salernum (Salerno), the chief town of the Picentini, near which track Amalfi, a city not mentioned in ancient authors, but remarkable for having conained the code of laws framed by the emperor Justinian, which had been brought thither ison Greece, and was discovered at the pillage of that town by the Pisans, in the twelfth century.

ÆNEID. BOOK 1.

IM: chief towns, &c. Beneventum, or Maleventum (Benevento), said to lare by Diomed, and remarkable for its remains of antiquity; Caudium, new urcæ Caudine (Forchia d' Arpaia), Equus Tuticus, Hendonia (Ordoni, Hirpini; Buca, Ortona, and Larinum, towns of the Frentani.

ta, or Jarygia (Puglia Piana, or the Capitanata), was divided into two (see Daunus) and Peucetia, so called from Peucetius, the brother of Gaedid to have arrived there from Arcadia, seventeen generations before the its chief towns, &c. were, Arpi (see Argyripa); Teanum, or Apulum; Gea; Asculum (Ascoli); Canusium (Conosa); Cannæ, celebrated for the ed over the Romans by Hannibal; Venusia (Venosa); Barium (Ban);

BRIA, or Messapia, the southern part of which was called Salentina (see a chief towns, &c. were, Brundusium (Brundisi), opposite Dyrrachium, on the sast; Hydruntum (Otranto); Lupia, near which is the modern city Leces; Arx Minervæ (Castro), celebrated for a temple of Minerva; Promontorium! Salentinum (Santa Maria de Leuca); Callipolis (Gallipoli); Neretam rentum (Tarento, see Tarentum); Aulon; Rudiæ, the birthplace of Ennius; and Manduria (Casalnuova).

ta: chief towns, &c. Metapontum, said to have been founded by the Pylians; Heraclea, the place of assembly for the deputies of the Grecian states in s, founded by the Achwans, remarkable for the effeminacy of its inhabitants; m, a place to which the Sybarites fled after the destruction of their city by Croton, under the famous Milo; Pæstum, called by the Greeks Posidosia, colony of Dorians; Mount Alburnus; Velia, Elea, or Helia, founded by a py, the city of Zeno, called Eleates, to distinguish him from Zeno, the stoic philosophy, a native of Citium, in Cyprus; Enotrides, two small

MAGNA GRÆCIA.

The southern part of Italy, of which the limits were not defined, was called Magne seek, a name which had fallen into disuse in the time of Cicero.

Risers of Italy. The principal rivers of Italy are,

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The Padus or Eridanus (Po; see Po).
  The TICINUS (Tesino), issuing from the lake Verbanus (Maggiore); near
this river Hannibal first defeated the Romans under P. Cor. Scipio.
  The Addu (Adda), issuing from the lake Larius (Como).
  The MINCIUS (Mincio), issuing from the lake Benacus (Guarda); see
  The TREBIA (Trebia), near which Hannibal defeated the Romans
cond time, under the consul Sempronius.
  The RHENTS (Rheno).
  The ATHESIS (Adige), falls into the Adriatic.
  The TIMAVUS, TIMAO, OF TIMAVO. (See Timavus.)
  The Tyberis, Tibris, Tevere, Tiber, or Thybris (Tyber; see Tiber)
  The CREMERA. (See Fabii.)
  The Macka (Magra), flows from the Apennines.
   The CLANIS (Chiana).
   The Avaue, Auseris, or Anser (Serchio), joins the Arnus.
  The Umbro (Ombrone).
  The Mixto (Mignone; see Minio).
  The Rubicon (Pisatella, or Rugone), divides Italia Propria from Cisalpine Gaul,
rises in the Apennines, and falls into the Adriatic. (See Julius Casar.)
  The RIMINUS.
  The PISAURUS (Foglia).
  The METAURUS (Metro).
  The NAR (Nera; see Nar).
  The Velinus (Velino; see Velinus).
  The Æsis (Æsino); this river separates Umbria from Picenum.
  The TRUENTUS (Tronto), a river of Picenum.
  The Allia (see Allia).
  The Anio or Anien (Teverone), falls into the Tibe
  The Numicus (see Numicus).
  The ASTURA.
  The Urens (Aufente; sec Ufens, Æn. vii. 1002.)
   The Amasenus (see Amasenus).
  The Linis (Garigliano), falls into the Mediterranean.
  The VULTURNUS (Volturno; see Vulturnus, Æn. vii. 1007
  The CLANIUS OF LITERNUS (Lagnio).
  The SEBETHUS OF SEBETHOS (Sebeto; see Sebethis).
  The SARNUS (Sarno; see Sarnus).
  The SABATUS (Sabato), runs into the Vulturnus.
  The CALOR (Calore).
  The FRENTO (Fortore), runs into the Adriatic.
  The TIPERNUS (Tiferno).
  The CERBALUS (Cervaro).
                                         Rivers of Apulis.
  The Auridus (Ofanto; see Aufidus).
  The Galeso, a river of Calabria, flowing into the bay of Tarentum.
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Cl. Max.

ÆNEID. BOOK I.

The SILABUS or SILER (Silaro). The Laus or Laos (Laino). The BRADANUS. Lucania. The Synanis (Coscile). The CASUENTUM (Basiento). The Acinis (Agri). 10 The SIRIS (Sinno). The CRATHIS (Crati or Crater). The TANAGES OF TANAGEUS (Negro). The HALES OF HELES. The MELPES (Melfa), The ACHERON (see Acheron.) The OCINARUS. The LAMETUS. The METAURUS (Marro). The BUTHROTUS. The HALEX. And The SAGRA. of Italy.] The principal Lakes of Italy are, RBANUS (Maggiore), a lake in the modern duchy of Milan. nius (Como), a lake of Cisalpine Gaul. NACUS (Guarda; see Benacus). RASYMENUS (Perugia), a lake of Etroria, near Perusium, celebrated for omans by Hannibal, under the consul Flaminius, B.C. 217.

SANCTUS (Mofetta; see Amsanctus). CINUS (Lago di Celano; see Fucinus). canassian Pisseans who followed Nestor to the siege of Troy; and whether, as report sys, at a still earlier day, the Arcadian Evander founded that village on the bank of the liber, which afterward became Rome; still we learn with unquestionable certainty that if these were not facts, yet Grecian colonics were settled in various parts of Italy at a very early period: so early, that we can trace them very high; yet their origin lies beyond all investigation. The reputation was hence acquired by Cuma, on the Campanian coast, of being the oldest of all the Grecian towns, both in Italy and Sicily; because it could, with the greatest certainty, refer its foundation to the remotest era. It was a colony led by Megasthenes and Hippocles from Chalcis and Cuma in Eubera, not a great while, according to Velleius l'aterculus, after the founding of those towns by the Atherina. The Campanian Cuma prospered and sent out its own colonies: Naples is among its offspring.

"One flourishing settlement in that inviting country would encourage farther adventures. The Chalcidians of Eubea, we are told, finding at a following period their population too great for their territory, consulted the Delphian oracle. The Pythoness directed them to decimate their whole people, and send a tenth to found a colony. It happened that tome of the principal Messenians of those who had fled their country after the first war rith Lacedamon, were at the same time at Delphi to ask advice of the ged. The manaters of the otacle commanded them to join in the adventure with the decimated Chalcidians. Both parties were pleased with the order; and choosing for their leader a Messenian of the Heracleid family, they founded Rhegium, on the southern point of Italy, which became a powerful and flourishing state. Not long after, Tarentum was founded by accelemonians; Locri Epizephyrii, and Medama, by Locrians from Crissa; Scylleticum, ferwards Scyllacium, by Athenians; Crotona, and Sybaris, from whose ruin rose Thairm, by Achaians; Salentum and Brundusium, by Cretans. Some of these had inferior owns within their territory; and in the end full half the coast of Italy came into the possession of the Greeks.

"While the coasts of Italy thus became Grecian ground, settlements were made with equal or superior success in Sigilar. Thucydides informs us that the name by which that island first became known to the Greeks was Trinacria, and that the first inhabitants, concerning whom any tradition reached them, were the Cyclops and Læstrigons; whose history, however, with his usual judgment, he professes to leave to the poets. The Sicans, from whom it acquired the name of Sicania, he supposes to have passed from Spain; driven from their settlements there by the Ligurians. Afterward the Sicels, forced by similar violence from their native Italy, wrested from the Sicaus the greatest and best part of the island, and fixed upon it that name which it still retains. At a very early period the Phonicians had established, in some of the most secure situations around the coast, not colonies, but factories, for the mere purpose of trade; and probably less the uninsecond violence of the barbarous natives, than Phonician policy directing that violence, has given occasion to those reports, so much cultivated by the poets, of giants and monsters peculiar to Sicily. No Grecian trader dared venture thither; but some Phocian suddens, in returning from the seige of Troy, being driven by stress of weather to the coast of Africa, and unable, in the imperfection of navigation, thence directly to reach Greece, consed to the Sicilian coast. It happened that there they fell in with some Trojans, who, after the overthrow of their city, had wandered thus far in quest of a settlement. Brotherhood in distress united them; they found means to make alliance with the Sicans in the western part of the island, and established themselves there; Trojans, Greeks, and Scans, formed together a new people, who acquired the new name of Elymians. The trong holds of Eryx and Egesta, called by the Romans Segesta, became their principal

[&]quot;It was, according to Ephorus, as he is quoted by Strabo, in the next age, or generation,

after this event that Theocles, or Thucles, an Athenian, being driven, also by stress of weather, on the eastern coast of the island, had opportunity to observe how little sand dable the barbarous inhabitants in that part really were, as well as how inviting the all and climate. On his return he endeavoured to procure the authority of the Athana government for establishing a colony there; but not succeeding, he went to Chalch, and Eubora, where his proposal was more favourably received. Many Chalcidians cappain the adventure. Thus encouraged, many from other parts of Greece joined that; and under the conduct of Thucles, they founded Naxus, the first Grecian town of Sicily.

"A prosperous beginning here, as in Italy, invited more attempts. It was, according to Thucydides, in the very next year after the founding of Naxus, that Archias, a Consti of Heracleid race, led a colony to Sicily. To the southward of Naxus, but sill on the eastern coast, he found a territory of uncommon fertility, with a harbour singulary at and commodious. Within the harbour, and barely detached from the shore, was an ideal, about two miles in circumference, plentifully watered by that remarkable fountain with through the poets chiefly, has acquired renown by the name of Arcthusa. Frantis advantageous post he expelled the Sicels, and founded there the city which become to great and celebrated Syracuse. Meanwhile Naxus so increased and flourished, tal, is the sixth year only from its foundation, its people, still under the conduct of Thecia, driving the Sicels before them, founded first Leontini, and soon after Catana. About the same time a new colony from Megara, under Lamis, founded the Hyblesan Megaza. k was not till above forty years after that any settlement was attempted on the sestion coast, when a united colony of Rhodians and Cretans founded Gela. But the suprimity of the Greek nation in Sicily was already decided; and Taurominium, Selinus, Himm, Acres, Casmense, Camarina, Acragas, called by the Romans Agrigentum, and Zack, afterwards named Messena, became considerable cities, mostly colonies from those being founded in that island, or in Italy. The interior of both countries remained to the forms race of inhabitants.

"It is indeed remarkable that the Greeks seem never to have coveted inland territories: their active temper led them always to maritime situations; and if driven from theace, they sought still others of the same kind, however remote from their native country, rather than be excluded from the means which the sea afforded for communication with all the world. Accordingly the Italian and Sicilian Greeks (whose possessions were so extended as to acquire the name of Great Greece), and not less the African colonies, maintained constant intercourse with the country of their forefathers: particularly they frequented the Olympian games, the great meeting for all people of Grecian race. Still greater advantages perhaps were derived from the yet more intimate communication maintained by some of them with the Asiatic colonies; for there Grecian art and science first rose to splendour: there Grecian philosophy had its birth, and from the island of Samos, on the Asiatic coast, the great Pythagoras came and settled at Crotona, in Indy. Thus the colonies in general nearly equalled in improvements of arts, science, and civilization, and sometimes even went before the mother-country." Mitford, vol. 1. chap. 1. sec. 2.

Italy is most commonly represented on Roman medals under the form of a worst crowned with turrets, holding in her right hand a spear, and in her left a cornucopia, with an eagle placed on a globe at her feet. She is also represented on the medals of Time, of Antoninus Pius, of Commodus, and of Nero, as seated on a globe, her head adorsed with turrets, bearing in one hand a cornucopia, and in the other a sceptre, to denote by power over the universe. The caduceus of Mercury has likewise been ranked among the attributes of Italy, as emblematical of the fine arts, which were cultivated by her into bitants.

63.—69.—One offending foc.] Ajax Oileus: in allusion to the insult offered by him to Cassandra (see Ajax the Great) in the temple of Minerva.

62.—The bolts of Jove.] This passage is remarkable, from its representing Minerva as privileged to use the bolts of Jove.

67.-The wretch.] Ajax Oileus.

69.—A rock.] Gyræ. (See Gyræ, Od. iv. 672.)

70.—Walk.] In allusion to the dignified matronly gait ascribed by the poets to Juno, and to the majestic slow pace used by the Roman matrons in religious processions.

101.—A race of wand'ring slaves.] Trojans.

162.—Tuscan sea.] That part of the Mediterranean sea which washes the coast of Eruria. It was anciently called Tyrrhenum, or Inferum.

107.—Daughters of the main.] Nymphs in general.

110.] DEIOPEIA. The most beautiful of the fourteen attendant nymphs of Juno. The goddess offered her in marriage to Eolus, as a bribe to induce him to destroy the fact of Eneas.

126-175.] (See Winds.)

156.—Th Ausonian sailors.] Italian sailors. Ausonia was among the many ancient manes of Italy. (See Italy.)

159.] EURUS, or VULTURNUS. The south-east wind. The god Eurus is represented as a young man, either dishevelled, and in great consternation at the tempest he has excited; or in a sportive mood. (See Winds.)

160.—Shallows of the moving sand.] The Syrtes.

162.] ORONTES. A Lycian captain in the Trojan war, who followed Æneas, and perished by shipwreck in his voyage from Drepanum to Italy. (See Æn. vi. 458.)

172.] ILIONEUS. (Companions of Ameas. They are represented by Virgil as

172.] ALETES. 5 remarkable for their prudence and wisdom.

173.] ACHATES.) Friends of Ameas. The fidelity of Achates was so exemplary,

173.] ABAS. 5 that Fidus Achates became a proverb.

180.] SERENE. In reference to the usual representations of this god.

186 .- Western blast.] Zephyrus.

195 .- Your lord.] Æolus.

205.] CYMOTHOE. One of the Nereids, or, according to Hesiod, of the Oceanides.

205.] TRITON. One of the inferior sea-deities, fabled to have been Neptune's trumpeter: he was, according to Hesiod, son of that god and of Amphitrite, and is generally represented as blowing a conch; the upper part of his body being that of a man, and the lower, that of a dolphin; and as preceding Neptune: sometimes he appears on the surface of the waters; and at others, he is drawn in a car by horses of a cosrulean colour.

Some consider the word Triton to be a corruption of Tirit-On, and to have signified the tower of the sum; the representation of this deity having also led to the conjecture that he was the same as Atergatis and Dagon. (See Phonicia.) The conch used by Triton is illustrative of his worship having been anterior to the introduction of the brazen trampet.

211.—His finny coursers.] The animals which drew the car of Neptune were sometimes sea-horses, of which the lower parts were like the tail of a fish.

227.—Libyan shores.] Carthaginian shores. Libya is used, by the poets, for Africa, and was so called from Libya, the daughter of Jupiter or Epaphus and Memphis or Cassiopea, or of Ocean and Pamphylogia, sister of Asia, mistress of Neptune, and mother of Agenor and Belus.

228.—Bay.] Catrou is of opinion that the poet had in view the port of Ancona.

235.—Gret.] "There is a place in the kingdom of Tunis (under the promontory of

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called Cape Bon, a few miles east of Carthage, that exactly answers the his grotto. This hollow goes in twenty or thirty fathoms, under the hills, took out the stone from it (for it seems to have been a quarry), left a son oper distances, to support the weight at top from falling in. The arches lars help to form lie open to the sea; there are little streams perpetually the rocks; and seats of stone formed within, probably for the use of those that quarry. There is a cliff on each side; and the brow of the mountain d with trees." Spence, from Dr. Shaw, who has given a further account of vels, page 157.

 A Trojan, who accompanied Æneas into Italy, and there, as it is Capua.

HEUS. Companions of Æneas.

STES, or ÆGESTUS. King of the country near Drepanum, in Sicily, whe ertained Æneas when he visited that island, and who gave sepulture to count Eryx. Acestes was a son of the river Crinisus (see Crinisus, Æn. v. a., daughter of Hippotas, a Trojan prince, who had been among the allies of rar. Sicily was the country whence Æneas had sailed when the tempest rew him on the Carthaginian shore.

UM. The kingdom of Latinus. Its name has been derived from later ther because Saturn is said to have taken refuge in this country from the schildren; or (to distinguish it from the mountainous and uncultivated eing the land where seed was first sown, or hidden in the earth. Latium, at kings, was contained within very narrow limits; viz. from the Tiber on the promontory of Circeii on the south. It was peopled successively by the Pelasgi, the Arcades, the Siculi, the Rutuli, the Osci, the Volsci, &c., these nations had submitted to the Romans, the whole territory thus sub-

age Illyrian is a poetical expression, denoting that Antenor penetrated into the eccess of the Adriatic gulf. It is merely the greater for the less, and is meant to y more elevated language, the particular spot at which Antenor landed.

TIMAVUS, TIMAVO, or TIMAO. A river of Italy, in the country of the "It bursts out all at once from the bottom of a mountain, and divides itself into sreat streams before it runs into the Adriatic sea. It is so large itself, that are calls it a sea. As it is at the head of the gulf of Venice, the Italians now smalre del mare; as if they thought all that sea was supplied from it." Holds-

PADUA. The ancient Patarium a city at the north of the Padus, or Po, in try of the Veneti (Venetians), founded, as is said, by Antenor, immediately Trojan war. It was the birthplace of the historian Livy.

-One.] Juno.

***369.] ASCANIUS, IULUS, EURYTION, or ÆNEADES. The son of Æneas

***mas.** (See Æneas, Il. ii. 992.) Ascanius succeeded his father on the throne of

mas; be prosecuted the war against Mezentius, king of Etruria, and built Alba

**which became the seat of his government. (See Ovid's Met. b. xiv.) Ilis

mats, thirteen in number, reigned during a period of 300 years in the following

Sylvius Posthumus.

Æneas Sylvius.

Latinus Sylvius.

Alba.

Atys, or Capetus.

Capys.

Capetus.

Tiberinus.

Agrippa.

Remulus.

Aventinus.

Procas.

Numitor, grandfather of Romulus and Remus.

IULUS. Ascanius.

LAVINIUM. A town of Latium, situated on the river Numicus, near the seaailt by Æneas in honour of his wife Lavinia, on the spot which had been pointed ilm by the oracle. The foundation of this city was attended by a prodigy, which described :- A fire having spontaneously broken out in the forest, a wolf was d to feed the flames with dry wood, which for that purpose he collected with his being at the same time joined by an eagle and a fox; the former assisted in the fire by fanning it with its wings, while the fox, on the contrary, endeavoured guish it by sprinkling water on it with his tail, which he dipped in a neighbouring Sometimes the wolf and the eagle, and at others the fox, seemed to have the ge; the contest, however, terminated in favour of the former, and the fox was ed to abandon his undertaking. Aneas, on beholding this prodigy, is said to edicted that the colony of Trojans would in time become very famous, and be and admired throughout almost the whole world; but that as their power in-, they would be hated and feared by the surrounding nations; that nevertheless raid eventually triumph over all their enemies; and that the favour and protection gods would successfully prevail over the envy of mankind. Such were the omens ag the future destiny of this city. Monuments commemorating the event, which

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res of the above animals in bronze, and have been preserved from a remote aced in the most conspicuous part of Lavinium.

not being sufficiently strong to resist the attacks of the neighbouring states, alous of its rising power, Ascanius, on the death of Æneas, removed to Alia thence became the seat of his government.

3A LONGA. A city of Latium, at the foot of Mount Albanus, built and scanius on the spot where, according to the prophecy of Helenus (see Es..), and of the god of Tyber (see En. viii. 46—66.), Eneas found a white ty young ones.

resented by Horace, Ode 11. b. iv., as famous for its wine.

A. The same as Rhea Sylvia. She was a daughter of Numitor, the last, and was devoted by her uncle Amulius to the service of Vesta, less my should interfere with the succession of his posterity to the throne which he from his elder brother Numitor. The schemes of Amulius were however. Ilia became the mother of Romulus and Remus, of whom Mars was the r. These princes drove the usurper from the throne, and restored it to their fumitor. Ilia is said to have been burnt alive by Amulius, for violating the a. Ilia was also the mother of Aventinus (see Aventinus, Æn. vii, 907.); her tomb was near the Tiber, some suppose that she married the god of that

"We saw, push'd backward to his native source,
The yellow Tiber roll his rapid course,
With impious ruin threat'ning Vesta's fane,
And the great monuments of Numa's reign;
With grief and rage while Ilia's bosom glows,
Recetful for her recense, his waters room.

rylum to fugitives, foreigners, and criminals. (See Æn. vili. 451—453.) Not finding he inhabitants of the neighbouring districts disposed to form matrimonial connexions rith his new subjects, he proclaimed a festival in honour of the god Consus, or Neptune we den viii. 840-844.): the Sabines and other inhabitants of the adjacent towns were invited, and while all were intent on the spectacle, the Roman youth suddenly rushed in micraried off the youngest and most beautiful of the women. Tatius, the king of the hises, on this outrage declared war against the Romans; and, by the treachery of Tarmin (see Tarpeia, Æn. viii. 457.), the daughter of Tarpeius, the governor of the citadel d Rome, was enabled to enter the city, and to advance with his army as far as the an Forum, where a bloody engagement took place. The Sabine women interposed, and by their entreaties put a stop to the fury of the combatants. It was agreed that This should leave his ancient possessions, and share the throne of Rome with the conqueer. The inhabitants of Cures, the principal town of the Sabines, were transferred to Rome, incorporated with its citizens, and indiscriminately with them, in Rome, denomineted Quirites.

In the conquest of the Sabines was comprehended that of the Antennæ, of Crustumeian, and of all their principal towns.

The great outlines of the Roman constitution are attributed to Romulus. He is said to have divided the conquered lands into three parts, of which one was appropriated to religious uses; viz. the maintenance of priests, the erection of temples, and the consecration of alters; another was reserved for the expences of the state; and the third was divided into thirty portious, answering to the thirty curise. The people were divided into three classes, or tribes, and each tribe into ten curie. In every curia was a chapel or temple, and he who presided over the sacred rites was called curio. From each tribe Beaulas chose 1,000 foot soldiers and 100 horse, and these 3,300 troops formed a legio, legion. He also selected from each tribe 100 young men, distinguished for their rank and wealth, who should serve on horseback for his body guard. These 300 horsemen were called celeres, and in the sequel formed the distinct order of Roman knights, or equites. Romalas moreover distinguished the whole body of the people by the different appellaions of patricians and plebeians, and also introduced the system of patron and client • En. vi. 826.), by which union and harmony were preserved between the two orders. Comples instituted the senate. (See Senate.) The power of the kings was, according to be constitution of Rome, neither absolute nor hereditary, but limited and elective; they ruld not make war or peace without the concurrence of the senate and people. The ing had the command of the army, and also, like the Greeks, united the priestly with to regal office.

After a reign of 39 years, Romulus disappeared; having probably fallen a sacrifice to be hatred of the senators, excited by his tyrannical and insolent conduct. The senators, railing themselves of the credulity of the people, affirmed that their monarch had been ken up to heaven. (See Assumption of Romulus, Ovid's Met. b. xiv.)

Roundus was named ALTELLUS, i. e. nourished on the carth. His queen Hersilia, so called Ora, was a Sabine by birth, and was worshipped after death under the names! Horra and Hers. (See Assumption of Hersilia, Ovid's Met. b. xiv.)

The badges of the kings were the trubea, i. c. a white robe adorned with stripes of uple, or the toga prætexta (see Toga), a white robe fringed with purple, a golden own, an ivory sceptre, the sella curulis (see Sella curulis), and twelve lictors (see Licras), with the fasces and secures. According to Pliny, Romulus used only the trabea; to toga prætexta, and the latus clarus, being subsequently introduced by Tullus Hoslins.

285.—The nation of the gown.] The toga, or gown, was the distinguishing part of Cl. Man.

the dress of the Roman citizens, as the pallium was of the Greeks. Hence the trangens togata, which was applied to them.

The toga worn by the ancient Romans, who had no other clothing, was strict and close, covering the arms, and coming down to the feet. Its form was subsequently word, but the colour always remained white: the more recent toga (which, with the exception of clients, was in a great measure disused under the emperors) was a loose flowing works robe, which covered the whole body, round and close at the bottom; open at the tog down to the girdle, without sleeves; the right arm being at liberty, and the left supporting a part of the toga, which was drawn up and thrown back over the left shoulder, feming what was called sinus, a fold or cavity on the breast, in which things might be carried, and with which the face or head might be covered. The toga worn in mourning was dealed and shoulders, was called ricinium. The robe worn by magistrates, priesta, again, decemviri, private individuals at the celebration of games, youths till they were sownteen, and young women till they were married, was bordered with purple, and called TOGA PRATEXTA.

When youths had attained the stipulated age, the toga pratexta was laid aside for the manly gown, TOGA VINILIS (see Horace, Ode 36. b. i.); this ceremony being performed with great solemnity before the images of the lares (see Lares), to whom the SULLA WES consecrated either in the Capitol or some other temple. (See Horace's Epodes, Ode 5.) The bulla was a hollow golden ball, or boss (aurea bulla), hung from the neck, either in the shape of a heart; or round, with the figure of a heart engraved on it. The same of freed men and poorer citizens wore only a leathern boss. Bosses were also used generally as an ornament for belts or girdles. (See Æn. xii. 1365.) The usual time of the year for assuming the toga virilis was the feast of Bacchus, in March, when the inkined youth, accompanied by his friends, was conducted by his father or guardian to the Forum, and there recommended to some eminent orator whom he should adopt as his model.

Candidates for offices were a toga whitened by the fuller, TOGA CANDIDA.

The toga was at first worn by women as well as men, but a robe called STOLA, with a broad border or fringe (institu) reaching to the feet, and a mantle (PALLA), was afterwards adopted by matrons, who also sometimes were a robe of a circular form called CYCLAS.

The TOGA PICTA, or PALMATA, was an embroidered robe worn by generals during their triumphs.

The TUNICA (tunic) was adopted by the Romans subsequently to the use of the togs, and was worn under it. The tunic was originally a white woollen vest without aleeves, which came down a little below the knees in front, and to the middle of the legs behind. Tunics, with sleeves (see Æn. viii. 843.), and reaching to the ancles, were afterwards introduced, and under the emperors, from the example of Julius Cæsar, were fringed & the hands; but these, as well as the ungirt tunic (see Æn. viii. 965.), were considered effeminate. The senators had one broad, or two narrow stripes of purple sewed on the breast of their tunic, called LATUS CLAVUS (which is sometimes put for the tunic itself, a the dignity of a senator); a distinction which the emperor Augustus granted to their sons, after they had assumed the toga virilis. The equites, and the tribunes chosen from their order, had also a narrow stripe called ANGUSTUS, or PAUPER CLAVUS, attached # their tunics. Generals, in a triumph, wore with the toga picta, or palmata, an embridered tunic called TUNICA PALMATA, or Jovis, because the image of that god in the Capitol was decorated with it. The poor, foreigners at Rome, and persons of rank and fortune in the country, wore nothing but the tunic; but of these vestments the rich (the emperor Augustus used four) increased the number in the winter.

After the adoption of the tunic, the Romans were another woollen garment next the kin, called Indusium, or subucula; the use of linen net having been introduced until he time of the emperors, from Egypt. In later ages they also were a kind of great coat alled LACERNA, or LENA, either above, or as a substitute for the togu, open before, and astened with clasps (fibulæ, see Æn. iv. 199.); and one of a shorter description (PZ-ULA) above the tunic. They had also a covering (CUCULLUS) for the head and boulders. The tunic was worn by women as well as men, and fastened also with a irdle or belt (CINGULUM). The military robe of the Romans was termed SAGUM.

387.—Overturn the Grecian state.] Alluding to the reduction of Greece into a lossess province, under the name of Achaia, 146 B.C.

390.] CÆSAR. Caius Julius Cæsar Octavianus Augustus, first emperor of Rome. See Augustus.) The title of Cæsar, which took its rise from the surname of the illusticus general Caius Julius Cæsar, son of Lucius Cæsar, a member of the Julian race see below), was, by a decree of the senate, to be borne by all the emperors of Rome; be appellation of Augustus being also appropriated to the successors of Augustus Octaianus Cæsar, who was the first that occupied the throne of the empire. The title Cæsar as assigned to the apparent heir, as well as to the actual possessor of the imperial purle; and beace the difference between Cæsar used simply, and Cæsar with the addition f Augustus.

390.—Julian stock.] Iulus. The Julii are acknowledged by ancient writers to have eem an Alban family, which established itself at Rome in the time of Romulus. It is approved that it was from this family that Julius Cæsar, and therefore the emperor hugustus, were descended, and that it was merely through flattery that the poets of heir age declared them to be lineally descended from Iulus, the son of Æneas.

\$92.—Eastern spoils.] In allusion to the victories gained over the Parthians during be reign of Augustus.

397.] This line "and the stern age be soften'd into peace," is descriptive of the peace which prevailed all over the world in the 27th year of the reign of Augustus. The era of the commencement of the Roman emperors is, by some chronologers, placed 31 B.C., hat being the year in which the battle of Actium was fought; and according to the same rainciple of calculation, the birth of our Saviour is placed four years before the vulgar ra, in the 4709th of the Julian period, in the 749th from the building of the city, and in the fourth of the 193d Olympiad. On this establishment of universal peace the gates of the temple of Janus were shut for the third time. (See Janus.)

398.—Banished Fuith.] FIDES was a divinity among the Romans. Numa was the irst that dedicated a temple to her. Flowers, wine, and incense, were offered on her altars; and her officiating priests, covered with a white veil, were conducted in pomp to the place of sacrifice in a (carpentum) vaulted car. The goddess was represented in a white robe, attended by a dog, holding a key, a seal, or a heart. On medals, Faith is aften represented with a basket of fruit in one hand, and an ear of corn in the other. Antiquarians also consider this divinity to be emblematically represented by the figure of two women with joined hands. Plautus mentions a temple sacred to Fides at Athens.

399.- Vestal fires.] (See Vesta.)

400.] REMUS. The brother of Romulus. (See Romulus.)

400.] QUIRINUS. The name of an ancient god of the Sabines, which was assigned to Romulus after his deification. (See Hor. Ode 3. b. iii.) The Sabines represented the god under the form of a spear, the word quiris signifying spear in their language. The mention of Vesta, Romulus, and Remus, poetically implies, that the reign of Augustus would be marked by the same primitive simplicity which distinguished the earliest periods of Rome.

402.] JANUS. A divinity whose origin is variously ascribed to Scythia, Thessaly, and

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utarch styles him Jannus, and represents him as an ancient pri he infancy of the world, who brought men from a rude and savage w d rational system, who was the first former of civil communities, tional polity: others confound him with Saturn, or Chronos (see chus, Zeuth, Diana, Dionysus, Phoroneus, and Deucalion: in the is styled the god of gods: he is further described as having sprung ving introduced all things into life, and, as the venerable Promethe posed to have been the son of Oceanus, by others of Colus, and pollo and Evadne : the poets also speak of him as an ancient king as no labour, nor exclusive property, the earth producing every thing good of man: the Romans appropriated him to themselves, making I Janus and Saturn are generally supposed to be two titles of the san n and Saturn: Diodorus Siculus gives the same history of Saturn en of Janus : Ovid speaks of him in the first book of his Fasti as t ng him assert that the ancients called him Chaos, and that it was o of the elements that he assumed the form of a god; that his face s equal empire over the heavens and the earth, and that all things a his will; that he governs the universe, and alone possesses the power volve on its axis; that, attended by the Hours, he presides over the at the successions of day and night are regulated by his influence west are, at the same moment, open to his view.

thors who have endeavoured, on chronological principles, to dis-Saturn, the father of Jupiter, with Saturn the contemporary of Jaice who lived at the same time, and reigned conjointly with Janus, w f Picus (see Picus), and that he assumed the name of Saturn after I arding to more received fable, Saturn, when driven from heaven I ived in Italy, while Janus was reigning over that country, and was

by the appellation of the god of peace; and it was under this title that Numa erected a temple to his honour at Rome, which remained open in time of war (see Æn. vii. 848.). and shat in time of peace. It was closed, however, only three times : once, under the reign of Numa; next, after the second Punic war; and again, under the reign of Augustus. The feasts celebrated in honour of Janus were termed Janualia; and the south of January, though Juno was its tutelar divinity, was sacred to this god.

Among the various appellations under which Janus is known, are the following:-

AGONIUS, Gr. his name in the agonalia, festivals at Rome, instituted by Numa to is honour, and celebrated three times a-year.

Beyoumis, Lat. from his being represented sometimes as a young, sometimes as an ld man.

BIFRONS, Lat. from his being represented with two faces.

CLAUSIUS, Lat. from clausus (shut), his temples being shut in times of peace.

CLAVIGER, Lat. bearing a key.

CLUSIVIUS, Lat. from his temples being shut in times of peace.

Crossus: this name, according to the arkite system, is considered to be emblemacal of the religious sanctity with which the shutting of his temple was observed.

DIDYMEUS, Gr. so named from the double light imparted by him to mankind; the ae directly and immediately from his own body, and the other by reflection from the soon. A name also of Apollo.

EANUS, Let. from the motion (eundo) and succession of years, over which he preided.

GENIEUS, Lat. in allusion to his two faces.

JANNUS; a name given him by Plutarch.

Janus, Lat. from his presiding over gates (janus).

JUNONIUS, Lat. from his presiding over all calends, which were also sacred to Jame; g from issaek, the dove; the coins of Janus in Sicily having on their reverse a figure of bis bird.

MARTIALIS, Lat. from his presiding over war.

MATUTINUS PATER, Lat. futher of the morning.

PATER, Lat. as being esteemed by some the father of the gods.

PATULCIUS, Lat. from the word patulus (open), his temples being open during the ime of war.

PATULEIUS, from his sheep-folds being open in times of war, and shut in those of cace. In the conflicts between the Sabines and the Romans, the latter closed the gate since called Janualis) at the foot of the Viminal hill: after it had been shut, it opened f itself three times; and the soldiers not being able again to close it, remained armed at ts entrance. During this transaction a report reached them that the Romans had been anquished by Tatius, the king of the Sabines: this induced the soldiers to desert their est for the more general battle; and, on the Sabines availing themselves of the oppormity of becoming masters of the vacated gate, the temple of Janus poured forth such treams of liquid fire as utterly to destroy the enemy. This is supposed to have given rise the temple of Janus being open in time of war, in order to induce the god to enter, for be purpose of offering up his prayers for the Romans.

QUADRICEPS, Lat. with four heads.

QUADRIFRONS,

QUIRINUS, Lat. from his presiding over war; curis being a Sabine word for lance.

THURAIOS, Gr. deity of the door, or passage.

405.] FURY. War.

408.] CYLLENIUS. Mercury. The god is here employed, that the circumstance of Eneas' reception at Carthage may be invested with greater dignity.

411 .- The queen.] Dido.

440.—Virgin of the Sparten blood.] The Spartan women sometimes mingled in the games of the palæstra, and the labours of hunting.

441.] HARPALYCE. The daughter of Harpalycus, king of Thrace. She had a martial a spirit, that, when her father's kingdom was invaded by Neoptolemus, the sand Achilles, she succeeded in repelling the enemy. At the death of her father she gave has self up a prey to melancholy, and lived in forests on plunder and rapine. Such was her extraordinary swiftness, that all attempt at pursuit of her was ineffectual; but she was length entangled in a net, and killed. After this catastrophe the country people facility for the cattle she had stolen; and games were subsequently instituted as an expiation in her death.

454.—Sister of the day.] Sister, Diana; day, Apollo.

469.] DIDO, ELISSA, PHŒNISSA, or ORIGO, was daughter of Belus II, king of Tyre, sister of Pygmalion (see Pygmalion), who succeeded to the throne on the death of his father, and wife of Sichæus, or Sicharbas, priest of Hercules. Sichæus is said, by some, to have possessed great treasures, which, in dread of Pygmalion's avaricious dispusition, he deemed it prudent to conceal; that Pygmalion, in order to obtain them, amaiated him while officiating at the altar; that Dido, unwilling to remain in a spot which served but to renew her grief, quitted her brother's kingdom; that the tyrant, to prevent her escape with the treasures of Sichaus, despatched messengers to solicit her return to Tyre; that Dido took the precaution, when embarking, to place in the vessel, in presence of the soldiers, several bales filled with sand, which she affirmed contained the treasures of Sichæus; that these, while offering a sacrifice to the manes of Sichæus, she cast into the sea; that she then represented to the soldiers of Pygmalion that instant death would await them if they presented themselves before him without the expected treasures; that a regard for their safety should induce them to become her companious, in search of some settlement, in which they might find shelter from the persecution of their monarch; that she first landed at the island of Cyprus, and was afterwards driven on the coast of Africa. where she built a citadel, near which the city of Carthage afterwards rose; that, on landing in Africa, she was not allowed a more extensive grant of land than what could be covered with a bull's hide; that she evaded this jealous concession by cutting the hide into small slips, and inclosing with them a large portion of ground; that the city subsequently erected was termed Byrsa, a Greek word signifying "bull's hide;" that when this Phonician colony had established itself, Iarbas, king of Mauritania, declared war, which could not be averted but by the consent of Dido to become his queen; that her subjects importuning her to save them from this formidable enemy, she demanded three months for consideration; that during this interval she caused a large pile to be erected, as if for the purpose of offering a propitiatory sacrifice to the manes of Sichres, and having ascended it, there plunged a dagger into her heart; this action procuring for her the term Dido, i. e. brave, or resolute. This fable is supposed to owe its origin to the Greeks, who, in the vanity of ascribing all stories to their nation, or to the etymology of certain expressions in their language, built the preceding one on the word byrae, which bore the nearest resemblance to bostra, or bothrak, in the Phoenician tongue signifying citadel.

From the preceding history Virgil has made many deviations. He follows the Greek etymology of the word byrsa, and assigns to Dido indiscriminately the names of Dido and Elissa. Sicharbas being the Sichæus of the poet, he states that Pygmation, she having slain Sichæus, long concealed the deed from Dido; that it was revealed to her by the shade of Sichæus, who, at the same time, disclosed to her the spot where his treasure were concealed, and urged her to seek her own safety in flight. Virgil sanctions the stary that the Carthaginians, when making a foundation for their city, dug up the head of a

se, which was regarded as a presage of future grandeur; a story which Bochart coners to have arisen from the word Cacabe, the name of Dido's citadel, implying, in the enician language, horse. (See Carthage.) But the point on which the Mantuan poet the historians most essentially differ is, the manner of Dido's death, which the former ibutes to grief, on being abandoned by Æneas, whom she had hospitably received m wrecked on her coast. Opinions vary also relative to the time of Dido's death; it is generally agreed that she lived some centuries later than the Trojan hero. Her jects, after her death, paid to her divine honours, as she had to the murdered Sicheus. 79.] TYRE. Four towns in Phoenicia bore this name; but the city so renowned a a remote period for its commercial and maritime importance, was situated on the seast, about twenty-three miles from Sidon. It consisted of three towns, built at various ss; the most ancient was Palæ Tyre (Old Tyre) on the continent; the second, called r, stood on a neighbouring island; and the third on an artificial isthmus, which joined siale to the mainland. The early history of Tyre is involved in obscurity. The old n, or Pala Tyre, is supposed to have been founded prior to the conquest of Canaan by Israelites, though it remained an inconsiderable place until a colony of Sidonians iled there, about 1255 B.C. According to Josephus, its first king, Abibal, was consporary with David; and his son Hiram, who was the ally of Solomon, is said to have atly beautified the city by erecting magnificent temples to Jupiter, Hercules, and tarte. He was succeeded by his descendants, one of whom, Belus the Second, who urished about 885 B.C., was the father of the celebrated Dido, the founder of Carthage. ider these princes the Tyrians continued to increase in wealth and importance, and me pre-eminent among contemporary nations for their maritime power, the number of sir colonies, and the extent of their commerce. When Salmaneser conquered Samaria, 6 B.C., their fleet resisted his arms; but, 585 B.C., Tyre was compelled to yield to s superior power of Nebuchadnezzar, who, after an obstinate resistance of thirteen ars, raned it to the ground. He, however, derived little advantage from this enterprise, the length of the siege had given the inhabitants an opportunity of removing with their set valuable treasures, to the neighbouring island, where they built the second city, sich, after the capture of the old town, quietly submitted to the conqueror. It remained pendent on the Assyrians during seventy years; at first under the administration of o annual magistrates, termed suffetes, and afterwards under that of their own princes, itil, at the expiration of this period, the Tyrians recovered their ancient liberty. In 10 B.C. Tyre, together with the other cities of Phoenicia, became tributary to the Perin empire; it was, however, allowed to retain its laws and government; the Persians siring by this concession the aid of the powerful Tyrian fleet in their naval expeditions. uring the reign of Azelmic the prosperity of Tyre was again interrupted by Alexander e Great, who, after the battle of Issus, laid siege to this city. For seven months, the rength of its fortifications and the bravery of the Tyrians, withstood his attack; but it as at length taken by storm; and Alexander revenged himself for the delay their obstitte resistance had occasioned him, by burning the town, and cruelly massacring or ulaving the greater part of the inhabitants. He terminated this enterprise by laying e foundation of a third city on an artificial isthmus which connected the island with the ntinent, and by restoring the crown to Azelmic, or, according to some accounts, to bdalonymus. After the death of Alexander the Tyrians resisted, during fifteen months, e attacks of Antigonus, who had laid siege to their city; but, upon the final division of e Grecian empire, they were compelled to submit to the dominion of the Seleucidse, d continued subject to them till Syria was conquered by the Romans; the principality Tyre was then sold by Cassius, the Roman governor, to Marion. Although Tyre had us lost her independence, and her commerce, the chief source of her prosperity, had deined in consequence of the foundation of her formidable rival Alexandria, it was still a

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lerable importance; and so late as the second century is described as "the nd most beautiful city of Phœnicia, and a mart for all the nations of the er the dominiou of the Arabs, its trade was abandoned, and all remains of the and magnificence lost. During the crusades, Tyre was twice besieved ans, and elevated by them to the dignity of an archbishop's see, under the y of the Christian princes of Jerusalem. In 1192 it successfully resisted aladin; but a century afterwards it surrendered to Kabil, sultan of the doestroyed its fortifications. At the commencement of the sixteenth shared the fate of Egypt and Syria, which were conquered by the Turks; period it has remained under their oppressive government. The miserable of Sur, situated among the ruins of Tyre, now marks the spot where that I; the present inhabitants, partly Christians, partly Mahometans, deriving stence from fishing.

LEUS, SICHARBAS, or ACERBAS; son of Plisthenes; husband of Dido, ne temple of Hercules in Phœuicia.

Punic throne.] The Phoenician throne.

MALION. King of Tyre; he was son of Belus, and brother of Dido and

SA. The citadel of Carthage.

Phrygian sea.] That part of the Ægean sea which washes the shores of gia Minor.

OPE. Of this, one of the three grand divisions of the ancient world, the nowledge of the ancients was as limited as it was imperfect; the inaccuracy ir local descriptions being accounted for by the circumstance of many words as languages of antiquity being of a very multifarious signification.

ries of Europe were unknown to the ancients; and they had little or no

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' ILLYRICUM, Dalmatia, Bosnia, Croatia, and Sclavonia.
   PAYMONIA, Hungary.
   Nonzoum, Austria.
   REETIA, the Tyrol.
  VINDELICIA, the country of the Grisons; the more south-western part of Swisser-
and being inhabited by the ancient HELVETH.
  GALLIA, France, Flanders, and Holland.
  BRITANNIA, Britain.
  HIBERNIA, Ireland.
  HISPANIA, Spain.
  LUSITANIA, Portugal.
  ITALIA, Italy.
   BALEARES OF BALEARIDES INSULE, the islands Ivica, Majorca, and Minorca.
   SICILIA, Sicily.
   MELITE, Malta.
  ÆOLIE VULCANIE OF HEPHESTIDES INSULE, the Lipari Islands.
  ORCADES, the Orkneys.
  EBUDE, the Hebrides.
   THULE, supposed to be the Shetland Isles, or, with the epithet Ultima, either Iceland
r part of Greenland; &c.
 Seas and Straits, &c.
   MARE SURVICUM.
                       The Baltic.
  SINUS CODANUS.
  FRETUM GADITANUM,
                           Straits of Gibraltar.
  HERCULEUM.
  SINUS GALLICUS, the gulf of Lyons.
   MARE LIGUSTICUM, the gulf of Genoa.
   MARE INTERUM,
                    The Tuscan sea.
  TYBRESHUM, OT
  ETRUSCUM.
  FRETUR SICULUM, the Straits of Messina.
   SINUS TARENTINUS, the gulf of Tarentum.
   MARE SUPERUM,
                         The Adriatic sea, or gulf of Venice.
  ILLYRICUM, OF
  SINUS HADRIATICUS.
   MARE IONIUM, the Ionian sea.
   ÆGEUR, the Archipelago.
   MARE CRETICUM, the Levant.
 Rivers.
                                           DWINA, Dwina.
       · Rил, Wolga.
                                           Dunius, Douro.
       TANAIS, Don.
                                           GARUMNA, Garonne.
       BORYSTHENES, Dnieper.
                                           LIGER, Loire.
       TYRAS, Niester.
                                           Sequana, Seine.
       Istua, Danube.
                                           SAMARA, Somme.
                                           SCALDIS, Scheldt.
       PADUS, Po.
       REODANUS, Rhone.
                                           Mosa, Maese.
       IBBRUS, Ebro.
                                           RHENUS, Rhine.
                                           Visurgis, Weser.
       Boris, Guadalquiver.
       Anas, Guadiana.
                                           TAMESIS, Thames.
                                           Albis, Elbe.
       TAGUS, Tayo.
                                           VIADRUS, Oder.
        VISTULA, Vistula.
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Fabulous history of.] Casar and Tacitus are the authors to be consulted respecting

Cl. Man.

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istory of the Celts, Germans, &c., which they divide into two periods; the the other subsequent to the conquest of Gaul by the Romans. From the of the Celts, many of their religious rites and opinions were borrowed from Guebers, the disciples of Zoroaster (supposed to have been a corruption of uster, and to have signified Sol Asterius), who worshipped the sun and the ies with particular veneration, and with ever-burning fire upon their mblem which they selected for their deity was the oak, a tree which they acred, that they attributed several supernatural virtues to its wood, leaves, i never permitted the groves and forests that were composed of caks, to or to be approached but for the purpose of decorating them with flowers, or ies and spoils of the victims which had been immolated to the gods, of erent trees were the symbols. They neither reared temples nor statues to whom as well as of a superintending providence and future state, they had re and just notions than the Greeks and Romans), but planted and cultistead these spacious groves, in which all their sacrifices and religious re performed, and their treasures deposited.

(see Mistletoe) and bards were their priests and the interpreters of their hem were not only consigned the performance of all religious rites and the I causes whether criminal or civil, but the tuition of youth in the several cience and knowledge. The druids were remarkable for their wisdom, oderation; and notwithstanding their monstrous superstition and mercilessing human victims, the fundamental principles of their doctrine were the gods; general benevolence; and undaunted courage. The Germans and ned such respect for women, that they admitted them to a share, not only t in religious matters. There were three orders of druidesses or priestesses, nothees and senes, of which one corresponded with the priestesses of Vesta;

M. a divinity of Lausanne.

, the Saxon Astarte.

IUL, HERMENSUL, or IRMINSUL, a Celtic divinity of the succent Saxons in a, supposed by some to have been Mars, and by others, Mercury. His statue, a placed on a column, had in one hand a banner, upon which were described a pair of scales, emblematical of the transitory and uncertain nature of victory, breast and shield, a beer and a lion.

the Mors of the Lusatian Vandals. This divinity was represented under the large stone, covered with a long robe, or as a female, having a wand in her a Kon's skin on her shoulders.

- a German divinity.
- w Frica, the June or Terra of the Scandinavians; the wife of Odin, and mother also the Venus of the Saxons.
- , god of peace among the Saxons.
- se-MOTHERS, pastoral divinities represented on base-reliefs, monuments, or cothree female figures, either standing or sitting, generally holding finits, or firlack hands, with inscriptions indicative of the cause of their fabrication.
- divisity worshipped by the ancient Saxons on the banks of the Frome in So-
- La, the Terrs of the Germans, whose statue was placed in a covered chariot in a ed Castern Nemus.
- , a Celtic deity, whose name was of unlucky omen; he was blind, but remarkis strength and warlike exploits.

he Seevi particularly worshipped this goddese; and, at her feasts, carried the sel in procession. (See Egypt.)

he same as Friga.

us, the Æsculapius of the ancient Norici (the Austrians).

LEWIA, a goddess, of whom statues have been found in England, Italy, Gerlin the island of Walcheren: from her attributes, some have classed ber among memothers; others (from the statues of Neptune being sometimes placed near one the marine deities.

e Pluto of the Sclavonians.

he Jupiter, or Mars, of the Scandinavians; always represented with a crew soulder.

ITH, a Sexon idol, in whose temple a sacred horse was always kept.

D, or the air; a Sarmatian divinity.

rrm, the Mars of the ancient Germans, represented with six heads, and surby all sorts of military weapons.

, an ancient German divinity, by some supposed to have been the same as she is represented with a lance (at the extremity of which is a streamer), and a supposed of various weapons.

t. a Saxon idol.

SAISUS, a Sclavonian idol, represented with a shield (upon which was described pon his breast, a spear in his left hand, and a helmet, surmounted with a cock : :tims were sacrificed on his altara.

asr, a German divinity, represented with a bull's head on his breast, an eagle ud, and a spear in his left hand.

- , a Saxon divinity.
- a German divinity.
- MA, a German goddess, who presided over divination by wands.
- one of the principal Scandinavian divinities, the offspring of Odin and Friga,

probably the same as the Jupiter of the Greeks, and the Mithras of the Persians: he we father of Modus and Magnus.

TRIGLA, the Hecate of the Vandals and Lusatians.

TRIGLOVA, the Hecate of the Sclavonians.

Tuisto, or Thuisto, the Terra, or as some think, the Pluto of the Germans; the chief deity.

Representations of.] Europe, said in fable to have derived its name either for Europa (see Europa), or from Europs, the son of Ægialeus, is represented by the modern as a woman magnificently attired; her robe of divers colours, indicating the diversity of her sources of wealth; and her splendid crown, the empire which, by the Resears, the acquired over the universe. She is scated upon two cornucopies, with a tempts and sceptre, emblems of religion and dominion, in her hands; and around her are a burse, arms and trophies, diadems, books, globes, compasses, musical instruments, &cc.

Sometimes she is portrayed as a Pallas, with a sceptre in one hand and a correction to the other.

532.] ASIA. This quarter of the globe, in consequence of its having been the coals of the human race, the seat of the first monarchies established in the world, and the coarsy in which originated Paganism, Judaism, and Mahomedanism, and in which the blead system of Christianity was first dispensed, has, from the beginning of time, been the constant theatre of events of the highest historical importance and interest.

The local knowledge of the ancients concerning it appears to have been extremely limited: they admitted the existence of a northern ocean, upon the shores of which the Hyperboreans, a peaceful race of men, were supposed to exist, and applied the term Scythian to the Tartar tribes inhabiting the country to the north of the Black and Caspins seas; but Herodotus, neither believing in the existence of an eastern ocean (he considered the country eastward of India to be one vast and unexplored desert), nor being well asquainted with the southern frontiers even of Persia and Arabis, comprehended, under the term Europe, all the countries north of Mount Caucasus and the Caspian sea; little mere being sometimes understood by the Asia of the ancients than that portion of it which formed the Persian empire. The Romans exclusively applied the term to that part of the continent to which the appellation of Asia Minor was assigned in the middle ages, and which now forms the province of Natolia, dividing it, as well as the Greeks, into Asia cis, or intra Taurum, and Asia ultra, or extra Taurum, and considering the high ridge of Taurus to be the line of separation between the civilised and barbarous nations of that part of the world. This mountain was known by the name of Taurus, in Cilicia; of Amanus, from the bay of Issus as far as the Euphrates; of Antitaurus, from the western boundaries of Cilicia up to Armenia; of Montes Matieni, in Cappadocia; of Mons Moschicus, at the south of the river Phasis; of Amarunta, at the north of the Phasis; of Caucasus, between the Hyrcanian and Euxine seas; of Hyrcania Montes, near Hyrcania; and of Imaus, in the more eastern parts of Asia. The more recent divisions of Asia estiqua were, Colchis (now Mingrelia), Iberia (now Imeriti), Albania, Armenia Major, Syria, Arabia, Babylonia, Chaldea, Mesopotamia (the lower part is now Irak Arabi, and the upper Diar Bekr), Assyria (now Kurdistan), Media (now Irak Ajami, or Persian Irak). Persia, Susiana, Parthia, Hyrcania (now Jorjan or Corcan), Margiana, Bactriana, Scythia, &c. The countries of Asia east of these are seldom mentioned in the classics, except in the history of Alexander the Great, the boundary of whose conquests was the country of the Punjub, the spacious and fertile plains in which meet the five rivers which form the India.

ASIA MINOR (now Anatolia or Anadoli) comprehended the provinces of Mysia, Tree, Eolis, Ionia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Isauria, Lycaonia, Cilicia, Cappadocia, Armenia Minor, Pontus, Paphlagonia, Bithynia, Galatia or Gallogracis, and Phrygia Magna.

Representation of.] Asia is described in fable as having derived its name from the nymph Asia, the daughter of Ocean and Tethys, and was anciently represented under the figure of a woman, sometimes holding in her right hand a serpent, in her left a rudder, and resting her right foot on the prow of a vessel: or with turrets on her head, and holding an anchor.

The moderns have depicted her in two ways; as a woman magnificently attired, holding in one hand sprigs of aromatic plants, and in the other a censer, with diamonds scattered at her feet, and a camel lying down behind her; and as a woman of a very dark complexion and fractious countenance, seated on a camel, with a turban ornamented with heron-planes, a robe of blue, a mantle of yellow, holding in one hand a censer filled with burning perfumes, leaning with the other on a shield (in the centre of which is a crescent), and surrounded by flags, kettledrums, cimeters, bows and arrows.

610.—Thrice happy you.] "This exclamation fixes our thoughts on the grand subject of this poem, viz. the founding a colony." Warton.

624.—Sidenian.] Tyrian; the two terms being synonymous in the poets.

doors to the Rotunda at Rome are covered with brass, and turn on brass hinges. The portice was covered with the same formerly; and it rested on brass beams, fastened on with brass nails or pins of the same metal. There is one of these very nails, which I have seen in the great duke's gallery, so large, that it weighs above forty-seven pounds." Spence.

638.—Painted wall.] An apt representation in a temple dedicated to Juno, as that goddens excited the war, and was the cause of the destruction of the city.

663.] This conflict of Troilus with Achilles is considered to be ante-homeric. The passage is singular in itself as differing from Homer, who assigns to each chariot two heroes, one to guide the reins, the other to combat.

674.] VESTS; i. e. peplus. The peplus was a mantle without sleeves, embroidered in gold or purple, and fastened with clasps either on the shoulder or the arm, with which the statues of the gods and goddesses were anciently decorated; they had either a long flowing train, or were in some way confined: the most renowned was that of Minerva; it was of white, richly embroidered in gold, with representations of splendid actions of the goddess, of Jupiter, and of the most valiant heroes, and was always carried in the procession of the Panathensea on a car, in the form of a boat, to the temple of Ceres and back to the citadel. The sacred garment of Minerva was woven and embroidered by young women devoted to this single occupation. The more ordinary peplus was of white or variegated silk (embroidered with gold or purple), or of magnificent tissue, ornamented with fringe. The Romans, every fifth year, offered a peplus to Minerva in great pomp. The term peplus was applied also to the robe worn by the Romans at their triumphs, and to the funeral path.

687.—Indian.] A general expression for oriental.

688.] PENTHESILEA. A queen of the Amazons, who succeeded to the throne of the celebrated Orithyia. She assisted Priam in the latter years of the war, and was killed by Achilles, after having displayed great acts of bravery. The Amazons were so disconsolate at her death, that they elected no other queen, and fell into complete obscurity. Homer does not mention this princess; but Virgil assigns to her a pre-eminent rank among the allies of Priam.

608.-Fenc. The temple built by Dido in honour of Juno.

699.] EUROTAS. One of the favourite resorts of Diana; a river of Laconia, flowing by Sparta, and worshipped with particular solemnities, which was distinguished by the epithet Basilipotamus. It is celebrated by the poets for the profusion of myrtles, laurels, and olives which adorned its banks, and for its having been the scene of the metamorphowia

of Jupiter into a swan, the bird under whose form he courted Leda, of the temestation of Apollo for Daphne, of the exercises of Castor and Pollux, and of the seisure of Helm.

699.] CYNTHUS. A mountain of Delos, sacred to Diana, as her birthplace.

700.—Diana seems.] The stature of Diana is frequently alluded to by the parts for the purpose of showing the superiority of her height and gait above those of her symple. This description is said to be identified with the Diana Venstrix, or Huntress, of the painters and sculptors, though, by Virgil and Homer, the goddess is represented joints in solemn dance, not hunting, with her nymphs.

719.] SERGESTUS. Companions of Æneas. Virgil compliments the families of 719.] CLOANTHUS. the Sergii (Æn. v. 160.) and of the Cluentii (Æn. v. 160.) by ascribing their origin to these heroes. There was a military tribune of the name of Sergius, who distinguished himself during the time of the republic at the siege of Vol; but nothing remarkable has been handed down to us respecting the family of Cluentius.

748.] HESPERIA. One of the ancient names of Italy.

750.—Th' Œnotricus.] An ancient people of Italy, so named after their lasks Œnotrus, a son of Lycaon, king of Arcadia, who is supposed by Pausanias to have been the first Grecian colonist.

795.-Phrygian race.] i. e. Trojan race in general.

796, &c.] These lines were quoted by the Earl of Oxford when, upon the extrasor of the whigs, some intercession was made to him, lest the whig poet Congreve should be displaced from his situation in the customs.

818.—One only.] Orontes.

831.—Like Parian marble.] The ancient statues both of marble and ivory were policies to such a degree, that the lustre of their surfaces was dazzling. (See Horace, b. i. Ok. 19.)

879.] BELUS. King of Tyre, father of Pygmalion and Dido.

885.—From Trejans.] Teucer being the son of Hesione, daughter of king Lasmoin the predecessor of Priam on the throne of Troy.

916.—Upper vest.] This was called palla by the Romans. It was a losse mende or cloak, like the peplus of the Greeks, thrown over the stola; the robe worn by matrons. (See Togs.)

921.—Priam's eldest daughter.] Ilione, who was the wife of Polymnester, king of Thrace.

929.] CUPID. The god of love. Hesiod describes him as son of Chaos and Terra; Simonides, of Mars and Venus; Alceus, of Zephyrus and Eris; Sappho, of Uranus and Venus; and Seneca, of Vulcan and Venus. The Greeks distinguished facros (Capido) from Eros (Amor); and Cicero also, in his "de Natura Deorum," entitles Love, Amor, the offspring of Jupiter and Venus; and Cupid, of Night and Erebus. The Cupid of more common celebrity is considered to be the son of Mars and Venus; and the representations of the god are almost as numerous as the characters over which he exercises his influence. He is most generally delineated as an arch-looking child, crowned with roses, and either armed with a bow and quiver full of arrows (of which the poets feign that some have points of gold, and others of lead); with a lighted torch; aportively with a helmet and lance; blind, holding a rose in one hand and a dolphin in the other; with in finger upon his mouth; placed between Hercules and Mercury, as emblematical of the power of courage and eloquence in conciliating love; at the side of Fortune, to show the extent of the influence of the capricious and blind goddess; with wings, and in the stitude of either jumping, dancing, driving a car, trundling a hoop, throwing a quoit, physics with a nymph or a swan, catching a butterfly, or trying to burn it with a torch. power is also often designated by his riding on the back of a lion, a dolphin, or a pasther, playing the lyre. The poets moreover generally describe the son of Mars and Venus with a

complaxion of the colour of fire. On a very ancient medal, Cupid is depicted as a young ma with the wings of an eagle or vulture. The periwinkle, among plants, was sacred to im. (See fable of Cupid, in Lord Bacon's Fables of the Ancients.)

The appellations under which Cupid is most generally known are the following:-

Amon, Lat. love; his general name among the Romans.

CAUNIUS, from Caunus, a city of Caria.

CLAVIORE, Lat. key-bearer; his name when represented with a bunch of keys in his and.

CYTHEREUS, from the island Cythera, sacred to Venus.

Eaos, his general appellation among the Greeks.

LETERUS, from Lethe, the waters of oblivion. He was invoked under this name by were who were anxious to forget the cruelties of their mistresses. His statue, which as in the temple of Venus Erycina, near the Colline Gate, represents him as extinuishing his torch in water.

PARDEMUS, Gr. influencing all people; a name common to him among the Greeks and gyptians.

Pormus, his name in Phonicia.

PREPER DEUS, Lat. the god of quick flight.

PAITMYROS, the whisperer.

TELIFER PURR, Lat. the arrow-bearing child.

ANTEROS.] Another son of Mars and Venus, who is often represented with Cupid, id is intended to denote that love must be cherished by reciprocal feelings. They are presented playing together, and contending for a branch of palm. Anteros shared the sine honours of his brother, and was particularly invoked at Athens by the victims of glected love. Sometimes he is described as the offspring of Nox and Erebus, as accomaised by grief, contention, &c. and as discharging none but leaden arrows.

PSYCHE.] A nymph beloved by Cupid for her extraordinary beauty. Her parents wing consulted an oracle respecting the fate of their daughter in marriage, were rected to expose her on the brink of a high precipice; whence she was transper ted by phyr to a sumptuous palace, in which she was surrounded by every luxury, and mended by invisible beings. Here she became the wife of Cupid, who visited her only night, and retired at the approach of day; warning her that the continuance of their ppiness depended on his being unseen by mortal eyes. Psyche, however, having been formed by the oracle that her husband should be an immortal being, more crafty than a rpent, every where scattering fire and destruction, and dreaded by the gods and by il itself, her curiosity was irresistibly excited to behold the terrible monster correconding with this description. Accordingly, while he slept, she kindled a torch, and by I light beheld the god of love. But at the same moment Cupid awoke, and instantly d, reminding her of the warning which she had neglected. Prevented by him, though sisible, from destroying herself, as at first, in despair, she resolved to do, Psyche sitted no means to recover her lost husband. The gods were importuned by her prayers this effect; and she even ventured at last to address Venus herself, though aware that is goddess was irritated against her for having presumed to captivate her son. HABIT, se of the attendants of Venus, to whom she first made herself known, dragged her into is presence of her mistress; by whose orders she was delivered over to GRIEF and ARE (see these articles). Still, to augment the sufferings of the unfortunate Psyche, caus imposed on her tasks, which, unless assisted by a supernatural power, she could x possibly perform. She was sent to draw water from a fountain guarded by dragons; pliged to climb inaccessible mountains, in search of golden wool from the fleeces of seep that grazed there; and to separate, within a very short time, all the different kinds I grain collected indiscriminately in an immense heap. The last and most difficult office imposed upon her was that of descending into the infernal regions, and entresing of Proscrpine that she would send to Venus a portion of her beauty inclosed in a box-While Psyche, ignorant alike of the road that led to the abode of Proserpine, and of the means of inducing that deity to grant her application, vainly attempted to device of means of success, she was suddenly instructed how to proceed by a voice which farther enjoined her not to examine the treasure she was to convey to Venus. Again, impelled by curiosity, and by a desire to adorn herself with part of the beauty contained in the bar, she raised the cover; an overpowering essence instantly evaporated, and Psyche down in a state of lethargy. Cupid, who constantly watched over her unseen, immediately descended to her aid; roused her by a touch of his arrow, and having replaced the vapour, again consigned the box to her care. He then prevailed upon Jupiter to summon a conscil of the gods, to whom he related the cruel treatment endured by Psyche. It was in a diately resolved that she should be delivered from the injustice of Venus, and Mercury was despatched to convey her from earth to heaven, where she was rendered immortal by the ambrosial food of which she partook. Venus at length consented to her union with the god of love; and their nuptials were celebrated with great rejoicings. PLEASURE (eee Pleasure) was the offspring of this marriage. Psyche is usually represented with butterfly's wings on her shoulders: sometimes, on ancient medals, Cupid and Psyche appear standing side by side, and mutually embracing. The gem in the cabinet of the Duke of Marlborough representing the marriage of Cupid and Psyche, is very grantly

932.] ELIZA. Dido. (See Dido.)

933.—Double-tongued.] In this epithet Virgil complies with the prejudices of his contrymen, who affected to consider Punic or Carthaginian faith to be synonymous with treachery and breach of treaties.

934.—The town to Juno's care belonged.] Who, with her accustomed hatred of the Trojans, might influence Dido against Æneas.

942 .- Thy brother's.] Æneas'.

955.—Idalian bowers.] The grove of Idalium, which, with the town of the same name at the foot of Mount Idalus, in the island of Cyprus, was sacred to Venus.

974.—Flow'ry bed.] "In the original, 'surrounded him with sweet marjoram.' The marjoram of Cyprus had a power to drive away scorpions, which were so much to be feared during sleep." Warton.

981 .- Canisters.] i.e. small baskets.

1009 .- The dead. | Sicheus.

1009 .- The living.] Æneas.

1033.—Sipping.] Roman ladies never drank wine but at religious ceremonies; and the law was so rigid upon the point, that death was the punishment of such as violated it. Thus Dido drinks it here but as at a ceremony, and does no more than touch her lips with it.

1034.] BITIAS. A Carthaginian in the train of Dido.

1038.] IOPAS. A Carthaginian, whom Virgil describes at the banquet of Dide, as pre-eminent for his skill in music and poetry.

ÆNEID.

BOOK II.

** Virgil recited this second book to the emperor Augustus, in order to give his great patron a taste of the rest of his Æneid. The versification of this book is extremely beautiful, and it is in general the most correct piece of the whole poem." Warton.

5 .- An empire.] The Trojan.

19.—A fabric.] The wooden horse. "Servius observes, that when Virgil speaks of 41.—The pile.] the building this horse, he makes use of the terms which belong to the hipwright's trade. Pausanias says, that every one must either allow that this horse was a engine made to batter the walls of Troy, or that the Trojans were most strangely ufavuated. Tabero and Hyginus, according to Servius on this passage, were likewise of printon, that it was such an engine as the ram or the testudo, invented for the purpose aentioned by Pausanias, which Propertius (says Mr. Merric) seems to allude to when be sys,

Aut quis equo pulsas abiegno nosceret arces?

but that it was expressly the same as the battering ram is asserted on the authority of Hiny, whose words are as follows: Equum, qui nunc aries appellatur, in muralibus sachinis, Epeum ad Trojam invenisse dicunt: lib.vii.c. 56. But no historical ausority can be produced that is reconcilable with Pliny's assertion.

** Though the original of this history of the Trojan horse be thus uncertain, yet it can carcely be imagined that the fiction could have been raised so early, and spread so unissually without some foundation in history. Several therefore have been inclined to elieve the account which is given of it by Palæphatus, whose testimony carries with it se greater weight on account of his antiquity, as he is thought to have lived before lomer. It is reported, says this author, that the Greeks took Troy by inclosing them-slves in a wooden horse. But the truth of the story is, that they built a horse of so arge a size, that it could not be drawn within the city walls. In the meanwhile the chief them lay concealed in a hollow place near the city, which is to this day called the frecian ambuscade. Sinon upon this deserted to the Trojans, and persuaded them to limit the horse within the city, assuring them that the Greeks would not return to molest sem any more. The Trojans believing him, made a breach in their walls to let in the parse, through which the enemy entered at night, while the inhabitants were feasting, and sacked the town. Palæphatus de Incredibilibus.

"It is observable that this relation agrees in many particulars with that which the poets are given us; and as to that remarkable circumstance of the Grecian ambuscade, it beems obscurely hinted at in a tradition mentioned by Servius; namely, that the Greeks by in ambush behind a hill called Hippius, and from thence surprised the Trojans. conifacio, an Italian, joins with Aldus in supposing that this hill not only took its name to the Greek word for a horse, but was likewise in the figure of one; the same author beerves, that the Italians to this day make use of a rampart which they call cavallière."

Parton. (See Horace's Hymn to Apollo, in the Secular Poem.)

42.] THYNÆTES. (See Il. iii. 193.)

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S. (See Æn. i. 257.)

DON. A son of Priam and Hecuba, and one of the priests of Apollo and the time when the Trojans were undetermined whether they should it city the wooden horse, he at once protested against it; declared his e hostile machinations of the Greeks, and even hurled his spear against temerity greatly irritated Minerya; and some time after, while he was ice to Neptune, on the sea-shore, two enormous serpents issued from the vancing to the land, attacked his two sons, Antiphates and Thymbraus, ing near the altar. The wretched father hastened to their succour; but the ed and crushed him with his children. The celebrated work of sculpture e agonics endured by Laocoon and his sons, is ascribed to Polydons, and Agesauder, curvers and sculptors of Rhodes, under the reign of the sian. Thomson alludes to this master-piece of art in his Liberty, partive

re Greek.] Sinon.

ug.] Priam,

N. Son of Æsimus, and grandson of the robber Autolycus. He suffered taken by the Trojans as a deserter from the Grecian camp, and being a presence of their king, induced Priam to believe that the Grecks had unction from the oracle to sacrifice one of their countrymen before their ecc, in order to secure a favourable voyage, and that Calchas had named the victim, at the instigation of Ulysses, whom he had irritated by his ion to avenge the cause of his friend Palamedes. (See Palamedes, line Sinon had thus gained the confidence of the Trojans, he persuaded them heir city the wooden horse which the Greeks had left on the shore, as asserted, to Minerva; assuring them that its possession would reader

- 1 Visgil, imputes his tragical end to his disapproval of the war. He received oneours after his death. He was called Belides, from his ancestor Belus; and Ades, from his father.
- -Kingly brothers.] Agamemnon and Menclaus.
- EURYPYLUS. The son of Evæmon. (See Eurypylus, Il. il. 893.)
- -Virgin.] Iphigenia. (See Agamemnon.)
- -Her fatal image.] The palladium. (See Il. iii. 268.)
- -Palladium.] A statue of Minerva, representing the goddess in the act of with a spear in the right, and a frog in the left hand. The traditions respecting nost innumerable. According to Apollodorus, it was a sort of automaton figure wed of itself; while some describe it as being formed of the bones of Pelops; ring been caused by Jupiter to fall from heaven close to the tent of Ilus, while ngaged in erecting the citadel of Troy, called after him Ilium. Herodian asserts Il at Pessinus, in Phrygia; others, that it was the gift either of Electro, the f Dardanus, to Ilus; of the astrologer Asius to Tros, who presented it to him isman on which depended the preservation of the town; or, of Chrysa, the of Halmus, to Dardanus. However discordant these opinions may be, the miversally concurred in deeming the palladium to be the chief obstacle to the 'toy, and accordingly determined on carrying off the fatal image. This arduous ting is generally stated to have been entrusted to Dionied and Ulysses: when roes had reached the wall of the citadel Diomed, according to some accounts, his entrance by raising himself on the shoulders of Ulyases, discovered and took m of the palladium, and rejoined his companion, who, being piqued at his friend's the him without assistance, and therefore without the power of sharing in the I the enterprise, followed him with the design of stabling him. Diomed, by the brightness of the weapon, averted the blow, and obliged Ulysses to prethence the Greek proverb, "the law of Diomed," applicable to those who selled to act contrary to their inclination. The more received tradition, howyears to be, that Dardanus received the palladium from Jupiter, and being aware harm attached to its preservation within the walls of his city, concealed it; mother statue to be formed precisely on its model, and placed it in the centre of r town, in a spot accessible to the people at large, this being the statue carried be Greeks, while the real palladium was subsequently taken away by Aneas and I to Italy with the other Trojan gods. The Romans were so persuaded that this actual statue that, like Dardanus, they secured it in some spot known only to the and had several made in imitation of it. Many towns, among which are enumewisium, Argos, and Sparta, contended for the honour of possessing the genuine but the Trojans would never admit their having been deprived of it; and some authors assert that Fimbria, a Roman general who fought in the Pontic war, armt Ilium, discovered the statue of Minerva entire and perfect among the ashes mple of the goddess.
- -His children.] Antiphates and Thymbræus.
- -Th' offended muid.] Minerva.
- -The god's.] Apollo's.
- THERSANDER. This chief probably owes his existence to the invention of is Thersander (the son of Polynices and Argia) is generally allowed to have battle with Telephus at the commencement of the Trojan war.
- -Down the cable.] This circumstance is mentioned to denote the size of the

THOAS. The Ætolian chief. (See Thoas, Il. ii. 775.)

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MAS, or ACAMAS. The son of Theseus and Phudra. (See Ludice,

RHUS, or NEOPTOLEMUS.

irian hero.] Machaon. n spoils.] Armour of Achilles, grandson of Eacus. (See Patroclus.) Troy's) gods.] The LARES and PENATES. Virgil mentions Enem these gods at his departure from Troy, in consonance with the estathat the Trojan hero introduced their worship into Italy. The lares and telar household deities of the ancients, which were supposed to reside is s, where they delighted to hover around the hearth and chimney. They ished by the different offices assigned to each; for while the lares preer the economy and servants of a family, the penales were the protectors f the house: the latter are therefore honoured with the titles of paternal of houses and property, aborigines, hidden gods, the great and powerful s, &c. But this distinction between the lares and penales does not appear nerally preserved, these names being sometimes indiscriminately applied and guardian divinities. Their statues, which were held in great venerain a retired part of the house, where in time of peace the Romans depo-, committing them to the care of their tutelar gods. They were repreimages made of wax, silver, or wood, of various forms; sometimes the n, or a dog, was placed beside them, emblematic of their vigilance and ot unfrequently they appear with the head of a dog, like the Egyptian were usually clothed in short dresses, to show their readiness for action; ucopia, indicating hospitality and good housekeeping. They were adorned f poppies, garlic, myrtle, violets, and rosemary; lamps were burnt conthem; incense, wine, a crown of wool, and a small portion of every ered to them in private; and in every family a day in each month was

houses, PRESTITE. They were also called by the Latins PENETRALES DIT; kneeks, EPHESTIOI. In short, the terms leres and penales were conferred tresided over any particular place: thus Hannibal was said by Propertius to riven by leres from Rome, when his troops were panic-struck by the appearturnal phantoms; and it was customary among the ancients, before declaring g siege to a place, to implore the tutelary deities of their enemies to transfer r protection.

tes, as well as the lares, have been divided by some writers into various as Pallas is said to preside over the ethereal, Jupiter over the middle, and so lowest; besides the penates of cities and families. Others divide them lers, chosen respectively from among the celestial gods, the sea gods, the ls, and heroes. These last originally constituted the only penates of the their number was gradually increased till it comprehended every deity dmitted into their habitations; and a law of the twelve tables forbids a part from the worship and rites of these divinities as already established by one.

es were held in such veneration that no important enterprise was undertaken sulting them; and their images were frequently carried about in journeys. It that some of them delivered oracles: thus Virgil (Æn. iii. 203-228.) degods of Æneas as appearing to him to prescribe his future course. There are nions respecting the origin of the penates. The celebrated palladium of Troy ly of this class, and, as similar images may be traced through Phoenicia and dis, it may be concluded that they, as well as the other deities of the Greeks s, were derived from the East. It is probable that they passed from Asia into a the Cabiri, a colony of Phonician navigators, who, at a remote period, amothracia, and were known to the Greeks by the name of Idai Dactyli (see ace an author has asserted that the Cabiri, or Idai Dactyli, were worshipped snomination of penales. According to Varro they were transported from Samoroy by Dardanus, its founder; and thence brought by Æneas to Lavinium in anius endeavoured to establish them in Alba; but twice did they miraculously wn, and return to their former abode. Dionysius of Halicarnassus relates, ime a dark temple near the Forum at Rome contained statues of gods, before up was burnt continually, and incense offered; these, which some consider to the penates of Aneas, were the penates of the empire, and were represented ig men, seated, each armed with a lance. No satisfactory conclusion can arrived at on the subject, as the palladium of Troy, the statues of Nepapello, those of Jupiter, Juno, Minerva, Vesta, Castor and Pollux, and of Terra, have all been particularised as the gods brought from Troy into Italy. is carefully concealed the real names of their cities and tutelar deities, under vasion that the latter might be inveigled into withdrawing their protection. well as the penutes, are also by many supposed to have been confounded biri. Mr. Bryant seems to concur in this opinion, as he derives their name a word by which the ark was signified, and supposes the lares and manes to e gods of the Latins and Etruscans, whose descendants, being scattered over mder the various appellations of Cabiri, Curetes, Carybantes, Idai Dactyli, . introduced a system of idolatry commemorative of the deluge, into all counthey settled. There are, however, many other accounts respecting the origin 1: some consider them to be the posterity of the LEMURES; Varro, to be the MANIA; and Ovid, that of Mercury and the nymph LARA, or LARUNDA, e same as Mania. According to Apuleius, the lares were supposed to have mes of departed ancestors, who, having acted virtuously on earth, were per-

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I to continue their protection to their descendants. This idea probably belief that the souls of deceased persons hovered round the place of ; it being usual for the ancients to bury their dead in their houses (s or by the side of public roads. The spirits of the wicked were ch a, or LEMURES, who wandered about the world terrifying people.

i.] VESTA. The ancients worshipped two divinities of this name. Terra, confounded with Ops, Rhea, Cybele, &c. (see Earth), repre; was the wife of Calus, and, according to some, mother of Saturn, and a Vesta, either from the earth's being (vestita) clothed with plants, &c.; ty, sua vi stat. Under this character, Aristarchus of Samos is said metaple neglected paying due honours to Vesta, when he asserted that the carth is of the universe. Diodorus Siculus attributes to this goddess the inventice: it was the custom of the Greeks to offer her the first fruits of all things see she was one of the most ancient of their deities, and that all things arth; some, however, refer this distinction to Vesta, the goddess of fire. ta, or Terra, is represented holding a drum in her hand, to denote the sin the centre of the earth.

STA. Goddess of Fire.] Vesta, the goddess of fire, was the daughter of S. Her worship seems to have been the most ancient of the rites of pagani revailed very generally throughout the world: she is mentioned by He the eight principal deities of the Egyptians, and is supposed to be the sar of the Persians and orientals. She was held in such veneration among they not only began and ended their religious ceremonics by the invocate but deemed all impious who neglected to pay her adoration. A temple to her at Corinth; but her altats were most usually placed in the temple ice; viz. in those at Delphi, Athens, Argos, Tenedos, Ephesus, &c. where votaries principally consisted in watching over and preventing the extinctions.

; Anciently, neither the Greeks nor Romans represented this goddess otherwise than by the first they burned on her alters; but she being subsequently confounded with Vesta, the Earth, statues were exected to her honour, in which she appears in the dress of a matrix, holding in her right hand a torch, or sometimes a paters, or a vase with two hindles, called a capiduscula, which contained the fire; she also carries a palladium, or a small Victory, and often, instead of a patera, bears a spear, or a cornucopia. On a medal of Vitellius she is seated with a torch and a patera in her hands; and, on a Salonius medal, she is represented standing. Some writers, however, think that these figures in intended for Vesta, the Earth, and that the sacred flame is the only symbol by which the ascients denoted the goddess of fire.

Enems is always described by Virgil as paying peculiar honour to this goddess (En. 1874.) Vesta was called Hebtla (a word implying hearth) by the Greeks, and Labith-Boschia, by the Tyrrhenians and Scythians. As one of the penates, it was usual to declare thems to Vesta. The month of December, and the violet flower, were sacred to her.

APPIADES.] Divinities, who were thus called, from the proximity of their temples to the fountain of Appius, at Rome, and who were represented like Amazons on horse-back. Vesta, Pallas, Venus, Peace, and Concord, were of their number.

457.] RIPHEUS. A Trojan who fought on the side of Æneas the night that Troy was taken, and was killed, after having made a great slaughter of the Greeks.

457.] IPHITUS, or EPYTUS. A Trojan who survived the ruin of his country, and fled with Eners to Italy.

459.] DYMAS. Two Trojans who fell victime, on the night Troy was taken, to 459.] HYPANIS. the disguise under which they appeared in the armour of the Greeks whom they had slain.

461.] CHORŒBUS, or CORŒBUS. Son of Mygdon, king of Thrace, and Anaximena, who, from his love for Cassandra, offered his services to Priam, under the hope of obtaining the hand of his daughter Cassandra. This prophetess, knowing the fate which awaited him, implored him to retire from the war; but he was inflexible, and fell by the hand of Peneleus, the night that Troy was taken. Corœbus was called Mygdonides, from his father.

508.] ANDROGEOS. A Greek, killed on the night Troy was taken, by Æneas and a party of Trojans, whom he mistook for his countrymen.

519.—As when some peasant.] (See Il. iii. 47.)

563.] AJAX. Oileus.

592.] **PELIAS.** A Trojan who, undeterred by a wound which he had received from **Ulysses**, followed the fortunes of Æneas.

594.-The king. Priam.

sol.] TORTOISE. "The testudo was properly a figure which the soldiers cast themselves into; so that their targets should close together above their heads, and defend
them from the missive weapons of the enemy; as if we suppose the first rank to have
stood upright on their feet, and the rest to have stooped lower and lower by degrees, till
the last rank kneeled down on their knees; so that every rank covering, with their target,
the heads of all in the rank before them, they resembled a tortoise-shell, or a sort of penthouse." Kennet's Antiq. b. iv.

• 649.] PERIPHAS. A Greek captain, represented by Virgil as distinguishing himself in the capture of Troy.

651.—Scyrian.] From the island of Scyros, one of the Cyclades. These troops Pyrrhus had received from his grandfather Lycomedes.

664.—Lonely queen, &c.] Hecuba. In addition to the ancient practice of separating the apartments of the women from those of the men, and of considering any violation of their

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ong the greatest of calamities, the custom of kissing beds, columns, and ing them, is mentioned frequently by Sophocles and Euripides. uulted skies.] Ariosto has minutely imitated this description in his Or-

as he has many others in the 2nd book of the Eneid.

' Sonar per gli alti e spatiosi tetti

S' odono gridi, e feminil lamenti :

L' afflitte donne, percotendo i petti,

Corron per casa pallide, e dolenti :

E abbracian gli usci e i geniali letti,

Che tosto hanno a lasciare astrane genti.' Canto xvii. Stana 13.

sia.] Poetically implying part of Asia Minor.

USA. The wife of Æneas, daughter of Priam and Hecuba, and mother of se Æneas, for the whole of her history.)

ial Juno.] This passage has been imitated by Milton, book xi. 411, and o xviii. stanza 93. "In the ancient gems and marbles, the Juno Matrona sented in a modest and decent dress; as the Juno Regina, and the Juno lways in a fine and more magnificent one. Virgil always speaks of Juno, to the appearances she used to make among the Romans, but according atations of her in other countries. In the first he certainly speaks of the uno; and in the second, of the Juno Argiva; or, at least, some particular reeks.

by the rules of propriety, be some Grecian Juno or other; because she is recks to overturn the empire of the Asiatics. One of the most celebrated cian Junos, was the Juno Argiva. She was worshipped under that name and Ovid has a long description of a procession to her at Falisci, lib. iii.

ad ordered the Romans, by Aneas, to worship Juno most particularly, to

ÆNEID.

BOOK III.

7.] ANTANDROS (now St. Dimitri), also anciently called Edonis, Cimmeris, Assos, and Apollonia, is a town upon the bay of Adramyttium, in Asia Minor, near which Æneas built the fleet in which he sailed from Troy to Italy.

20.] LYCURGUS. (See Lycurgus, Il. vi. 161.)

24.] For the explanation of this line, see Troy and Samothrace.

28.] ÆNOS (now Eno). A town, according to this passage, on the coast of Thrace, which Virgil so calls from Æneas, and describes as having been built near the spot where Polydore (see Hecuba), the son of Priam, fell a victim to the treachery of Polymnestor, king of Thrace. Others consider the town founded by Æneas to have been Ænea, Æneas, or Æneis (now Moncasiro), a maritime town of Macedonia.

29.—Disness Venus.] (See Dione, II. v. 471.) So called from being, according to some, the daughter of Dione. Dionæa is among the names of Venus.

38.—Myrtle.] This tree was sacred to Venus, and therefore necessary on the present occasion to decorate her altars.

37.—Predigy.] This marvellous story was particularly pleasing to the wild imaginations of the Italian poets; Tasso has closely imitated it, book xiii. stanza 41, &c., and Ariosto, in the transformation of Astolfo; Spenser has also copied it, canto ii. stanza 30, of the Fairy Queen.

46.—Sisters of the woods.] HAMADRYADES. These divinities presided over woods and forests. Each one was supposed to inhabit a particular tree, with which her destiny was especially connected in life and death. Some of the ancients described them as being enclosed within the bark of the oak, or as having issued or sprung from that tree, whence they were called querquetulana. They are fabled to have occasionally deserted their kindred tree for the purpose of worshipping Venus in grottos with the Satyrs.

47.—The god of arms.] Mars. He was the tutelar deity of Thrace.

65.] POLYDORE. (See Polydore, Il. xx. 471.)

75.—Tyrent.] Polymnestor, king of Thrace.

99.—An island.] Delos. (See Delos, and Gyræ.)

100.] DORIS. Daughter of Oceanus and Tethys, wife of Nercus, and mother of the Mercids.

195 .- The sun's temple.] Apollo's.

105 .- His town.] Delos.

106.] ANIUS. King of Delos, son of Apollo and Rhoto, or Rhoto, and high-priest of Apollo, who hospitably received Æneas when the Trojan prince touched upon his coast. He had three daughters, Œno, Spermo, and Elaia (called Œnotropes), who had received from Bacchus the gift of converting all they respectively touched into wine, corn, and oil, and who, to avoid the importunities of Agamemnon to accompany him to Troy, that their presence might ensure the supplies of his army, implored the friendly interference of Bacchus, and were by him transformed into doves. (See Rhoto.)

114.] THYMBRÆUS. (See Thymbræus, under the names of Apollo.) No mention bere made of sacrifices, as animals were never immulated on the altars of Delos. It is (7. Man. 3 F

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(now Serpho; the rugged and steep mountains of this island having pren s of the transformation of the inhabitants into stones by Perseus). now Sikino).

(now Siphanto, or Sifano; more anciently Merope, Meropia, and Acis).

-us (now Siro, Syra, and Zyaa; see Syros).

w Procopia).

-us, more anciently Hydrusia and Ophiusa (now Tiea; the Tenians alored god of physic).

alled also Callista (now Santorin, or Santorino).

were not agreed upon the number of these islands.

AMUS. The town which Encas built in Crete; so called after Pergamun

BE. Moon.

nple realm.] Italy.

m.] Rome, by anticipation.

eader's name.] Italus.

JS. (See Insion, Od. v. 161.)

gian gods.] The gods of Troy.

NURUS. Pilot of the vessel of Æneas; son of Iasius, a Trojan. While aprex he yielded to sleep, and fell into the sea; a circumstance which fied by representing Morpheus as overpowering Palinurus, who had been ted by the fatigues of watching. He floated in safety during three days; near Velia, he fell a victim to the ferocity of the inhabitants, who (it but to assail and plunder the shipwrecked mariner. When Æneas visited ious, he assured Palinurus that, though his bones had been deprived of that he was thereby prevented crossing the Straign lake hefore the large

9 .- The Furies' queen.] Celmo.

6.—To grind the plates.] This prediction, that the Trojans should be so oppressed mine as to devour their trenchers, is fulfilled, Æn. vii. 151—175. This was an hisil tradition, reported by Dionysius Halicarnassus and Strabo.

2.] NERITOS. (See Il. ii. 770.)

8.—The Sun's temple.] That of Apollo. (See Leucadius, among his names.)

6.—The sailor fears.] In allusion probably to the dangerous navigation in doubling remeatory.

9.—The little city.] Leucas.

8.—Action.] Virgil insinuates that these games were instituted by Æneas, as a diment to Augustus, attributing the act of the emperor to the hero from whom he was to be descended. These games were established by Augustus in commemoration of ictory over Antony at Actium, and were celebrated every fifth year in honour of lo, thence called Acrius. The era of Augustus, commencing from the battle of m, \$1 B.C., was termed Action years.

0 .- The temple.] That of Apollo.

1.] ABAS. The name of one of the Grecian chiefs killed during the night of the ng of Troy, whose shield Æneas consecrated in the town of Ambracia.

6.-High Phaecia.] Mountains of Corcyra.

B.—Chesnis's port.] Pelodes. (See Chaon, line 433, below.)

'9.] BUTHROTUS or -UM (now Butrinto). A sea-port town of Epirus, opposite yza.

2.—Priam's captive son.] Helenus. (See Andromache.)

B .- The mournful queen.] Andromache.

9.—Her former husband.] Hector.

5.—Only happy maid.] Polyxena. (See Achilles.)

5.-Helen's lovely daughter.] Hermione.

7.—His two slaves.] Helenus and Andromache.

6.—Apolle's altar.] The altar of Apollo at Delphi.

9.-The rarisher.] Pyrrhus or Neoptolemus.

L-The kingdom. | Epirus.

2.—One half.] As contradistinguished to the other half, Phthia in Thessaly.

3.] CHAON. A son of Priam, who had been killed accidentally in hunting, by ans, and whose memory was (according to some) honoured by the application of his to the district Chaonia in Epirus. It is however more probable that this name was ud from the old Pelasgic tribe, the Chaones. Virgil adopts the former derivation, his desire of establishing the antiquity of the Trojan name, in compliment to Au-

4.] PERGAMUS. A town of Epirus, built by Helenus, so called from the Trojan

9.- His mother's.] Creusa's.

6 .- The city.] Pergamus.

1.—Some gate again.] "Those who were going out to banishment, or about to linto some distant country, were wont to embrace the pillars and thresholds of their se. This they also did at their return. This custom they practised likewise in the sies dependent on their respective countries." Warton.

8 .- The royal seer.] Helenus.

2.-His own triped.] (See Pytho.)

.-His hely tree.] The laurel.

8.—His god.] Apollo.

15,-Circe's island.] Æms. (See Æms.)

ÆNEID. BOOK III.

nether skies.] The regions of the god Pinto. entle flood.] Tyber.

city.] Arna, white; in allusion to the colour of the litter. This circ ing a white sow and her thirty young ones, was founded, according to Varia, ent historical tradition. (See Alba Longa.) ill coast.] That part of Italy (Gracia Magna, the southern) colonied by

Idomeneus. (See Diomed, and Idomeneus.)

(Idomeneus') city.] Salentum. The building of this city is useriled to See Idomeneus.) The Salentini were among the people particularly renariorship of the sun; this being observed with the greatest solemnity is their (now Anazzo).

tinian fields.] The country of the Salentini, a people of Italy, near Apalia, f Calabria.

ILIA. A town in the Bruttian district, near Crotona, supposed to have been ctetes after the Trojan war.

ole ceil.] " This veil, with which the head was to be covered during sacrice of history of which Virgil hath made a poetical use, Aurelius Victor Eneas, sacrificing on the shore of Italy, suddenly perceived Ulysses and his ing; and for fear of being known, covered his face with a purple will. From Virgil makes Helenus give Æneas a ceremonial precept for all his posil must b

LY. An island in the Mediterranean sea, at the southern extremity of hich it is separated by the Fretum Siculum (the Straits of Messins). settlements made in Sicily, its first names, &c. &c. see Italy, pages

ation TRINACRIA was applied to the island from its triangular form; the ories at each extremity being called Pelorum or Peloris (now Cape the Anapus, which river is joined towards the south by the Cyane (now Pisma), suburb of Olympium, where are still the remains of the temple of Olympian

EN Capes PACHYNUS and LILYBEUM WERE, ODISSEUM PROMONTORIUM; CA(now Camarana); Gela, of the Campi Geloi (now Terra Nova); Phalatow Monte Licata); Agricentum, of Agragas (now Gigenti; see Agri; Camicus (now Platanella); Heraclea, of Minoa, at the mouth of the river
(now Platani); Selinus (now Terra delle Pulci; see Selinus, Æn. iii. 926.);
Selinuntiæ (now Sciacca), a large town, where an emporium of the Selinuntii,
considerable river Mazara, stood, the western part of Sicily being now called
largera.

en Capes Lilybrum and Pelorum were, the town Lilybrum (now Marsala); e small islands called Ægates, or Ægusr; Motye; the promontory rsum; Drepanum (now Trapani; see Drepanum); Mount Eryx (now San see Eryx, Æn. v. 990.); the town Eryx; Ægesta, or Segesta (see Acesta, 41.); Panormus (now Palermo, the present capital of Sicily); Mount Ergata llegrino); Himera; Cephaledum (now Cephaludi); Halesa; Calacta; ium; Agathyrna; Tyndaris, on the Helicon; Mylr (now Milaro), near the games; Naulochus, near which was a temple of Diana Facelina, where the oxen n (see Od. xii. 314, &c.) were supposed to be kept.

EMBELLA; LETA; HALYCE (now Salemi); Petrina, &c. &c.
ree parts into which Sicily is now divided arc; Val di Noto; Val di Mazzara;

ef.] The principal rivers of Sicily, discharging themselves into the Siculum Mare tof the Mediterranean which washes the eastern shores of the island), were, the or Taurominius (now Cantara); the Acis (now Aci, Jaci, or Chiaci; see story Orid's Mct. b. xiii.); Amenanus (now Giudicello); Symæthus (now Giaretta; ethis); the Chrysus; the Eryces and the Terius, joined by the Lyssus; the is (now Porcari); the Myla; the Alabis; the Anapus; the Cyane (now Pisma); parus (now Casibili); the Asinarus; the Helorus. The rivers flowing into the uncan at the south of the island were, the Achates and Vadegrusa; the Gela; ra, which divides the island into two parts, and was the boundary between the rian territory and that of the tyrants of Syracuse; the Acragas; the Halycus; at (now Maduine), joined by the Crimessus, Crimisus, or Crimisus; the

Demona.

rers discharging themselves from the western and northern parts of the island into terranean, were, the Scamander and the Simois; the Orethus (now Ammiraglio); res; the Monalus; the Helicon; the Longanus; the Melas, or Melas. was generally represented by the ancients under the figure of a woman crowned

of corn (Sicily being one of the chief granaries of Rome), holding either a scythe or Etna in her hand, and having occasionally rabbits at her side: on some coins she is by a head placed amidst three thighs, as symbols of her three promontories.

Signal Country Transaction

**Signa

525.] PELORUS, or PELORIS (now Cape Peloro, or Torre del Fare); one of three promontories of Sicily, is supposed to have derived its name from Pelorus, to of the ship which conveyed Hannibal from Italy. It was opposite Czenys, in Italy, a separated from the Italian coast by the Fretum Siculum. (See Sicily.) These tower on this promontory sacred to Orion, who was called Pelorium.

532.—The straits.] Siculum Fretum (now Straits of Messina).
537.] CHARYBDIS. See imitation of this passage, Od. xii. 278.; and Pt. Lost, b. ii. 654.

"About her middle round
A cry of hell-hounds, never ceasing bark'd,
With wide Cerberean mouths full loud, and rung
A hideous peal: yet when they list, would creep,
If aught disturb'd their noise, into her womb,
And kennel there: yet there still bark'd and howl'd
Within, unseen. Far less abhorr'd than these
Vex'd Scylla, bathing in the sea that parts
Calabria from the hoarse Trinacrian shore."

548.] PACHYNUS (now Cape Passaro). The south-eastern promontary of (See Sicily.)

561.] CUME, or CYME. The most encient, according to Strabo, of all the settlements in Italy. It was near Puteoli, in Campania, at the foot of Mount M and was celebrated for a temple and grove consecrated to Apollo and Diana, in what hollow, dug out of the side of a rock, called the cave of the sibyl. (See Sibyl, because of AVENDANCE.)

562.] AVERNUS. A lake of Campania, near Baiæ, of unfathomable dep surrounded with thick woods, said to have been so called because the stream from it was fatal to such birds as happened to fly over it: but Strabo considers: fable. Through a cave near this lake (Æn. vi. 338.) Virgil makes Æneas and t descend to the infernal regions while (Æn. vii. 788.) he sends the Fury Alects from the lake in the lowest part of the valley Amsanctus. In the fourth Georgic, proceeds thither through a cave near Cape Tenarus; the Greeks and Romans hade places of descent.

563.] SIBYL. The Cumman Sibyl. The ancients denominated certain we whom they ascribed the gift of prophecy and the knowledge of futurity, sibyls the appellation sibyl (signifying in the Greek, counsel of heaven) was first exc applied to the Delphian priestess. Some consider them to have been Ammonian esses. The ancients are not determined upon their number: Plato speaks only SIBYL: the moderns suppose that he alludes to the ERYTHREAN; and that here longevity and various wanderings gave rise to the erroneous opinion that there we than one of those supernatural beings. Solinus and Ausonius enumerate three; ERYTHREAN, the SARDIAN, and the CUMEAN. Ælian four; the ERYTHREAN, the SA the EGYPTIAN, and the Samian, called also Hicrophyle; but Varro, whose notion the subject are more generally adopted, distinguishes ten, in the following order; the Persic, who in the pretended sibylline verses describes herself as the wife (Noah's sons, and therefore of the number of those saved in the ark; the LIBYAN represented as the daughter of Jupiter and Lamia, and as having delivered her pre at Samos, at Delphi, at Claros, &c.; the Delphic (the daughter of the Theban Tiresias, called also Artemis and Daphne), who, after the destruction of Thebes, voted to the service of the temple of Delphi, by the Epigoni, and was the first to according to Diodorus, the name of sibyl, from her being divinely inspired, was as the CUMBAN (the sibyl of Virgil, called also Demo, Deiphobe, and Amphrysia whose ordinary residence was at Cumæ, in Italy, and of whom Ovid relates (Met.

E fascinated Apollo, promising to listen to the addresses of the god, provided he grant her as many years of life as she had grains of dust in her hand; that this was complied with, but that the sibyl omitted to fulfil her part of the contract; & having forgotten to stipulate for a continuity of youth as well as of years, she nished with extraordinary decrepitude and infirmity, and suffered to retain nothing voice; the ERYTHREAN, to whom Servius refers the history of the Cumzan, presuccess to the Greeks, at their setting out upon the expedition against Troy; the , whose prophecies were found in the ancient annals of the Samians; the CUMAN EAN, of Cuma or Cumze, in Æolia, also called Demophile, Herophile, or Amalas the sibyl who presented the nine sibylline books to Tarquin for sale; the SPONTINE, born at Marpessa, in Troas, who prophesied in the time of Solon and the Phrygian, who fixed her residence in the Phrygian town of Ancyra; and URTINE, called also Albunea, who was honoured as a divinity at Tibur or Tivoli,

not known by what means the collection of the sibylline verses was formed, nor manner the respective sibyls delivered their prophecies; and it appears uscless to ate the opinions advanced upon the subject, when, from the predictions being all connected series in hexameter verse, and the sibyls neither living at the same E in the same place, it must be evident that the composition could not have origia those prophetesses. The current history is, that a woman offered a whole colof these verses, in nine books, for sale to Tarquin the Proud; that the king being ig to pay the price she demanded, she committed three of them to the flames; persisted in asking the same sum for the remaining six; and that upon the king's using the desired payment, she burnt three more; but that, from an apprehension sibyl would destroy the only existing three, Tarquin at length consented to satisfy ands. Upon his obtaining possession of these books Tarquin deposited them in a est below ground in the temple of Jupiter Capitolinus, and committed the care of two men (Æn. vi. 115.), deumviri, of illustrious birth. In the year of the city men (decemviri) were appointed to the office; under Sylla fifteen, and by Julius xteen; the chief of them being called magister collegii. These books were supcontain the fate of the Roman empire, and were accordingly consulted in all emergency, and of public danger or calamity. They were involved in the deof the capitol by fire in the Marian war; and so great was the consternation ed by their loss, that ambassadors were despatched to every part of the world ed been inhabited or visited by the sibyls, to collect their oracles. From the abylline verses thus collected the quindecemviri made out new books, which the Augustus deposited in two gilt cases under the base of the statue of Apollo, in ple of that god on the Palatine hill (to which Virgil alludes, Æn. vi. 69.), having sed the priests themselves to make a new copy of them. The prophecies of the sibyl in Italy were usually written on leaves, which she placed at the entrance we; and their import (see Æn. vi. 117.) became unintelligible in the event of was being scattered by the wind.

⁻The visionary maid.] The Cumean sibyl.

⁻The sacred priestess.

⁻The priest.] Helenus.

⁻Declaration -Declaration -Decl

⁻His ancient friend.] Anchises.

⁻Twice preserved.] When Troy was taken, first by Hercules, and afterwards by ks, 1184 B.C.

⁻Ausonian coast.] Italian coast.

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before.] Magna Gracia. This part of Italy is so called from the number nies which it contained. Its boundaries are very uncertain. Some cone comprehended Apulia, Messapia or Japygia, and the country of the en the island of Sicily; while others limit its extent to the provinces of Lucania. (See Italy.)

dden ground.] Because the seat of Grecian colonies.

Ascanius.

ne alludes to the Trojan descent of Helen, Andromache, and Æness.

e Troy.] In allusion probably to Nicopolis, a city which Augustus built
ion of his victory over Antony at Actium.

nian rocks, or Acroceraunian.] High mountains of Epirus, so called from

the bears.] The constellations of Ursa Major and Ursa Minor.

bleasing shore.] MINERYÆ CASTRUM (now Castro); a town of Calabra, am, upon an elevated part of which was a temple sacred to Minerya.

appy harbour.] PORTUS VENERIS. The port of Minervæ Castrum.
ierce virago.] Minerva.

tum's bay.] The Tarentinus Sinus. It is probable that Virgil refers to ition, which represents Hercules as the founder of Tarentum, a town of called Tarento, situate on a bay of the same name, near the mouth of the now Galeso). Some derive the name Tarentum from Tara or Tara, a sa

tian Juno.] So termed from a celebrated temple sacred to her on the potium (now Cape Colonna), a promontory of Magna Gracia.

mian tow'rs] The town CAULONIA (now Castelvetere); it was founded by a cans, and situated on a very lofty spot.

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Sublim'd with mineral fury, aid the winds, And leave a singed bottom all involved With stench and smoke."

Paradise Lost, book i. 33, &c.

- -Cyclopian shores.] PORTUS CYCLOPUM.
- | ENCELADUS. (See Typhœus.)
- -Th' avenging father.] Jupiter.
- ACHÆMENIDES. Son of Adramastus, a native of Ithaca; one of the comof Ulysses, who, though he escaped the jaws of Polyphemus, was not of the of those who returned to the ships with his chief. Æneas, upon landing in Sicily, apassion upon his deserted condition, and admitted him on board his fleet. (See sme, Od. i. 91.; and Ovid's Met. b. xiv.)
- -Cyclop's den.] The den of Polyphemus.
- -His food.] Virgil states that only two Grecians were devoured by the cyclops; (Od. ix. lines 343 and 369.) speaks of four.
- -This crucl race.] The race of the cyclops.
- well-deserving stranger.] Achæmenides.
- -The tow'ring tree of Jore.] The oak; there being generally a plantation of the vicinity of the more celebrated temples.
-] PANTAGIAS. A small river on the eastern coast of Sicily (now Porcari).
-] THAPSUS, or TAPSUS. A town at the north of Syracuse, in Sicily.
- MEGARA, or MEGARIS. A town on the eastern coast of Sicily, more anciently Salestis and Hybla; supposed to have derived its name from Megarus, a son of and one of the nymphs called Sithnides; near the spot where it stood is now the agusta.
- PLEMMYRIUM (now Massa Oliveri). A promontory opposite the great har-Syracuse.
- -An isle.] The little island Ortygia, within the bay of Syracuse, in which
- -Ortygian land.] was the fountain Arethusa. (See Arethusa, and Sicily.)
- -Helenus énjoin'd.] More correctly translated by Pitt;
 - "Admonish'd I adore the guardian gods;"

monished by Anchises, and not by Helenus.

- | HELORUS. A river on the eastern shore of Sicily, a little above the promon-Pachynum. (See Sicily.)
- CAMARINE (now Camarana). A town on the southern shore of Sicily, a the rivers Oanus (now Frascolari) and Hyparis (now Camarana), more anciently Hyperia. It seems, on the authority of Thucydides and others, that Camarine rice built.
- -Fenny lake.] The Camarinian marsh. "The oracle forbad the inhabitants to his marsh; they neglected to observe it, and their enemies entering through the at was drained, committed a great slaughter. Servius observes that this oracle was ivered so early as the time in which Æneas lived, and that it is therefore'a chrono-error in the poet." Warton.
- -Geloan fields.] The Campi Geloi. (See Sicily.)
- GELA (now Terra Nova). This was anciently a very large city, on the southern f Sicily, at the mouth of the river Gela (now Fiume di Terra Nova).
- J AGRAGAS. A hill on which AGRIGENTUM was built. The ancient Agrigenow Girgenti), between the rivers Agragas (now Fiume di Gergenti and Fiume di aggio) and Hypsa (now Fiume Drago), was the most considerable city in Sicily, Syracusc. It was founded by a colony of Rhodians or of Ionians, and was, other wonders of art, remarkable for a celebrated temple of Jupiter Olympius, the

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art of whose walls is said to have corresponded with Virgil's description of the painting in the temple of Juno at Carthage. It was celebrated for all for the magnificence and luxury of its citizens, who derived their wealth the emporium of the Carthaginian trade. The Agrigentines reared hones e of contending in the public games of Greece. Theron, a native of this reded by Pindar among the Olympic victors. The remains of antiquity are able near Agrigentum than in any other part of Sicily; they lie about a modern city, and consist chiefly of temples, catacombs, and sepulches, the most entire are those of Venus and Concord; and of the tombs, that

NUS, or SELINUNS (now supposed to be Terra delle Palci). A town n coast of Sicily, on a river of the same name (now Maduine), founded by Megara. Its ancient greatness is proved by the extraordinary assemblage I remaining. They lie in stupendous heaps, with many columns still creet, ance bear the appearance of a town with a crowd of steeples. The soil alm-trees.

bean strand.] The shores of the promontory Lilybeaum, the most westerly ly) of Sicily (now Boëo, or Marsalla).

PANUM, or DREPANA (now Trapani). A town near Mount Erys, on past of Sicily, where Anchises died in his voyage to Italy from Troy, and b is still shown. The district of Drepanum was rather barren, and for the litute of trees and herbage; the soil was sandy, and had many stagnant ater; and from this gloomy aspect, as well as from the death of Anchises, it Virgil the appellation of unhappy.

prophet.] Helenus.

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BOOK IV.

e queen.] Dido.

NNA. Daughter of Belus, and sister of Dido and Pygmalion. She accompanion fortunate Dido into Africa, and, after her death, gave up Carthage to Iarbas, setulia, and retired to the island of Malta. According to some authors, she Malta to Italy, and was there hospitably received by Æneas. Lavinia, how-sived so violent a jealousy against her, that Anna, warned in a dream by Dido, ager, took flight during the night, and threw herself into the river Numicus, was transformed into a nymph. The Romans instituted festivals, which were sebrated on the 15th of March, in her honour, and generally invoked her to long and happy life; thence the explanation of the epithet Anna Parsons, to her after her deification. Some have supposed her to be the moon, and she are confounded with Themis, Io, and Mais.

ARBAS. A king of Gætulia; son of Jupiter and a Libyan nymph, whose waknown. Garamantis is sometimes mentioned as his mother, but the term her to imply her nation than her person. From this prince Dido purchased the thich she afterwards founded her city. Iarbas was one of the suitors of Dido, sted by her refusal of his addresses, he declared war against the new colony. haginians would have compelled their queen to avert the danger of the war by Jarbas, but, according to some, the queen, to avoid his importunities, fell by hand. (See Dido.) Virgil states that Iarbas was one of the most reverent votamitier, to whose honour he had erected a hundred temples, and that in consections of account of the state of Iarbas' remonstrances to the god against Dido's hospitable reception of Access, was induced to command the Trojan prince to resume his destined course towards

Fastulian cities.] The cities of the inland province of Gatulia, in Africa. (See

Namidisms.] Poetically implying the African princes who inhabited the northern f the country. Numidia was one of the five provinces into which the north of is anciently divided. It now forms the kingdom of Algiers and Bildulgerid. YRTES. Two gulfs situated off the northern coast of Africa; viz. Syrtis a the bay of Sidra, near Cyrenaica; and Syrtis Miner (Cabes), on the shore of L. They were greatly dreaded by mariners, as the hidden rocks, sandbanks, and is which they contained, generally proved destructive to all vessels that ed them. Hence the name of Syrtis has been applied, almost proverbially, to of the ocean where navigation is attended with danger; it is sometimes given to sandy deserts, especially to those of Africa. The tract of country lying the two Syrtes was called Syrtica Regio; and the sea which washed its coast, riticum.

Barcesan.] Of Barce, a city of Cyrene. This city is named by way of anticiis it was not built till 515 years before the Christian era. e southern coast of Sicily, on a clony from Megara. Its ancient programs still remaining. They is at a distance bear the appearant aded in palm-trees.

7.—Lilybean strand.] The class Sicily of Sicily (now Bu 0.) DREPANUM, or DREP restern coast of Sicily, where is a his tomb is still shown. The part destitute of trees and is of sen-water; and from this res from Virgil the appellation 6.—The prophet.] Helenus.

By some supposed to be the daughter of a Libyan monarch

MON. (See Ammon, under the names of Jupiter.) Jupiter ared by the Garamantians, a people whose country, bordering the highest antiquity: all temples in which the rites of fire formed, were called Prutancia and Puratheia, and all in the Grecian term Omphalus being formed of Ompha-El, one relation invariably to an oracle of the sun. Among the Omphalian, from the worship of Jupiter or Osiris as this lumi-Elis, Ætolia, Enna in Sicily, the island of Calypso, &c. The and Olympiaca, are supposed to be of the same etymology.

In Pitt's translation, everlasting fire. Plutarch mentions, as mp that was for ever burning before the altar of Jupiter Ammonrow from history every thing that can adorn and enrich his poem.

i. e. the Mauritanian. MAURITANIA, now the empire of ery anciently called *Tingitana*, from its principal city Tingis founded by Sophax, the son of Hercules), and was one of the five north of Africa was divided.

woman.] Dido.

sed for Phrygian.

Rome.

First, by Venus from Diomed, in the 5th; and secondly, by Nepin the 20th Iliad.

line.] (See Teucer, Æn. iii. 148.)

Ascanius.

shore.] i. e. the African; so termed in anticipation of the Carthagi-

wand.] The caduceus.

The mountain. (See Atlas, Od. i. 67.) There is a famous statue of mase palace at Rome, supporting the globe of the heavens.

msonian sceptre.] The empire of Italy.

chiefs.] Mnestheus, Sergestus, and Cloanthus.

chandlian dames.] The women occupied in celebrating the orgies of Bac-

ghtly god.] Bacchus. The orgies of this god were always celebrated by

he wreathy spear.] The thyraus.

farent.] Iarbas.

Libyen.] i. c. African.

Tyrien state.] Pygmalion.

The Minor at Gryneum, an oracle which Æneas might, with more

of the gods.] Mercury.

HYRCANIA was a large tract of country situated to the south-east than (thence called the Hyrcanian sea), between Media, Morgiana, and thank from the latter by Mount Corone. Its principal towns were, Hyrta, new Jorjan, or Coronn), Bararge, Adrapsa, Casapa, Sinka, Abstraction

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res, &c.] From this passage it may be inferred that Phorbus, I e among the deities worshipped at Carthage.

smoke.] Incense composed of some of the gums of Sana, in which the inhabitants were called Sabai, was celebrated for frank matic plants :

Od'rous frankincense on the Sabæan bough."-Gcor. ii. 164. gods.] Venus and Cupid.

Trojan.] Æneas.

'yrian.] Dido.

/ II - MODOLE wide.] "These lines contain a direct and most indisputable pr ed this episode of Dido with a view to the rivalship that existed Warton.

ylian.] i. e. African. Massyla, the country of the warlike and in inland part of Mauritania, near Mount Atlas.

en elasp.] Fibula. (See Fibula, under Toga.)

fair Apollo.] " Augustus, it seems, affected to be thought like ere a peculiar propriety and address in the poet, in his comparing justus was undoubtedly meant) to that god. And it seems to have flattery in the courtly writers of that time to compare the emperor (tiful) to Apollo. I would not assert (says Mr. Spence) that Virgil of the Apollo Belvidere in his eye, in writing this comparison; that they both relate to the Apollo Venatur, set off more than he is er; that both in the poet, and in the marble, this god is represente auty; that this divine beauty of his, and his motion, are the two t by Virgil in this similitude, and the two chief things that strike pollo Belvidere; and on the whole, that if the one was not copied at least so much alike, that they may very well serve to give : 286.] GARAMANTIS. By some supposed to be the daughter of a Libyan monarch samed Gargamas. (See Iarbas.)

Ammon was the only god adored by the Garamantians, a people whose country, bordering on the eastern side of Ethiopia, is now called Zara. The temple and oracle of Jupiter Ammon were esteemed of the highest antiquity: all temples in which the rites of fire were in ancient times performed, were called Prutancia and Puratheia, and all caracular places, Omphalian, the Grecian term Omphalus being formed of Ompha-El, or Al-Ompha, and having relation invariably to an oracle of the sun. Among the regions and cities styled Omphalian, from the worship of Jupiter or Osiris as this lumitary, were Egypt, Epirus, Elis, Ætolis, Enna in Sicily, the island of Calypso, &c. The terms Olympus, Olympia, and Olympiaca, are supposed to be of the same etymology. (See Nymphs, Od. x. 415.)

288.—Wakeful fire.] "In Pitt's translation, everlasting fire. Plutarch mentions, as a historical fact, this lamp that was for ever burning before the altar of Jupiter Ammon. Vigil takes care to borrow from history every thing that can adorn and enrich his poem. Here is one instance of his great learning." Cutrou.

380.—The Moorish race.] i. e. the Mauritanian. MAURITANIA, now the empire of Fex and Morocco, was very anciently called Tingitana, from its principal city Tingis (supposed to have been founded by Sophax, the son of Hercules), and was one of the five Provinces into which the north of Africa was divided.

306.-A wand'ring woman.] Dido.

317.—Ledian.] Used for Phrygian.

382 .- The future city.] Rome.

384.—Twice won.] First, by Venus from Diomed, in the 5th; and secondly, by Nepume from Achilles, in the 20th Iliad.

338.—His ancient line.] (See Teucer, Æn. iii. 148.)

342.—His son.] Ascanius.

345.—A hostile shore.] i. c. the African; so termed in anticipation of the Carthagi-

355.—His magic wand.] The caduceus.

362.] ATLAS. The mountain. (See Atlas, Od. i. 67.) There is a famous statue of Atlas in the Farnese palace at Rome, supporting the globe of the heavens.

400 .- The Ausonian sceptre.] The empire of Italy.

415 .- Three chiefs.] Mnestheus, Sergestus, and Cloanthus.

436.—Bacchanalian dames.] The women occupied in celebrating the orgies of Bacchana.

487.—Nightly god.] Bacchus. The orgies of this god were always celebrated by might.

438 .- The wreathy spear.] The thyrsus.

463.—A tyrant.] Iarbas.

464 .- The Libyan.] i. c. African.

464.—The Tyrian state.] Pygmalion.

496.—The Delphian oracle.] In the original, Apollo is here termed Gryneus, from being worshipped in Asia Minor at Gryneum, an oracle which Æneas might, with more probability, have consulted.

519.—The herald of the gods.] Mercury.

625.—Hyrcanian.] Hyrcania was a large tract of country situated to the south-east of the Caspian sea (thence called the Hyrcanian sea), between Media, Morgiana, and Parthia, and separated from the latter by Mount Corone. Its principal towns were, Hyrcania (its metropolis, now Jorjan, or Corcan), Bararge, Adrapsa, Casape, Sinka, Aber-

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a, Sacæ, Asmurna, and Mausoca. Hyrcania being a mountainous country, orests which abounded in serpents and wild beasts, was inaccessible to inhabitants were a fierce and barbarous race of people; and are said to have event the bodies of their dead. The Hyrcaniaus who formed an allians ainst the Babylonian empire, and whom he afterwards settled on the bodies pear to have possessed a district between the Euphrates and Tigris.

4.1 Jupiter.

en lots.] i. e. the oracle at Patara in Lycia.

n god.] Apollo.

e sulph'ry flame.] Virgil here alludes to the opinion that perjured person by the Furies, who, in the character of avenging deities, are often repropurning torch in their hand.

father.] Anchises, murder'd love.] Sichwus.

THEUS. Son of Echion and Agave, and successor to his maternal grandon the throne of Thebes. His adventures are variously described by mycoording to some, he being an enemy to the excesses which were committed of Bacchus, presented himself upon Mount Cithæron to obstruct the the orgies of the god, and was there put to death by the Bacchanalians, his r sisters Ino and Autonoe being of their number: according to others, he d the transactions of these infuriated votaries from a tree in which he had elf on Mount Cithæron. (See Fawkes' Theoreitus, Idyl. xxvi.; and Haraco,

Euripides combines these two accounts. The tree on which the Bac-Pentheus was cut down by the Corinthians, in obedience to the crack, the formation of the two statues of Bacchus which were placed in the Form

suns.] Virgil alludes to a passage in Euripides, who represents Pentlem

is rescuing his daughters from Busiris, king of Spain, who had sent pirates to m; and that he imparted to him a knowledge of the heavenly bodies, presenting als departure, with the apples he came to seek, or, according to other writers, scheep, called golden on account of their beauty, which were tended by a shepped Draco, the same Greek word signifying sheep and apples. The situation of ms of the Hesperides has been much disputed. Some authors place them in initiantly called Hesperia, where Hesperius is said to have reigned; others assert Hesperides either inhabited the island Atlantis, of which Atlas was king, or the sistes; Persia, and even Sweden have also been considered as having contained dens; but the majority concur in fixing them in the neighbourhood of Mount

esperides, in common with the other daughters of Atlas, are sometimes called IDES, and hence have been confounded with the Hyades and Pleiades, the of Atlas and Pleione. They are also styled AFRE SORORES. According to they were descended from Nox, or Night, this idea having probably arisen from abiting the west. (See Atalanta, II. ii. 782.; and story of, in Lord Bacon's fithe Ancients.)

- .Dragon.] Serpent.
- -Peppy-seeds.] The poppy was the attribute of the god of sleep; and, being in corn-fields, was sacred to Ceres.
- -The pricatess.] The Massyllan, mentioned in line 698.
- •The man's image.] A small figure representing Æneas. Among the amatory see of the ancients it was usual for women to burn a waxen image of the person sy loved, as if the original would either soften in proportion, with his waxen atton, or perish in the same gradation, if perfidious.

NIGHT. Poetically, for the infernal gods.

EREBUS. Son of Chaos and Night, and father of Air and of Day. He was phosed into a river, and precipitated into the infernal regions, for having assisted s in their war against Jupiter. Erebus sometimes stands for hell itself.

CHAOS. By Chaos is generally understood that mass of confused elements in the universe was formed. The more specific opinions respecting it are various, recording to the opinions and traditions which each poet and theologue chanced arrent in his respective nation, or which he attempted to embellish by the sugorf his own fancy. By Hesiod and Orpheus Chaos is represented as a person, ref Erebus and Nox; and from the intermarriage of their children proceeded as gods by whom the earth was formed, and the heavens peopled. These and bourdities it is unnecessary to state in detail: we will therefore confine our attenhe description which Ovid has given of Chaos, and which is so far deserving of, as it renders us acquainted with the notions prevalent on this obscure point, at a period of the civilised world as the age of Augustus. (See Garth's Ovid, Met. 7, &c.)

HECATE. The daughter of Jupiter and Latona, and sister of Apollo, denomithe ancients, the Moon in heaven, Diana on earth, and Proserpine in the infernal The same Hecate is susceptible of three interpretations according to the Greek: seither hundred, which is explanatory of the hundred victims offered on her ad of her detaining for a hundred years on the shores of the Styx those souls dies remained unburied; or fur, because the moon darts her rays far. Hesiod seems consider her to be the daughter of the Sun; Orpheus, of Tartarus and Bacchylides, of Night; Pherecydes, of Aristea; and others, of Perseus and All these authors assign to her a character conformable to her renealogy, and is therefore a divinity whose qualifications and attributes are invariably con-

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The Hecate of Hesiod, for instance, is a benevolent deity, especially er; whereas the daughter of Perseus and Asteria is represented in a ve he is described as an expert huntress; as versed in the use of pois ng that art on her own father; as raising a temple to Diana, and sad s all strangers whom chance threw upon the shores of the Taurican Cl the wife of Æetes, king of Colchis, and mother of Medea and Circe : gicians, incantations, dreams, apparitions, and expiatory sacrifices d a temple to her when in Sicily, in order to deliver himself from the ne was tormented. Her worship was introduced into Greece from ; and in Italy, where she was invoked under the name of Dea Fera temples: she was confounded with Diana, and worshipped indiscriming phesus, at Delos, at Brauron, in Attica, at Magnesia, at Mycenæ, at S nt Menelaius, near Sparta. The sculptor Alcamenes was the first that dess under a triple form; her three faces being supposed, by some, t e aspects of the moon; and by others, Lucina, presiding over the bit iana, the preserver of life, and Hecate, attending on its termination. these heads are decorated with roses, and have an agreeable appearance they resemble those of a dog, a horse, and a boar. As a sorceress, Hec pents on her head, a branch of oak in her hand, surrounded by light, by the horrible yellings of her infernal pack, and by the doleful screen of the Phasis. Sometimes she holds a torch, in order to diminish the rus, or a patera, for the purpose of sacrificing to the manes: at others one hand, and cords for binding, or a dagger for striking the unhappy ther. Of animals, the dog, and of plants, the oak, were sacred to her. one was in the temple of Æsculapius, at Rome, were of a triangula often designated by the number three.

. 822.—The celestial messenger.] Mercury.

875.—Fiends.] Avenging deities of hell; those to whom Æneas had perjured 875.—Violated gods.] Shimself.

876.] Dying persons are endued, by poets, with the power of prophecy. (See Fune-sal sites.)

994.] Dido is thus represented as foretelling the future fortunes of Æneas. He expenienced "a race untained and haughty foes" in the person of Turnus and other Italian princes. He was "torn from his son's embrace" when compelled to leave his camp besieged by Turnus, while he himself went to beseech the aid of Evander. His "friends in battle slain" may be exemplified in Pallas and others. He "lay unburied on the sad," being stated, by some historians, to have fallen in battle with Mezentius, a petty hing of the country. "The avenger of the Libyan blood" was realised in the person of Bassibal.

909.] BARCE. The nurse of Sichæus.

915 .- Stygian Jore.] Pluto.

933.] (See Æn. i. 915.)

941.-My lord.] Sichæus.

1000.—The sisters.] The FATES. The Fates, or PARC.E, were goddesses, whose power among the ancients was considered to be absolute. They were supposed to preside over the birth, life, and death of mankind; but mythologists differ with respect to their number and origin. Hesiod and Apollodorus trace the latter to Nox, or to Jupiter and Themis; Orpheus, to Erebus; Lycophron, to the sea and Jupiter Zeus; and others, to Nocessity and Destiny. Cicero identifies them with the fatal necessity or destiny by which all things are directed and governed; Lucian confounds them with Destiny, or Eimarmene; while others describe them either as the ministers of that divinity, of Jupiter, or of Pluto. With respect to their number, it is the received opinion that it was three; and the names generally applied to them are, CLOTHO, LACHESIS, and ATROPOS. The number three is said to imply, by an ingenious allegory, the three divisions of time, as referred to the present, the past, and the future; Clotho, who held the distaff, in the act of spinning, designating the present; Lachesis, a well-filled spindle, the past; and Atropos, a pair of scissars with which she cut the thread (emblematical of the course of life), the future. Pausanias enumerates three other goddesses, who discharged the offices of the Fates: viz. Venus Urania, Fortune, and Ilithyia. Some add to these Proserpine, or Stygian Juno (who often disputes with Atropos the office of cutting the thread of life), and Opis, the same as Nemcsis, or Adrastia. The Romans assigned the names DECIMA, NONA, and MORTA, to the Fates. Many of the ancients affirm that they were not subject to any of the gods, except Jupiter (see Il. xvi. 535.); while others (see Æn. x. 662.) maintain that even Jupiter himself was obedient to their commands: some, on the contrary, assert that it was DESTINY to whose control the king of the gods was subject. The Fates inhabit, according to Orpheus, as the ministers of Pluto, a dark cave in Tartarus; according to Ovid, a palace, in which the destinies of mankind are engraven on iron and brass, so that neither the thunders of Jupiter, the motion of the heavenly bodies, nor any convulsion of nature, can efface the decrees.

Representations of.] Plato and other philosophers place their abode in the celestial regions, describing them as decorated with starry white robes, with crowns on their heads, sented upon thrones of resplendent brightness, and joining in harmonious strains with the liters. Among other representations, they are depicted under the semblance of decreption of decreptions, entirely covered by a white robe edged with purple, wearing crowns, composed either of flocks of wool and narcissus flowers, or of gold (their heads being often however encircled by a simple fillet), and holding respectively a distaff, a spindle, and a pair of scissars; sometimes a crown with seven stars, a variegated robe, and a light blue

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ively assigned to Clotho; a robe covered with stars, and a pink drapery, long black veil, to Atropos; the great age of the Paren denoting the me decrees; the distaff and spindle, the regulation of these decrees; thread, the little importance which should be attached to a state of ing on the most trifling casualties. Lycophron describes them a lesiod as having black and ferocious countenances. They are sometimes ours, round the throne of Pluto; and, at Megara, they were sculptured upiter, to imply the subjection of the god to Destruce, of whom, accresentation, the Fates were the ministers.

led them Moira, the Romans in later times, Maraz, and exected lympia, Megara, Sicyon, and Sparta, at Rome, in Tuscany, and at these divinities were worshipped under the appellation of Goodss-

NECESSITY.] These divinities, when distinguished from each other,

son of Chaos and Night, is represented blind, with a crown surs, a sceptre, a globe under his feet, and the urn which contains the fate ands; he is also depicted under the figure of a wheel fixed by a clain, a is a large stone, and, at the bottom, two cornucopias, with points of

the daughter of Fortune, is variously represented: on an elevated etween her knees a diamond spindle, of which one end touches the r is lost in the air; the three Fates placed at the foot of an altar, ir hands. Horace (b. i. Ode 35.) represents her preceding Fortune, and attributes, hands of bronze, in which she holds wedges, hooks, and ckelmann describes her with long nails, and with her arm extended, in ctating laws or decrees: he adds to this representation a yoke; and a her girdle a weight which necessarily impels her.

ais divinity (see Furies, Prayers, II. ix. 624, Castor and Pollux, and y Pausanias, called the daughter of Ocean; by Hesiod, of Night; by ter; and by Ammianus Marcellinus, of Justice. She is described as le of the divinities, directing even the hand of Destiny in the approduced and evil which he draws from his urn; she is the sovereign of mortals.

persons prior to their quitting the city on warlike expeditions. She presided over the at and one represented in silver was frequently offered to her.

Among the appellations of Nemesis are the following :-

ADRASTIA, from Adrustus, king of Argos, who dedicated a temple to her.

ANCHARIA, her name at Asculum, in Picenum, where she was particularly invoked invasiding over war, and represented with a winged cap like Mercury, her legs covered it buskins, her left hand behind her, and her right leaning on a double-edged spear.

Eois, Gr. eternal; an Etruscan epithet.

ICENEA, Gr. from her pursuing the track of the guilty.

Lua, Gr. from her presiding over expiations.

OPIS, Gr. from the mysterious veil, which conceals the destiny of mortals.

NAUTIA, her name among the Etrurians and Volscians.

REAMNUSIA, from Rhamnus, a town of Attica, where her statue (placed in a magnicent temple, dedicated to her honour, on an eminence) was composed of one block of a finest Parian marble, and classed among the most celebrated works of antiquity. The status represents the discussion with a crown surmounted by little figures of stags and victories, holding in one has hands a branch of the apple-tree, which was sacred to her, and in the other a vase, was which Ethiopian figures were sculptured; the bass-reliefs of this status representing autor and Pollux, Agamemnon, Menelaus, Neoptolemus, Gneus, and Leda, this last sing in the act of presenting Helen to Nemesis.

[See story of Nemesis in Lord Bacon's Fables of the Ancients.]

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e shore.] Carthaginian. hises' hones.] (See Æn. iii. 933.) rince of Trojan lineage.] Acestes. hero.] Æneas.

mother.] Egesta, mother of Acestes.

NISUS, or CRIMISUS. A Trojan prince, contemporary with I order to punish the perfidy of Laomedon, who had withheld fro for building the walls of Troy, raised up a monster, which laid waster voracity the Trojan maidens were exposed. (See Hermione, us then the daughter of Crinisus was of age to be drawn by lat to become the prey of this monster, her father secretly placed her or and committed her to the winds and waves. At the expiration of the monster usually visited Troy, Crinisus set out in quest of his datily, where, gaining no tidings of her, he bewailed her with tears so a moved by his sorrow, metamorphosed him into a river, conferring or of assuming whatever form he might find it convenient to a love.

—A setpent.] All antiquity, more particularly the Tuscans and the Romans, were med to represent the Gents, whether of places or of men, under the form of ser-See beautiful description of this animal in Milton, b. is. 496.

"—— not with indented wave,
Prone on the ground, as since; but on his rear,
Circular base of rising folds, that tower'd
Fold above fold a surging maze, his head
Crested aloft, and carbuncle his eyes;
With burnish'd neck of verdant gold, crect
Amidst his circling spires, that on the grassFloated redundant."

-This. The serpent.

| GENIUS. A divinity whom the l'agans worshipped as the author of all things: y did they consider every individual, but even empires, towns, and particular spots, ader the immediate protection of a superintending Genius: it was indeed suphat over man presided two Geniu, the one tending to good, the other to evil:

so, on the anniversary of his birth, paid homage to his Genius; and the sacrifice id of wine, flowers, and incense.

Good Genius is represented as a young man, crowned either with popples or swers, and holding a cornucopia, ears of corn, or vine leaves and grapes. The ree was sacred to him.

EVIL GENIUS is represented as an old man, with a long beard and short hair, and owl, a bird of bad omen, in his hand. It was thus, according to Plutarch, that he id to Brutus. Virgil, in this passage, shows that the offices of the attendant Genir t limited to the life of their charge, but were continued after death.

—Gifts.] From such passages as these we gain our information relative to the if the prizes distributed to the victors in ancient games. Virgil here enumerates, other things, triple crowns, palm wreaths, armour, purple robes, and talents of gold ex.

—Palm.] The palm is a tree which is said never to cease bearing; its branches erefore anciently regarded as symbols of fertility, and were represented on the methose emperors whose subjects had enjoyed prosperity and abundance. The palm, ism of royalty, was, from its durability, also emblematical of the permanence of emad from its elasticity, and easy recovery from pressure, of victory; a palm branch smally placed in the hand of conquerors. Thus Cæsar, being on the point of battle to Pompey, hailed, as a favourable omen, the circumstance of a palm tree sprang up at the base of the statue dedicated to him in the temple of Victory.

TRUMPETS. The period when trumpets began to be employed to sound the of battle, as well as that of their first invention, is very doubtful. Homer, indeed, as passages, seems to allude to the sound of metal trumpets (see Il. xviii. 259.); be only mentions them in his similes, and never in the regular progress of his as, it may perhaps be inferred that they were an invention of his time, and that ere the only species of trumpet in use among the Greeks during the Trojan war; which is corroborated by Virgil, who (Æn. vi. 251.) represents Miscaus (the Er of Hector and Æneas) as challenging the sea-gods to a trial of skill, in playing all. These shells resembled the conchs with which the Tritons (see Triton) are she siege of Troy.] Six different sorts of trumpets were principally used among issues. The first of these is said, by some, to have been of Greek invention; the which was employed at sacrifices to assemble the worshippers, of Egyptian; the

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as small, and emitted a shrill sound, of Celtic; the fourth, which was he figure of an ox, and was of a deep tone, of Paphlagonian; the fifth, ed by means of a pipe made of reeds, of Median; and the sixth, which used in battle (see Æn. viii. 695.), was called Tyrrhene, either from the from Tyrrhenus, a son of Hercules, and was introduced into Greece by ally of the Heraclidæ. Other kinds of trumpets, such as the Libyan, accopy various writers; but they appear to have been little used. Trumpets the Romans, employed in war as signals for the infantry, in the same ituus was appropriated to the cavalry; both are, however, often comprehe general term tuba, and are also by the poets named conchæ, from having of shell.

galleys.] The four galleys are, the Dolphin, commanded by Meethers; by Gyas; the Centaur, by Sergestus; and the Scylla, by Cloanthus. ours to give interest to his funeral games, by varying the fortunes and f the competition. In the contest of the galleys, Gyas gets the stut, vs next; Mnestheus and Sergestus are nearly equal in pursuit. On aral, Gyas, seeing that his pilot Menætes is making too wide a sweep round him into the sea; and, from inability to guide the ship, is impeded in his estus, in his endeavour to pass closely round the rock, runs aground. By inestheus is enabled to pass Sergestus: he next outstrips Gyas, as he s also, had not the latter, by his vows to the sea-deities, conciliated their panthus, the conqueror, is rewarded with a purple cloak, embroidered with el crown; and to his men are given three steers, wine, and a talent of estheus, who arrived second, was given a massive coat of mail, composed Gyas received two brazen caldrons and two silver bowls. Sergestus, for

his ship, was rewarded by a female slave. (See line 371.)

- MENCETES. The pilot of Gyas' ship Chimera, whom his captain precipitated sea for having so ill steered his vessel, as to prevent his obtaining the prize in the of galleys. (See Galleys, line 151.)
- -Hector's followers.] Simply, my Trojan followers.
- -Malean flood and Syrtes.] The force of this allusion consists in the dangerous on of these places, the promontory of Malea being formidable from its whirdad the Syrtes having already proved fatal to the fleet of Æneas. (See Æn. i. 160.)
- -The skip without a pilot.] The Chimera.
- -Wat'ry pow'rs.] Sea-deities.
- -The choir of nymphs.] The Nereids, Oceanides, &c. &c.
- PHORCUS. The same as Phorcys (see Phorcys).
- PANOPEA. One of the Nereids.

PORTUNUS, or PORTUMNUS. A Roman deity, indiscriminately called ERTA and PALÆMON by the Greeks, who presided over havens. He is sed on ancient coins as a venerable old man, leaning against a dolphin, and beey in one of his hands.

- -The galley.] Scylla, the successful vessel of Cloanthus.
- -The prince.] Æneas.

DEMOLEUS. A Greek, who had been killed by Æneas under the walls of

PHOLOE. A Cretan slave, awarded to Sergestus by Aineas.

-Rival runners.] The foot-race was a military exercise among the Romans.

The principal competitors in the foot-race are, Nisus, Euryalus, and Diores, Trojans; Salius, an Acamenian; Patron, an NISUS. EURYALUS. Arcadian; Helymus and Panopes, Sicilians. To all were DIORES. two Cretan javelins and a battle-axe embossed with gold: but to the three first nourable rewards were also proposed; to the victor, a horse with suitable traps the second, a quiver and belt; to the third, an Argolic helmet. Nisus, at the a far before his rivals; he is followed by Salins; Salius, at some interval, by : Helymus comes next, and is but a few paces before Diores. Nisus, in the at of the race, falls, where the blood of a late sacrifice had made the ground sliprising, he opposes the passage of Salius, who by this artifice is precipitated to , while Euryalus reaches the goal in triumph. Helymus arrives second, and the tor is Diores. Salius is indignant, and asserts the prize, which he considered to ly wrested from him. Æness pacifies the contending youths by bestowing a ie upon Salius, and a Grecian shield upon Nisus.

and Euryalus were the sons of Hyrtacus and Opheltius; their friendship was so at they were inseparable. After the celebration of the funeral games in honour ses at Drepanum, they accompanied Æneas to Italy. During the prosecution of rith Turnus in that country Nisus, to whom the defence of one of the entrances mp was catrusted, determined to sally forth in search of tidings of Æneas. Euryampanied him in this perilous undertaking. Fortune at first seconded their but they were at length surprised by a Latin detachment. Euryalus was cut Volscens (Æn. ix. 579.); the latter was as immediately despatched by the rehand of the unhappy Nisus; and this hero, overpowered by numbers, soon e fate of his faithful friend.

, who was a young Trojan prince related to Priam, was subsequently killed by a the Rutulian war.

SALIUS. A native of Acarnania, follower of Æness, one of the competitors in race at the funeral games of Anchises (see note to line \$85.): he was subscilled by Neslees, in the Rutulian war (Æn. x. 1968.)

390.] PATRON. A native of Arcadia, settled at Aluntium, in Sicily. He was one of the competitors in the foot-race (see note to line 385.) Some confound him with the warrior of that name who field with Evander from Arcadia to Italy.

392.—Acarmanian earth.] ACARNANIA (now Carnia), one of the four saciest provinces of Epirus. It extended from the river Achelous (now Aspro Potamo) to the Ambracian gulf, and contained the towns of Œniadæ, near the mouth of the Achelous, Anactorium, and Actium (now Azio). North-west of Œniadæ are the Teleboides, and the island of Leucadia (now St. Maure), which was more anciently a peninsula called Neritos, joined to the continent by a bridge. The extreme south-western promontary of Leucadia was named Leucate (see Leucate).

The north-eastern part of Acarnania was called Amphilochia, from Amphilochia, the son of Amphilaraus and Eriphyle, who there built a city distinguished by the appellation of Amphilochium Argos. The country is still called Filoquia.

394.] PANOPES. A Sicilian hunter at the court of Acestes.

403 .- Gnossian.] Cretan; in allusion to the skill of the Cretans in archery.

409.—Thracian arrows.] The Thracians were remarkable for the use of the bow.

430.—The careless victor.] Nisus.

470 .- Th' indulgent father.] Æneas.

472.] DIDYMAON. A famous artificer, to whom Virgil ascribes the execution of a shield which Æneas had taken as a spoil from a Grecian temple sacred to Neptune.

479.—Gauntlet.] The cestus; thongs of leather filled with plummets of lead and iron, originally reaching no higher than the wrists, but afterwards enlarged and carried up to the elbow, and sometimes as high as the shoulder. The cestus is said to have been invented by Amycus, the king of the Bebrycians, who was killed in the game by Pollar, when the ship Argo touched upon his shores; and hence appears the propriety of Virgil's representing the pugilist Butes as descended from Amycus. In the combat of the castus Æneas proposes as rewards, a bull to the victor, and a sword and helmet to the vacquished. Dares, a Trojan, famed for his contest with Paris, stands forward for the prine; his well-known prowess for a while deterred all competitors, until at length the Sicilian Entellus, an aged friend of Acestes, is persuaded to enter the lists. At first, somewhat wearied by the vigour of his more youthful antagonist, he falls to the ground, while endeavouring to give a heavy blow to Dares; but rising with emotions of shame and indignation, he returns to the combat with irresistible energy; and the friends of Dares deem it prudent to withdraw him from the contest.

486.] DARES. A famous athlete, who distinguished himself at the funeral games celebrated in honour of Hector, and subsequently in this pugilistic contest with Entelles. He (or a Trojan of the same name) was killed by Turnus in Italy (Æn. xii. 540.)

493.] BUTES. One of the descendants of Amycus (see line 479.) Son of 493.—Amycian stock.] Septune and the nymph Melia, and king of the Bebryces, or Bithynians, a nation of Thracian origin, near Poutus, in Asia. He passed over into Sicily, and there became enamoured of Lycaste, a woman who, on account of her great beauty, was called Venus. She was the mother of Eryx.

515.] ENTELLUS. A famous athlete, among the friends of Æneas, who distinguished himself at the funeral games of Anchises, in Sicily. Virgil seems to have introduced him in consonance to the opinion which ranked him among the old heroes of Sicily. The town Entella was probably called after him.

516 .- The Trojan's.] Dates'.

521.] ERYX. Son of Butes and Lycaste. Vain of his prodigious strength and of his reputation in pugilism, he defied all who attempted to enter the lists with him, and never failed to kill his antagonist. He at length ventured to challenge Hercules, on the arrival of that here in Sicily. The price of the conflict was, on the one side, the oxen of

- m, and, on the other, the kingdom of Eryx. The king was at first indignant at the tions; but when he found that, with the loss of his oxen, Hercules would also be red of his hopes of immortality, he acceded to them. Eryx was vanquished by the and buried on the mountain where he had built a temple to Venus, and which, from was called Eryx. Virgil applies the epithet god to Eryx in the next line.
- L.—The hero.] Æneas.
- L-Your brother.] As being both sons of Venus.
- L-His ancient mother.] His native earth, Sicily; Entellus being a Sicilian.
- .- The diff'ring nations.] Sicilians and Trojans.
- i.—I resign.] It was the custom to dedicate to some god the implements of any syment, which was thenceforth renounced by the dedicator. Thus a poet, on ceaspursue his studies, consecrated his harp to Apollo; a huntsman, his bow to Disna, thus Entellus his cestus to Eryx. (See Implements; and Horace, b. i. Ode 5.)
- '.—Strife of archers.] The competitors for the prize in archery are, Hippocoon, theus, Eurytion, and Acestes. The arrow of Hippocoon hits the mast; that of theus cuts the string by which the dove was tied to the post; that of Eurytion transhe dove. Acestes discharges into the air his arrow, which, taking fire in its pas-gave rise to various interpretations of the circumstance.
- i.] HIPPOCOON. A Trojan, son of Hyrtacus, a competitor in archery at the al games of Anchises.
- L] BURYTION. A son of Lycaon; brother of Pandarus (see Pandarus, Il. ii.) He was one of the competitors in archery at the funeral games of Anchises in
- L-The bottom.] Of the helmet.
- .- His brother god.] Pandarus, whom Eurytion here invokes as a hero.
- h.—Dire portent.] The dire portent, included in the arrow taking fire, may refer to pproaching conflagration of Æneas' ships, or more probably to the future wars on the Romans and Carthaginians in Sicily. Æneas was justified in interpreting nen fabourably (Æn. v. 698.), fire being often considered as the omen of fame and ity.
- i-Thracian Cisseus.] (See Cisseus, Il. xi. 285.)
- 5.] PERIPHANTES. The tutor of Ascanius; he was the son of Æpytus. In massage Virgil alludes to the Roman custom that boys of noble birth should be led by a pedagogus.
- 1.—Three graceful leaders.] Young Priam, Atys, and Ascanius.
- L] PRIAM. Son of Polites, and grandson of Priam. He was one of the compaof Æneas.
- ".—Latian name.] The particular family, which might have traced its descent from oung Priam, is not specified by Virgil: the Latian name did, however, receive new rs from the family of this Priam; Polites, his father, whom Virgil, Æn. ii. 718, sents as slain by Pyrrhus, having been said, by Cato, to have settled in Latian, and re founded the city of Politorium.
- 1.] ATYS. A Trojan who accompanied Æneas to Italy, and was supposed to be regenitor of the Atii at Rome. Virgil mentions the Atian family out of compliment is, mother of Augustus. The Atii are said to have come from Aricia, one of the ancient towns of Italy. The poet celebrates the friendship of Atys and Iulus, as if Iling the intimacy which would, in future ages, unite the Atian and Julian families. —Cretan labyriath.] (See Dædalus.)
- 7.—Ascanius taught.] This ludus Trojæ, a mock fight, performed by young noblem horseback, seems to have been a very ancient game. It was revived by Julius r, and celebrated by Augustus and succeeding emperors. Virgil, in giving it a

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nong the functal ceremonies in honour of Anchises, may not only be sented his patron Augustos, but have diffused an air of historical and a by thus incorporating the traditions current among his countrymen tonius affirm, that the game performed by noble youths of Rome was of the latter imagines that tilts and tournaments owed their origin to the in a terniamento is but a corruption of Trojamenta.

ALBA. Alba Longa.

-Graceful art.] The ludus Troja.

-Alone.] It was not customary for females to be present at gyomastic—With sighs, &c.] Virgil alludes to the ceremony of employing nonnourners at funerals. (See Funeral rites.)

-The goddess.] Iris.

BEROE. The wife of Doryclus, whose form was assumed by Iris who on of Juno, she advised the Trojan women to burn the fleet of Energy a Sicily.

DORYCLUS. A king of Thrace, husband of Beroë, and third son e-Kindred land.] Sicily; from the relationship, as Trojans, existing between the control of the

-Neptune's altars.] It seems from this, that sacrifices had been previous me for the purpose of procuring a favourable voyage.

PYRGO. The nurse of Priam's children; she followed Æneas in y.

EUMELUS. A companion of Æneas.

NAUTES. One of the companions of Æneas. Nautes is here introliment to the family of the Nautii: to them was assigned the care of nich their great ancestor Nautes or Nautius is said to have conveyed winto Italy (See Palladium)

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- -Heleers.] Retinecula, or the rope by which a ship was tied to the land.
- -Olive.] These lines are in reference to the custom of propitiating the gods on neaccement of a voyage. Eneas, crowned with olive, casts into the sea the ena victim, and wine poured from a paters.
- -Fereign coast.] Sicily.
- -My kingdom.] (See Anadyomene, among the names of Venus.)
- -A cloud.] (See Il. xx. 370.)
- -Ungrateful Troy.] In allusion to the perjury of Labonedon.
- -Latien shore.] Cumm.
- -One destin'd head.] Palinurus.
- -Saturnian Neptune.] From his father Saturn.
- -Sea subsides.] This passage is copied from Il. xiii. 46, &c.
- -Martial powers.] Palemon, Phorcus, Melicerta, Thetis, Melite, Panopæa, Spio, Thalia, and Cymodice.
- -Reise the masts.] When a ship left the barbour, the mast, which was erected iddle of it, was raised; and when it approached the land, it was taken down. a of the ancients had only one mast.
- -Master-pilot.] Palinurus.
- -The soft god of sleep.] (See Somnus.)
-] PALINURUS. The episode of Palinurus does not appear essentially neceshe general subject of the Æneid. Virgil perhaps inserts it, either in imitation ar, who in the third Odyssey represents Phrontes (the pilot of Menelaus) as rerboard; to render the passage from Sicily into Italy more diversified by eventa; servesave the more ancient tradition of history, that the promontory (now called) received its appellation from the name of Æneas' pilot.
- PHORBAS. Virgil probably borrows this name from Il. xiv. 575.
- -The siren south.] Siren; used poetically for deceitful.
- LETHE. One of the rivers of hell; called also the river of forgetfulness; the '; and deus tacitus (the silent god); because it flowed without the least murmur. less drank of its waters, which not only possessed the property of causing oblivion ast, but of inspiring fortitude under the infliction of fresh miseries. On its s on those of the Cocytus, there was a gate of communication with Tartarus. he is personified under the figure of an old man, holding an urn in one hand and the other.
 - " —— a slow and silent stream,
 Lethe, the river of oblivion, rolls
 Her wat'ry labyrinth, whereof who drinks
 Forthwith his former state and being forgets,
 Forgets both joy and grief, plessure and pain."

Par. Lost, b. ii. 581.

- -Stygian dew.] Used poetically for Tartarean.
- -Siren's cliffs.] The Sirenusz. These rocky islands, the fabled abode of the -Rocks.] Sirens, are about thirty miles from the shore, directly off

and very near the south side of the island Capres. (See Sirens.)

ENEID.

BOOK VI.

Eneas.

maan shore.] The shore of Cunic.

cred hill.] Probably the hill on which the citadel of Cums was shedas is ador'd.] wards built.

merable maid-] The sibyl Deiphobe.

.] In the bottom of the rock, on which stood the temple of Apollo. (See

's grove.] Diana's. Trivia is here used as being the appellation under e denominations of the goddess, viz. Hecate, Luna, and Diana, were mudecate being the name under which she was worshipped in the infend Diana.)

ALUS. There are three celebrated artificers and sculptors of this name, one, of Sicyon, and of Bithynia; but it is to the first of these, who was a king Erectheus, and a pupil of Mercury, that the most extraordinary partibuted. He combined the knowledge of architecture and sculpture, and or of the axe, the level, the wimble, sails, &c.; he made animated status

Megara and of Athens, that they, already disposed unfavourably towards him, in consequence of his having espoused the cause of the Pallantides (see Theseus), put him to death. On this outrage Minos besieged Athens, and thus soon compelled its king Ægens to sue for peace. This was granted by Minos on the inhuman conditions, as commonly stated, that he should receive annually, during seven or nine successive years, a tribute of seven boys and as many girls, to be devoured by the Minotaur. This circumstance has, however, been so variously represented, that a transcript of the passage in which Plutarch, in his life of Theseus, mentions the discrepancies, may be considered satisfactory:—

"Not long afterward, there came the third time from Cretc the collectors of the tribute, exacted on the following occasion: Androgeos having been treacherously slain in Attica, a fatal war was carried on against that country by Minos, and divine vengeance laid it waste; for it was visited by famine and pestilence, and want of water increased their misery. The remedy that Apollo proposed was, that they should appease Minos, and be reconciled to him, on which the wrath of heaven would cease, and their calamities come to a period. In consequence of this, they despatched ambassadors with their submission; and, as most writers agree, engaged themselves by treaty to send every ninth year a tribute of seven young men and as many virgins. When these were brought into Crete, as the fabalous account informs us, they were destroyed by the Minotaur in the labyrinth; or, wandering about, and unable to find the way out of it, perished in its mazes. The Minotaur, according to Euripides, was

' A mingled form, prodigious to behold,

Half bull, half man!'

The Cretans, however, according to Philochorus, deny this, and contend that the labyzinth was only a prison, of which the sole inconvenience was, that those who were confined in it could not escape; and Minos having instituted games in honour of Androgeos,
the prise for the victors was those youths, who had been kept till that time in the labyzinth. He that first won the prizes in those games was Taurus, a person of high authority
in the court of Minos, and general of his armies; and being unmerciful and savage in his
sature, he had treated the Athenian youths with great insolence and cruelty."

Some authors affirm that Androgeos was killed by the bull of Marathon, which Neptune had caused to ravage Crete, in consequence of Minos having neglected to render homage to the god of the element by which his island was surrounded.

- 34.—The Cretan queen.] Pasiphaë, the wife of Minos the second.
- 39 .- Wond'rous maze.] The labyrinth.
- 41.—The monster.] The Minotaur.
- 43.-The kind artist.] Dædalus.
- ·44-The loving maid.] Ariadne.
- 46.] (See Theseus.)
- 47.] ICARUS. (See Dadalus, line 18.)
- 55.—The priestess.] The priestess of the Cumzan sibyl. "In Virgil's account of 55.] DEIPHOBE. Æneas' preparation for his descent into hell, most people are apt to confound the priestess of the sibyl and the sibyl herself together. The priestess's name is Deiphobe, the daughter of Glaucus, which was not the name of any of the sibyls. The sibyl was herself a goddess, and as such required an introductress to her. Virgil calls Deiphobe generally by the name of Sacerdos; and the sibyl, Virgo, Vates, and Dea.
- "The whole course of the thing is thus: Æneas (vcr. 3.) puts in with his fleet near Cope Miseno. He sets out from thence for Cumw, and stops (ver. 17.) in the portico of Apollo's temple there, while Achates goes for the priestess. She (ver. 55.) comes, and (ver. 61.) introduces him into the temple, where he makes his prayer (ver. 88.), and has Cl. Man.

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ver. 129, &c.) from the sibyl herself, who orders him to search for the and to bury the person who lies dead (ver. 227.) in his fleet. He return person to be Misenus.

mself assists (ver. 270.) in getting the wood for Misenus' funeral pile, which me occasions his finding (ver. 296.) the golden bough. He carries it (ver. ibyl's, and returns (ver. 331.) to pay his last rites to Misenus.

oes to the lake of Avernus (ver. 337.), between his fleet and the city of met there by the priestess. They perform (ver. 350.) the sacrifice. The 1.) comes, and (ver. 372.) leads the way to hell.

es not say that Æneas arrived at Cumæ, but on the Cumæan shore. Now the coast about that city (and particularly what we now call the coast of n called the Cumæan shore. Ovid calls it so (Met. xiv. 105.) in speaking oint, and says that Æneas' fleet left Naples to the right, and steered on Miseno on their left hand. That they anchored under the promontory of rs too from Æneas' returning to bury Misenus, whose dead body (as the luted his fleet. He buried it in that hill, and fixed his trumpet (ver. 332.) a it; which remained there to Virgil's days, and for some time after, in as it more than once.

s grot, as it is called, by which Virgil makes Æneas descend into hell, he y the lake Avernus, and had another at Cuma; and there was a passage the hill, from one to the other. Virgil makes Æneas go quite through it, al way of inferring things, rather than saying them directly; and the 243, &c.) the nearest way to his fleet, and set sail for Cajeta. Ovid says t. xiv. 157.) that he came out at Cuma." Holdsworth and Spence. ardan dart.] The dart of Paris.

oud Grecian's.] Achilles' only mortal part, the heel.

a. His affection for his wife Eurydice or Agriope (who was one of the Dryads), is a arite theme among the poets. While flying from Aristaus, the son of Apollo and 1ymph Cyrene, she was mortally stung by a serpent. Orpheus, disconsolate at her ventured to descend in quest of her into the regions of Pluto. His harp was there ided with its usual efficacy: influenced by its magic sounds, the wheel of Ixion ceased rn, the stone of Sisyphus to roll, the vultures to tear the heart of Tityus, the Danaides reform their thankless labour, and Tantalus to be afflicted by his perpetual thirst; the es themselves were appeased, and Pluto and Proserpine were so overcome by the sdy of his strains, that they agreed to restore Eurydice, provided he forbore turning send to look at her until he should have reached the extreme confines of Tartarus. zeus, in his impatience to behold his restored Eurydice, forgot the imposed injunction; she was snatched for ever from his embrace. He endeavoured in vain to re-enter the nal regions; and his sorrows during the remainder of his life admitted of no alleviabut from the sound of his lyre, amid the deepest solitude. His death is by some bed to the Ciconian women, who, irritated at his resisting their solicitations to relinh his secluded life, availed themselves of the celebration of the orgies of Bacchus, to nte their vengeance upon him. It is stated that his lyre and head were thrown into Hebrus, and that, while the torrent impelled them towards the sea, his lyre still ted sweet sounds, and his tongue never ceased to murmur the name Eurydice. (See d's Met. b. x. and xi.; Georgic iv. 451, &c.; and story of Orpheus in Lord Bacon's les of the Ancients.)

'rpheus is called Rhodoperus, from Mount Rhodope, in Thrace; and Thraceus and Strom his Thracian origin.

RISTÆUS, and The son of Apollo and Cyrene, or of Bacchus. The Dryads, in UTONOE. The cause, destroyed all his bees; this loss was, however, subsequently repaired; at the expiatory sacrifice which, by the advice of his mother and Proteus, he made to manes of Eurydice, he perceived a cloud of those insects arise from the carcasses of rictima. Aristæus subsequently married Autonoe, one of the four daughters of Cadmus Hermione, and was father of Actæon (see Actæon, under Diana). Autonoe fled in air from Thebes to Megara, at the destruction of her son by his own dogs, and after a received divine honours: Aristæus repaired to the island of Cos, and thence passed assively from Sardinia into Sicily and Thrace; he established himself in the last of a countries, after having been initiated in the orgies of Bacchus on Mount Hæmus, ace he eventually disappeared, and was placed among the constellations in the zodiac at the name Aquarius. He was particularly worshipped in Greece and in Sicily, and ranked among the pastoral divinities.

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'9.-Ruthless king.] Pluto.
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^{10.-}His wife.] Eurydice. (See Orpheus, line 178.)

^{4.—}His greater friend.] Hercules.

^{7.-}My mother.] Venus; the goddess being superior to the mortal Alcmena.

^{9.—}Hand on the altar.] Those that fled to the gods for help were accustomed, in of supplication, to take hold of the altar.

[•] The prophetess divine.] The sibyl.

^{6.]} JUPITER. (See Jove.)

^{5.-}Th' innarigable lake.] Styx: i. c. which was not permitted to be crossed.

^{7.—}The queen (Proserpine) of Stygian Jore.] Of Pluto.

^{9-214.-} One bough.] (See Charon, line 413.)

^{6.—}Your unhappy friend.] Misenus.

B -- Your host.] Your whole fleet.

^{.1—885.]} Within these lines are comprehended the functal rites of Miscaus.

ENEID. BOOK VI.

f winds.] Æolus.

nother's birds.] Doves. These birds were sacred to Venusow lake.] Avernus.

le tree.] From having branches of different natures.

LETOE. A parasitic plant, which grows upon the trunk and branches of it was, however, only the mistletoe found upon the oak that was held a eneration among the druids, who imagined (according to Pliny) that the ially chosen this tree for the purpose of bearing the mistletoe. They well in the cure of various diseases, and the juice expressed from its bernes be a sovereign and universal remedy for every evil to which the human , and hence, probably, originated the superstitious reverence with which egarded. The oak trees on which it grew were carefully sought, and when overed the event was celebrated with rejoicings; but it was only lawful to -year, in the sacred month of December, on the sixth day of the mon ix being considered particularly fortunate). The principal draid then cession to the spot, accompanied by angurs singing hymns in honour of rald holding a caduceus, and three other druids bearing implements of naving ascended the tree, he cut the mistletoe with a golden sickle. It was eived by the attendant druids in the sagum, or cloth of white serge; to e immolated; and the solemnity concluded with a feast, when the god to bestow happiness on all those to whom the sacred plant should be disdistribution took place on the first day of the year, with the additional dessing and consecrating the mistletoe by the druids, who at the same rosperity for the assembled people. The name of the druids was, by some Greek word signifying oak, and by others, from the old British dru, at d a city surrounding a vast deep pit, wherein the tortures were inflicted. In a of horror Virgil especially places those who had been guilty of impiety, of disco to parents, of insubordination, of fraud, of treachery, of hatred, of avarice, of t of the laws, &c. &c.

e fifth, or region of Elysium, was the place of the blessed. This contained the lupright, patriots, inspired poets, the inventors of arts, general benefactors, &c. this region of uninterrupted, unlimited, and interminable bliss, was the vale of forgetfulness, and the river of the same name, in which many of the ancient bers (the Platonists in particular) supposed that the souls which had passed some period of their trial were immersed, preparatory to their inhabiting new

five divisions, over which Pluto and Proscrpine, as sovereigns of the whole subus world, presided, are generally comprehended under the term Orcus, while that or Hades is exclusively applied to the three last, i. e. those on the other side of ; Minos superintending the region of Erebus; Rhadamanthus that of Tartarus; cus that of Elysium. The palace of the king and queen of hell was at the entrance th leading to the Elysian fields.

-Priestess.] Deiphobe.

(See Funeral rites.)

-Hell and night.] In Pitt's translation, " earth and night."

-Just in the gate.] The poet ingeniously places in the entrance of the regions of uch forms as seem connected with death.

CARES. Cares are here personified, and are associated with the other torments sman race. In this passage they designate principally the cares of an evil con-CARE is represented with wings, a cock at his feet, and holding two hour-glasses; sun, as truly emblematical of care, is seen proceeding in his uniform course.

SORROWS. The ancients personified GRIEF: this divinity was, according to male; and to others, the daughter of Erebus and Nox, or of Air and Earth. As r, she is represented in a sitting posture, with a sad countenance, her hands upon is, and covered with a large veil. As the former, Grief is personified under the a melancholy, pallid man, clothed in black, and holding a torch which is just shed, but still smoking; his head enveloped in a black mantle; or, holding some od, out of which he is squeezing the juice into a vase for his beverage, with a his heart, from which fall drops of blood.

DISEASES. The ancients also personified diseases; Virgil places them in the s of his infernal regions.

AGE. Old Age was the daughter of Ercbus and Nox. She had a temple at and is represented as an aged woman, covered either with a black drapery, or of the colour of dead leaves, having a cup in her right, and a staff in her left hand; stimes holds a withered branch, in the act of contemplating an open pit, on the which is an hour-glass, whose almost exhausted sand is an emblem of human life to its close. The god Ser just presided over old age.

WANT. INDIGENCE or POVERTY was an allegorical divinity among the i, by some considered to be the offspring of Luxury and Indolence, and, by of Excess. She is personified under the figure of a pallid, anxious female, in vestments, in the attitude of a person asking alms; or, gleaning in a barren field:

see she appears famished, with a wild, ferocious aspect.

ERY.] The daughter of Ercbus and Nox, was also personified by the ancients.

FEAR. (See Fear, Il. v. 915.)

FAMINE. HUNGER was a divinity, according to Hesiod, the daughter of Nirgil places her at the entrance of the infernal regions, and others on the

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s of the Cocytus, where trees, destitute of foliage, throw a sad and gloos sometimes sitting in a barren field, tearing up with her nails some infert temple of Minerva, at Chalcis, in Euboca, she is represented under the rd, pale, thin, emaciated woman, with hollow temples, sunken eyes, sad, and lank hands and arms tied behind her back. Ovid's description lib. viii.) is not less appalling.

- 3.] TOILS. LABOUR, the son of Erebus and Nox.
- .] DEATH. (See Death, Il. xvi. 551.)
- .] SLEEP. (See Somnus, Il. xiv. 273.)
- n.] PLEASURES. By this expression we must here understand either to n which the malignant derive from viewing the calamities of other cation which evil men feel in the commission of guilt.

EASURE.] This allegorical divinity, son of Cupid and Psyche, is repres g man, winged, playing cymbals or timbrels; with golden locks, crowned syrtle, partially covered with a light variegated drapery, holding a harp one hand, and with the other a magnet; receiving a cup from a siren, g at his feet; or, clothed in green, with a number of fish-hooks fastened rainbow extending from one shoulder to the other.

I.] FRAUDS. Frauds and Force are not mentioned in the original. FR. .] FORCE. S a divinity among the ancients, represented with a huma reeable countenance, with the body of a serpent, and the tail of a scorp us was the abode of the monster, of which, as an appropriate emblem in a seen above water but the most alluring part of the figure, the head. RCE, or strength, was personified by the ancients as the daughter of Themi erance and Justice, under the figure of an Amazon, encircling a pillar with olding a branch of oak in the opposite hand. The lion was the most usual disjuity. Sometimes the ancients represented Force as an automatical disjuity.

so to conduct over the Styx and the Acheron, in a narrow mean bark, the shades of see who had received sepulture, and had paid their passage into the infernal regions. So sum exacted was never less than an obolus, or danace, and could never exceed see; this piece of money being generally placed by the heathens in the mouth 'the departed, for the purpose of securing the good offices of the god. The shades of see who had been deprived of the rites of sepulture wandered a hundred years (see in. vi. 445—452.) on the shores of the Styx. No living mortal could enter the bark of laron without producing, as a key of admission, a golden bough of the tree sacred to measure (see Æn. vi. 210—214.), a custom which the sibyl confirmed by presenting to Eness when he determined to penetrate into the regions of Pluto. The infernal samen had suffered a year's banishment and punishment in one of the most dismal nesses of Tartarus, for having ferried over Hercules (see line 531.) without the required appart.

The poets have represented Charon as a robust old man, of a severe, though animited and inspiring countenance, with a white and bushy beard, vestments of a dingy star, stained with the mire of the infernal rivers, and with a pole for the direction of is bark, the sails of which are of iron-colour. According to Herodotus, the fable of iron-colour according to Herodotus, the fable of Vulcan, the acquired almost sovereign power, and amassed such immense riches from the tribute which he raised upon the inhumation of the dead, that he was supposed to have been the internal regions. Charon was also called Porthmeus and Porthog.

428.—Thick as the leaves, &c.] This comparison is drawn from Homer, Il. iii. 5, &c.

442.—The Stygian floods.] Styx.

M4.—Attests in oaths.] (See Oaths.)

166. Depriv'd of sepulchres, &c.] (See Funeral rites.)

167.] LEUCASPIS. One of the companions of Æneas, who was drowned in the

158.—The brave leader of the Lycian crew.] Orontes.

189.—Tyrrhene seas.] The MARE TYRRHENUM, ETRUSCUM, OF INFERUM (now the Rean sea).

1-The cruel nation. | Velini.

1500.—Velia coast.] The coast of Velia, a maritime town of Leucania, founded by a way of Phocians.

"04 .- This wretch.] Palinurus.

- Forbidden. Bccause unburied.

135.-Th' inhuman coast.] The Velin coast.

**I.—Nor was I pleased.] In consequence of having ferried over living persons withthe golden bough.

**The old author, under the name of Orpheus, affirms, that was so struck and astonished at the majestic appearance of Hercules, that he Mored him at once into his boat without resistance." Warton.

One.] Hercules.—The barking porter. Cerberus.

His sovereign's.] Pluto's.

Theseus and Pirithous .- His beauteous bride. Proserpine.

The golden rod.] The golden bough. (See An. vi. 210.)

-The triple porter.] Cerberus.

Leads as encircled by screents instead of hair. His office in the informal regions was

to guard their entrance, as well as the palace of Pluto; and from his den, which was a cave on the shores of Styx, to which he was confined by bands of serpents, he caresed the shades that entered, and barked furiously at those who wished to quit Tartarus. The origin and signification of the fable of Cerberus have very particularly occupied the attestion of ancient as well as modern writers; but their opinions are too vague and unsatisfactory to deserve enumeration. The only representation of Cerberus among the ancient was by Polygnotus of Thasos, in a painting of the most appalling nature at Delphi. The twelfth labour imposed upon Hercules by Eurystheus (see Il. viii. 440-448.), was to bring the dog Cerberus upon earth. This hero is described as having bound the monter when he descended into the infernal regions for the purpose of liberating Alcestis, and as having dragged him from the throne of Pluto, under which he had taken refuge.

Cerberus was also called CREOBOROS, and CREOPHAGOS, flesh-decourer. (See Herace,

b. ii. Ode 13.)

" Cerberus, cruel monster, fi-ree and strange, Through his wide threefold throat, barks as a dog Over the multitude immers'd beneath. His eyes glare crimson, black his unctuous beard, His belly large, and claw'd the hands, with which He tears the spirits, flays them, and their limbs Piccemeal disparts." Carey's Dante.

580 .- Lots-judges.] The meaning of the line is, that "the ghosts are arraigned before judges, who, according to the nature of the case, assign to them their respective stations." The prator (the great civil magistrate of Rome, in conducting criminal trials) was often assisted by select judges, or assessors (line 583.), whose names were drawn by lot. To this custom Virgil alludes in the words lots and judges; Minos, in this line, discharging the duty of the preter.

582.] MINOS. (See Minos.)

" There Minos stands,

Grinning with ghastly feature, he, of all Who ester, strict examining the crimes, Gives sentence, and dismisses them beneath, According as he foldeth him around;" &c. &c. Carey's Dante.

596 .- Mournful fields.] Virgil describes this region as the peculiar seat of unhappy

lovers. (See Infernal Regions.)

599 .- Myrtle.] The myrtle was sacred to Venus.

604.--Her son.] Alemaon. (See Eriphyle and Amphiaraus.)

604.] PASIPHAE. Daughter of Sol and Perseis, and queen of Minos the 2nd, king of Crete. She was mother of several children, among whom were Dencation, Glancus, Androgeos, Ariadne, Phadra, &c. (See Dædalus, Androgeos, and Crete.)

606.] LAODAMIA. Daughter of Acastus, a Thessalian prince, and Astydamia, and wife of Protesilaus. (See Protesilaus.) When she learnt the death of her husband, she caused a statue of him to be formed, which she never auffered to be out of her sight Her father ordered the statue to be burnt, that her thoughts might be diverted from this melancholy contemplation; but Laodamia threw herself into the flames, and perished with it. Thence probably the tradition adopted by some poets, that the gods restared life to Protesilaus for three hours, and that this hero finding the decree by which here to return to the shades below, was irreversible, prevailed on Laodamia to accompany him thither. She was also called PHYLACEIA.

606.] EVADNE. A daughter of Mars, or of Iphis, and the nymph Thebe, who attracted the admiration of Apollo; but she disregarded his addresses, and married Capaneus, one of the seven celebrated Theban chiefs. (See Theban war.) Her husband was street dead by Jupiter, with a thunderbolt, for his implety in having declared that he could take Thebes without the aid of the god. During his funeral obsequies, Evadue threw herself on the burning pile, and perished in the flames. She is called by Ovid Irrias.

606.] CÆNEUS. (See Caneus, and Ovid's Met. b. xii.)

610-642.] (See Dido.)

683.—Disdainfully she look'd, &c.] This passage is copied from the silence of Ajax, Od. xi. 666, &c.

646.—Meleager's race.] Parthenopeus: he was son of Meleager and Atalanta, and one of the seven Argive chiefs in the first Theban war.

648.—Pale Advastus, &c.] Pale and ghastly, as being a shade. (See Advastus, II. 689.)

651.] GLAUCUS, MEDON, and, as the original adds, THERSILOCHUS, are names becovered from Il. xvii. 255.

662.—Antenor's sons.] Acamas, Agenor, and Helicaon.

652.—Ceres' sacred priest. Polyphætes, a Trojan, the priest of Ceres.

672 .- Teucer's race. Deiphobus.

675.—Our last and fatal night.] The night that Troy was taken.

740.—Tow'r.] By tower seems meant, according to the original, the space enclosed within these treble walls.

741.] (See Tartarean gods.)

744.] Milton imitates this passage, Par. Lost, b. ii. line 643:

" At last appear

Hell-hounds, high reaching to the horrid roof,
And thrice threefold the gates; three folds were brass,
Three iron, three of adamantine rock
Impenetrable, impaled with circling fire,

Yet unconsumed."

749.] TISIPHONE. One of the three furies. (See Furies.) She is represented by the poets as watching perpetually, covered with an ensanguined robe, at the entrance of Tartarus, and as summoning her sisters to second her in driving to their abodes of eternal terror the unhappy criminals on whom irrevocable sentence has been passed. Tisiphone had a temple on Mount Cithæron, surrounded with cypress trees.

771.—The fury.] Tisiphone.

772—Brandishes her snakes.] Her whip of snakes. The Furies are formally represented with snakes in their hands for the punishment and terror of the guilty.

778.—Her sisters.] Megara and Alecto.

776.—Stalking ghost.] Tisiphone.

778.—More formidable hydra stands within.] "Fiercer than the common hydra, which, in the original, is placed without." Warton.

780 .- Gel.] Tartarus.

782.—Titan race.] These were the giants. (See Titans.)

784.—Th' Alecan twins.] Otus and Ephialtes.

820.—The queen of furies.] Megara, or Alecto.

**B26.—Client.] "That the patricians and plebeians might be connected together by the strictest bonds, Romulus ordained that every plebeian should chuse from the patricians any one he pleased, as his patron, or protector, whose client he was called. It was the part of the patron to advise and to defend his client, to assist him with his interest and substance; in short, to do every thing for him that a parent uses to do for his children. The client was obliged to pay all kind of respect to his patron, and to serve him with his life and fortune is any extremity. It was unlawful for patrons and clients to accuse, or bear witness against each other; and whoever was found to have acted otherwise wight

Cl. Men.

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ENEID. BOOK VI.

by one with impunity, as a victim devoted to Pluto and the infer atrons and clients vied with one another in fidelity and observance by years we find no dissensions between them. Virgil joins to the parent, that of defrauding a client. It was esteemed highly hono have numerous clients, both hereditary, and acquired by his own in Antiquities.

brooding.] The ancient poets usually assign to a concealed treating, as a vulture, or a serpent, who sits brooding on the spot, with out the ability of enjoying what it guards. The miser and the coffice for themselves.

erters.] This passage is supposed to refer to the tribune Scribon from Pompey to Julius Casar.

LEGYAS. One of the kings of the Lapithæ, son of Mars and Chry
of the beautiful Coronis, who was beloved by Apollo, and was the
Phlegyas, enraged at the success of the god, marched against De
mple to ashes. Apollo, on this, killed Phlegyas, and placed his
e stone is said to have been suspended over his head; and thus,
of its falling, to have kept him in a state of perpetual alarm.
'hlegyas as continually pronouncing this warning lesson: "Learn;
ad the avenging deities." Phlegyas is, by some, identified with the

i. e. required by the Fates. (See line 206 of this book.)
 o's lore.] Proserpine.

ns of pleasure.] Elysian fields. (See Elysium.)

ole.] Resplendent; bright.

Thracian bard.] Orpheus.

tion was obstructed by various prodigies. An oracle had declared that Latinus I am alliance for his daughter with a foreign prince. The arrival therefore of taly seemed so favourable to the realization of the prediction, that Latinus was impeded to become the friend and ally of the Trojan prince, but to offer him his marriage.

pon this declared war against the king and Æneas; but on the death of Turaus l'of his rival, Lavinia became the wife of Æneas. Critics have accused Virgil in judgment, in representing Lavinia as previously attached to Turaus, a young hero: whereas, if Lavinia had been described as doomed to marry a haughty lover, Æneas would then have appeared in the more amiable light of her Lavinia was the mother of the Æneas Silvius from whom all the kings of Alba quently called Silvii, and of Romus, the reputed founder of Capua.

LBA. Alba Longa.

Then.] i. e. standing next to Silvius Æncas, not next in succession to the skings of Alba being here enumerated without any reference to the exact ir reigns.

ROCAS. A king of Alba, who succeeded Aventinus, and was father of d Numitor.

'APYS. One of the kings of Alba; he seems to have derived his name from prince Capys.

iUMITOR. Son of Procas, king of Alba, and brother of Amulius. (See

ILVIUS ANEAS. This Silvius is son of the former Silvius (line 1033.), and timus Silvius.

Daken wreaths.] The highest military reward was the civic crown, carona e of oak leaves, assigned to him who had saved the life of a citizen in battle. erefore implies that the persons therein mentioned were illustrious warriors. s., Æn. viii. 961.)

Jabian walls.] The walls of Gari, a city of the Volaci, thirteen miles from clony was sent thither by Latinus Silvius, fourth king of Alba. June was the of the place.

IDEN.E. A city of the Sabines, founded by the Albans. Castel Giubelo is ruins.

OMENTUM. A city of the Sabines, fourteen miles from Rome. The little netana is built on its site.

OLA, or BOLÆ. A town of the Æqui, on the Appian road, ten miles

'OMETIA. A city of the Volsci, near the Pontine marsh.

Collation tow'rs.] i. c. COLLATIA, a town built by the people of Alba on ich lie between the Præsestine road and the left bank of the Anio. Dryden to towns of CASTRUM INUI and CORA; the former a town of the Rutuli, the tium, both Latin colonies.

1 priestess.] llia.

Sire.] Mars; but some by the word sire understand Jove, the sire of the Pitt's translation, lines 1090 and 1091 of this book.)

Free crests.] Common soldiers had only small crests; the principal officers in of great personages were distinguished by plumes of larger size, and frequently e in wearing two, three, or four together. Suids is of opinion that the poets sed three heads to Geryon, because his helmet was adorned with three crests. ribes Turnus' helmet after the same manner (Æn. vii. 1078.)

n allusion to the deification of Romulus under the name of Quiriana.

1064.- Imperial Rome.] August; victorious.

1067.—The mother of the gods.] Cybele. Rome was the mother of heroes, many of whom were equal to gods in exploits, and some of whom were defined: hence the propriety of the comparison.

1071.—Hundred.] Numerous.

1074 .- Julian progeny.] (See Julii, Æn. i. 390.)

1075.—Mighty Casar.] AUGUSTUS CESAR. According to Dryden's translation, Julies Casar. Virgil seems to have broken the order in which he makes Anchiece show Esset the rest of his descendants according to the succession in which they were to appear is the world, for the purpose of complimenting Augustus, whom he singles out immediately after having mentioned Romulus, as the most illustrious person that was to rise in that empire, which the other had founded.

Caius Julius Cæsar Octavianus was the first emperor of Rome. He was son of Octavius, an edile of the people, and Accia, the niece of Julius Cæsar, and was born sixty-three years before Christ. His family was of Velitræ, an ancient town of Latium. Asgustus was only four years old when he lost his father, and only eighteen when at Apsleonia, in Epirus, he heard of the murder of his uncle.

He forthwith repaired to Rome, in order to revenge his death and to claim the inheritance, which was due to him as the adopted heir of Julius Cæsar. On his arrival in that city, instead of finding Antony as he expected from his former pretensions, an active partisan in his cause, he met in him a competitor for power. Antony not only refused to comply with the demand of Octavianus, that he should render a full statement of the immense wealth of the dictator, but used all his efforts to counteract his ambitious views, by preventing the assent of the people to his adoption. Octavianus was not discouraged by the opposition of Antony, but even sold his patrimonial estate to pay such public and private legacies as Cæsar had bequeathed; and thus, in addition to assuming the name of Cæsar, so ingratiated himself with the people, that the late followers of his uncle focked in numbers to his standard.

Thus the state was divided into three distinct factions: that of Octavianus, who sixed at procuring Cæsar's inheritance and revenging his death; that of Antony, whose sole view was to obtain absolute power; and that of the conspirators, who wished to restore the senate to its former authority. Octavianus, by the powerful assistance of Cicaro, succeeded in bringing over the senate to his interest; Antony had been nominated by the people to the government of Cisalpine Gaul, contrary to the inclinations of the senate, who had pronounced him an enemy to the state, in consequence of his having driven Decimus Jun. Albinus Brutus (consul elect) from that province, and besieged him in the city of Mutina (now Modena). Octavianus was accordingly despatched with the two consuls Hirtius and Pansa, at the head of a numerous army, to oblige Antony to raise the siege: Antony was defeated; but the victory was purchased with the blood of the consuls; Pansa having, previous to his death, confided to Octavianus that the senate had no other view in sending him to fight against Autony than that of weakening him as well so his antagonist. The truth of this communication was confirmed by the refusal of the senate to grant Octavianus a triumph, and by their assigning the command of a part of his army to Decimus Brutus; he also obtained a further proof of their hostile dispositions towards him by their refusal to comply with his subsequent demand of the consist ship. He accordingly no longer disguised either his original designs or his present result ment, and thus so intimidated the senate, that they not only granted him the office of consul, but an authority superior to all law.

The first use Octavianus made of his power was to arrange a meeting with Antesy and Marcus Æmilius Lepidus, a Roman of illustrious family, who had the command of Transalpine Gaul; this he effected upon a little island near Mutina; where, after a me-

ciliation with his former opponent Antony, it was agreed that they should form ad triumvirate; appropriating to themselves the appellation of Triumvira; Reof the republic, with consular power. In the division of this power Gaul was to Antony; Spain to Lepidus; and Africa and the Mediterranean islands to as; Italy and the eastern provinces remaining in common, until their general sould be entirely subdued. At this conference they arranged the project of gall who should either oppose their amhitious views, or had been involved in or of Cossar: among the proscribed, amounting, according to the authors of that bout three hundred senators, and two thousand knights, Cicero, the original Octavissius, was included, as well as the uncle of Antony and the brother of This treaty was cemented by a contract of marriage between Octavianus and the daughter-in-law of Antony. As many as could escape the cruelty of the , fled into Macedonia to Brutus, or found refuge with Sextus Pompey in Sicily. gth, the vengeance of the triumviri being fully satiated at Rome, Octavianus and leaving Lepidus to defend that city, marched into Macedonia against Brutus and the most prominent among the murderers of Casar, and there defeated them on 1 of Philippi, forty-two years B.C. Both these generals, the first of whom had age in Macedonia, and the latter in Syria, after the death of Casar, unable to beir defeat, fell upon their swords. Octavianus ordered the head of Brutus to be ate his presence; and after loading it with execrations, he ordered that it should red to Rome, and there thrown at the foot of the statue of Julius Casar. It is that of all those who were implicated in the death of Casar not one died a

the moment of Brutus' death the triumviri began to act as sovereigns, and to s Roman dominions among them, as theirs by right of conquest. Their power is established upon the ruins of the commonwealth, Antony passed over into and thence into Asia, where all the monarchs of the East, who acknowledged the ower, came to pay him their obedience. In this manner he proceeded from to kingdom, attended by a crowd of sovereigns, exacting contributions, and disfavours and crowns, according to the suggestions of his caprice: he transferred loss of Cappadocia from Ariarathes to Sysenes; he fixed Herod the Great on the 'Jodesa; and even ordered Cleopatra, the celebrated queen of Egypt, to appear m to enswer an imputation of treachery against Serapion, her governor in the Cyprus, for having formerly furnished succours to the conspirators. Cleopatra dy experienced the effect of her beauty upon Julius Casar, and therefore detera attending the court of Antony in person. Antony was at Tarsus, a city of 2 the mouth of the Cydnus; the queen accordingly sailed down the river in a mt galley covered with gold, the sails being of purple, the oars of silver, keeping he sound of flutes and cymbals; while she herself reclined on a couch spangled s of gold, and with such decorations and ornaments as poets and painters usually » Venus. Her conquest over Antony was complete; and the triumvir, sacrificing considerations, accompanied her into Egypt. Octavianus in the mean time re-Italy, where he rewarded his soldiers with the lands of those who had been id by the triumvirs, and of several other of the inhabitants of the country, whom by subjected to every extremity of misery and wretchedness. Among the s individuals driven from their possessions, was Virgil; but he, owing to the inn of Muccenas, the friend and counsellor of Octavianus, obtained the restitution sperty; and, in gratitude to Octavianus, devoted his first Bucolic to his praise, id being subsequently undertaken, as it is supposed, with the adulatory view of a comparison between Augustus and Æneas, and of tracing the lineal descent tion family to that hero. The connection which substited between Octaviums

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is interrupted by the natural indignation of Fulvia, the wife of the latter, band, in consequence of his disgraceful passion for Cleopatra. She pretavianus to espouse her cause, and a meeting was held at Brundusium for discussing her wrongs: the death of Fulvia, however, retarded hostilities; ation being effected between the rivals, the immediate fruits of it were, the tony with Octavia, the sister of Augustus, and a new division of the emparameters. Octavianus was to have the command of the west, Antony of the lus of the African provinces; Sextus Pompey being permitted to retain ponnesus, with all the islands he had already possessed.

ponnesus, with all the islands he had already possessed.

general peace concluded, and a cessation of the calaunties, under which
a so long suffering, looked for; but these expectations proved fallacious,
nd it essential to his views to get rid of Sextus Pompey. He was master
he which he had caused to be built at Ravenna, and another which, under
d revolted from Pompey. With these resources he determined to invise
de two unsuccessful attempts, having during the interval of twelve mouths
between them, received an addition of one hundred and twenty ships to
Antony. These reverses so exhilarated Pompey, that he assumed the
Son of Neptune. Octavianus was, however, not to be deterred from to
he accordingly reinforced his navy and army, and gave the command of
a, who, after a severe struggle with the adversary, gained a complete me
er him. (See Æn. viii. 903—906.)

to Antony, and notwithstanding the asylum which he had once afforded her of the triumvir, was slain by order of his lieutenant Titus. (See Posser, Antony, and Cleopatra.)

moval of this obstacle to his absolute power, Octavianus next provided for t of Lepidus, and having exiled him to Circeum, a town of Latium (when the B.C.), incorporated his provinces with his own portion of the emoin. we advantages, but was soon deserted by his adherents: his antagonist obtained of the city, and Antony, apprised of the defection of his own troops and the of Cleopatra, who from personal apprehension had betrayed his schemes and fleet to pass over to the enemy, stabbed himself in despair. Octavianus, after of his adversary, made his entry into Alexandria; and Cleopatra, finding cossible, resolved to avoid the ignominy of gracing the victor's triumph by death, which she effected by the bite of an asp, conveyed to her in a basket

aving settled the affairs of Egypt, Octavianus returned to Rome through Syria, r, and Greece. He entered the city in the month of Sextilis, from him aftered August, and was allowed three triumphs; one for the victory gained over tians, another for the battle of Actium, and a third for the siege of Alexane defeat and death of Antony left Octavianus sole master of the universe. His n and sagacity, however, prompted him to hear in mind the example of former of sovereign power; and his artful rejection of any external symbol of what he njoyed, so admirably succeeded, that the senate, which was filled with his own compelled him to accept of the sovereignty, prefixing the name of Augustus to zear Octavianus. It was agreed that the government of the empire should be to him for ten years, then to be renewed, unless the burdensome nature of its ald impel him to replace it in the hands of the senate and people. He raised m of conscript fathers to 1,000; and before he entered on his sixth consulship census of the people, the number of men fit to bear arms being found to amount D; he celebrated the games which had been decreed by the senate for his vicctium, and their repetition was ordered in every fifth year; he revised and be laws, expunging several of peculiar severity which had been enacted during irate; he assigned to the members of the senate such of the provinces as were peaceable, keeping to himself those which were exposed to the incursion of nations; giving to the latter the appellation of imperial, and to the former that rial provinces. Over the provinces of both descriptions were appointed such s had held the office of consul or prætor, under the titles of proconsul and prohe raised many magnificent public buildings, repaired the old, and erected in a that celebrated pillar of gilded bronze, which served as a central point for all coads which commenced at Rome. The city, if we may credit the accounts of iors, was about fifty miles in compass.

tent of the empire may be computed at about 4,000 miles in length and about ach in breadth, and its yearly revenues at more than 40,000,000 of our money. e views of Augustus' policy was to ingratiate himself with the soldiers, and for se he dispersed them through different parts of Italy in thirty-two colonies; he sot twenty-five legions, seventeen of which were in Europe; viz. eight on the ur on the Danube, three in Spain, and two in Dalmatia; the other eight were in Asia and Africa. All these forces, amounting to 170,650 men, were kept ny ages by the Roman emperors; twelve cohorts (10,000 men) were always in the neighbourhood of Rome, nine being termed prætorian, and three, city Augustus constantly kept at sea two powerful navies, the one riding at anchor enna, in the Adriatic, and the other at Misenum, in the Mediterranean. He bdued the Cantabrians and Asturians, and formed many advantageous alliances Asiatic nations. The empire, however, was so extended beyond the power of control, that even in the reign of Augustus, the Germans, the Rhati, the Vinde-Vorici, made such inroads, that it was deemed necessary to despatch his son and his son-in-law Tiberius, to quell them; indeed, during the last years of this the northern barbarians became so formidable, that although Tiberius opposed them with great vigour, and was even honoured with a triumph in consequence of his exploits, the Romans sustained one dreadful overthrow from the German general Aminius, under the consul Quintus Varus. Augustus associated Tiberius with him in the empire; and the last of his public acts was the appointment of Germanicus to the command of the forces acting against the northern barbarians, and of Tiberius to oppose the Illyrians.

Augustus died in the seventy-sixth year of his age and the fifty-sixth of his reign, A.D. 14, at Nola, in Campania, on his way back to Rome from Naples, where, notwith-standing his advanced age, he had been present at the games there celebrated in his bonour. In addition to the temporal honours enjoyed by Augustus, he was in the year 13 B.C. created pontifex maximus, an office which he continued to hold till his death, and which was enjoyed by his successors down to the reign of Theodosius, 206 A.D. The senate also decreed divine honours to him.

Augustus was married three times; to Claudis, to Scribonia, and to Livia. His only child was the depraved Julia, who was successively married to Marcellus, the sen of Marcellus and Octavia; to Agrippa Vipsanius, the celebrated Roman who favoured the cause of Augustus at Actium and Philippi; and to Tiberius, the adopted son and successor of Augustus. She paid the forfeit of her crimes under the reign of her tyrannical and cruel husband; he starved her to death.

The age of Augustus is considered, in a literary point of view, as one of those which has done most honour to the human race. Virgil, Horace, Livy, Tibullus, Ovid, Macenas, Macer, Propertius, Vitruvius, Strabo, &c. were among the constellation of great men by whom it was dignified.

Augustus can scarcely be said to have possessed any inherent virtues; all the qualities by which he gained the hearts of many of his contemporaries, and of the people in the different countries which he visited, and by which he acquired popularity among his troops, were the effect of policy and dissimulation, of a singularly happy address, and of an extraordinary facility of expressing the ideas with which his enlarged and cultivated mind abounded. To these were superadded the advantages of an agreeable exterior, his eyes being said to dart a fire irresistible in its brilliancy. His proscriptions, his appropriation of the finest lands in Italy to the army, and many individual acts of barbarity, attest his cruelty and injustice; while the rigour with which he exacted the observance of moral law, and the total disregard of order in his own conduct, equally manifest his tyranny and his profligacy. When he was on the point of dying, he observed that he had found Rome of brick and had left it of marble; and then, desiring a looking-glass to be brought, and ordering his attendants to dress him, he asked his surrounding friends "whether he had acted his part well?" They answered in the affirmative. He than added, "clap your hands, the play is over!"

(See Horace, b. i. Ode 2. iii. 3. 5. 14. iv. 5. 14. 15.; and Ovid's Met. b. xv.)

1079.—Long foretold.] Virgil is supposed to allude, in this passage, to a cartain oracular prediction which, just previous to the birth of Augustus, generally prevailed, that there would soon be born a person who should be master of the universe. The reader is referred to Virgil's Pollio, and Pope's Messiah.

1080.—The realm.] Italy. (See Janus.)

1081.—Better age of gold.] The reign of Saturn was so mild and happy, that the poets, who distinguish it by the name of the Golden Age, have celebrated it with all the pomp and luxuriance of imagination. (See Georgic i. 191.; and Garth's Ovid, Mot. i. 112.)

1082.] AFRIC. The poet alludes to the extension of the Roman empire in Africa. 1082.] INDIA. And Asia. India is a poetical expression for the East; and, in this acceptation of the word, Virgil refers partly to the restoration, by Phrantes, king of

Inthia, of the Roman standards which had been taken in the victories gained over Images and Antony; and partly to the embassy of the Indi sent to Augustus while he two syria. The Indi are supposed by some to have been the Cuthite Ethiopians. EARLICA was called Libya by the Greek and Roman poets; the name which we

EARICA was called LIBYA by the Greek and Roman poets; the name which we may to the whole continent being confined by the ancients to one of the five provinces which the north of that country was divided. These provinces were:—

MAUBITANIA (now Morocco and Fez); of which the chief towns were Cosarea and

ind Numerota (now Algiers); of which the two chief states were the Massyll and Massyll (the kingdoms of Masinissa and Syphax); and the chief towns, Tabraca; have Regins (now Bona), the episcopal seat of St. Augustine; Ruficade; Cirta (sub-massly Sittianorum Colonis, and Constantina Vaga); Sicca; and Zama, famous for the defeat of Hannibal by Scipio at the end of the second Punic war, 202 B.C.

**A. APRICA PROPRIA (now the kingdom of Tunis), of which the chief city was Carlege (see Carthage); and the places of less note, Tunes (now Tunis); Mercurii Propuntations, or Hermseum (now Cape Bona); Clupea (now Aklibea); Hadrumetum; happens (now Demsas, near which Julius Casar defeated Cato and Juba); and Utica ine Cato Uticensis); the country to the east and west of Africa Propria being called tysecless or Empories, and Zeugitans.

4. Lenga, which contained the two countries of Cyrenaica and Marmarica (now Barca), district of Cyrenaica being called Pentapolis, from five cities of particular celebrity: been cities are differently enumerated by geographers, who select them from the folveing: Cyrene (now Curin); Barce (now Barca); Berenice or Hesperis (now Bernic, int which was the fabled garden of the Hesperides); Apollonia (now Marza Susa); belonais (now Tolometa); Darnis (now Derne); Arsinoë; and Teuchira; the whole of youngien being, moreover, comprehended within the tract of the Nomades. Regio Syring, or the country between the two Syrtes (now Tripoli), of which the three principal like were Leptis, (Ea, and Sabrata (now Sabart).

S. EGYPTUS (see Egypt).

The GRIVLE, GARAMANTES, LIBYES, and ÆTHIOPES, whose limits are not defined, habited the more inland and southern parts of Africa. West of Gzetulia (now Biledulphia) were the Insulæ Fortunatæ (now the Canaries), north of which were the Insulæ beginneriæ (now the Madeiras). The Cape Verd Islands are supposed to have been the unitæ Hasperides of the ancients.

:The chief rivers of Africa were, the Nilus (see Nile); the Niger, or Guin, Jin, or leliks (by some supposed to be the same with the Senegal); the Bagradas (Megerda); the Chaphus (now the Wad-Quaham); the Tritonis; the Mulucha or Melechath (now falva); the Amesgus (now Wad-il-Kiber); the Daradus; the Massithelus; the Stackir,

South of Marmarica, in the midst of the sands of the Libyan desert, was the heastiful advantant spot, or Gasis, in which were the temple and oracle of Jupiter Ammon. (See sumon, among the appellations of Jupiter, and Ammon, Æn. iv. 228.) The ancients sention, under the name of Ossis, three situations, namely, the greater Ossis, which presents to consist of a number of detached fertile spots or islands, extending in a line smalled to the course of the Nile, and along which the caravans from Cairo to Durfur ans; the lesser Ossis, which, like the greater, consists of a chain of narrow islands runling parallel to the Nile, and beginning at the distance of forty miles to the northward of he greater Ossis; and the Ossis of Jupiter Ammon.

The knowledge of the ascients concerning Africa seems to have been, in a great degree, sited to the countries either adjoining the Mediterranean or the Red sea. Previous to CL Men.



beasts and serpents of an enormous size. lowing manner, beginning from Egypt an the Gilliamne; the Auschice; the C am inland tribe, being remarkable for the u conceives the Greek custom of harnessing from this people); the province of Cyn Psylli (a people who enjoyed the reput Mace; the Gindanes; the Lotophagi; the Zaveces; and the Zydantes; the last province which contained the city of Carth Herodotus is very indistinct. He assigned the whole region inhabited by men of a bl habitable world; and of the Nile, he affirms west, and abounded in crocodiles.

Africa was personified by the ancients un her right, and a corancopia in her left hand, flowers. On a medal of the reign of Adris elephant; and on one of the reign of queen of Atlas, covered with the skin of the elephant signs of the zodiac. The moderns have reprive woman, with frizzled hair, an elephant's heave ears of corn in one hand, a scorpion or the to by a lion and serpents.

The horse and the palm-tree were the syn Carthaginian district.

1084.—Sterry way.] i. e. Augustus sha

1085.] ATLAS. By this torm Viscil de.

19.- Purple.] i. c. adorned with purple clusters.

M .- Olive crown.] Emblematical of the peaceful reign of Numa.

M.] CENSER. Emblematical of Numa's having instituted regular orders of priests, shaded the sacred rites of the Romans to a system.

The ministers of religion among the Romans may be thus classed: viz.

1. The PONTIFICES.

IL The AUGURES, or AUSPICES.

These were called the four colleges

111. The SEPTEMVIRI EPULONES. (of priests.

IV. The QUINDECEMVIRI.

v. PRIESTS OF AN INFERIOR ORDER.

vi. PRIESTS OF PARTICULAR GODS.

La The PONTIFICES. These were appointed by the college; they were at first a from among the patricians, but in the sequel indiscriminately from the two orders, his of the pontifices was called pontifiex maximus, and was created by the people soffice, which was one of great dignity and power, he was supreme judge and arbiter igious matters, his presence being moreover indispensable on all public and solemn less; the director of the sacred rites, he possessed sovereign control over the priests, up invested even with consular authority; had in certain cases power of life and with reservation of appeal to the people, and the regulation of the year and public day, a register denominated the fusti kulendares, in which the fasti and nefasts ghout the year were specified, and the names of the consuls and magistrates enume-

In ancient times the postifex maximus used to draw up a short account of the : transactions of every year, in a book, which was laid open in his house to the incan of all persons. These records were called in the time of Cicero, ansales; but istum of compiling them was discontinued after that of Sylla. The office of postifex was was for life; the emperor Augustus assumed it; and it was held by his successwa to the time of the emperor Theodosius, who, towards the end of the fourth ty, shotished heathen worship at Rome. The badges of the postifices were the vertexts; a woollen cap in the form of a cone (see Æn. viii. 881.); and a small targular) wrapped round with wool, and a tuft or tassel on the top of it.

L. The AUGURES, or AUSPICES. This body of priests, instituted by Romulus, f the greatest authority in the Roman state, nothing of importance, either public or s, in peace or in war, being undertaken without consulting them. Their office conin explaining omens and in foretelling future events, from certain tokens, which were y derived from the following sources; viz. appearances in the heavens; the flight, ag, or feeding of birds; of quadrupeds crossing a path in an unusual place or er; and any extraordinary accidents or occurrences. The augurs, of whom the chief alled magister collegii, were originally three in number, one to each tribe; a fourth dded by Tullus Hostilius; and their number was ultimately increased by Sylla to [The number of the tribes, originally three; viz. the Ramnenses or Ramnes, the sses, or Titienses, and the Luceres, was increased at various times, till it amounted, latter period of the republic, to thirty-five; and the term which originally desed the inhabitants of a particular ward or region of the city, was applied equally to stricts of the Roman territory; these were called tribus rustices; the former, tribus ...] The badges of the augurs were a kind of robe, called trabes, either striped with e, or composed of purple and scarlet; a cap of a conical shape, like that of the pun-1; and a crooked staff, called lituus, which they carried in their right hand to mark requarters of the heavens. The words angurium and anspicium are commonly, the not N. used promiscuously; auspicium was properly the foretelling of future events, the inspection of birds; augurium, from any omens or prodigies whatever; while of these words (see An. iii. 121—647.) is often put for the ownen itself. The Bossens

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knowledge of augury chiefly from the Tuscans, and they considered the essential a part of education, that, by a decree of the senate, a certain one of the leading men at Rome were constantly sent in succession to each states of Etruria to be instructed in the science. After the time of rame customary for no one to enter upon an office without consulting the the historian Dionysius states, that in his time the custom had, in spirit, iil, and was only observed for form's sake. (See Augury, II. i. 131.) of the aruspices, who were not held in such estimation as the augurs, was by Romulus. Their art consisted in explaining omens and determining the

f the flame, smoke, and other circumstances attending the sacrifice.

EPTEMVIRI EPULONES were priests whose office it was to act as
e pontifices, in preparing the sacred feasts at games, processions, and other
as. Their number was originally three; but it was subsequently increased

s by the appearance which the entrails of immolated victims assumed, and

y wore the toga prætexta.

UINDECEMVIRI. An order of priests to whom was consigned the bylline books. (See Cumman Sibyl, page 419.) Two persons of illustrium fuumviri, were originally appointed by Tarquin the Proud to the office; as increased, A.U.C. 387, to ten (decemviri); and subsequently, by Sylls.

books were originally kept in the Capitol, but after their destruction, with y fire, in the Marian war, A.U.C. 670, ambassadors were universally denest of sibylline oracles. Several verses, from which the quindecentric oks, were collected; these books being eventually deposited by the emperar they had been recopied by the priests, in two gilt cases, under the base of pollo, in his temple on the Palatine Mount; hence Virgil's introduction of the prayer of Æneas (Æn. vi. 113.) The quindecentric were property

sacred rites at which the kings had, before that time, themselves officiated. He was unbject to the peatifex maximus.

vi. PRIESTS OF PARTICULAR GODS. They were instituted by Numa Pumpilius, and termed FLAMINES, from a conical cap, or fillet, which was peculiar to them. They were a purple robe, called læna, over their toga, and had a seat in the callege of pontifices (the flamen of Jupiter, of Mars, and of Quirinus (Romulus), being always selected from among the patricians). There were other flamines, called minores, who might be of plebeian birth, as, the flamen of Carmenta, &c.

The chief of the flamines were,

- 1. FLAMEN DIALIS.
- 2. SALII.
- S. LUPERCI.
- 4. POTITII and PINABII.
- 5. GALLI and
- 6. VIRGINES VESTALES.

The FLAMEN DIALIS, the priest of Jupiter, was distinguished by a lictor, the sellar caralis, and the toga pratexta, and was entitled to a place in the senate. He was an efficer of great dignity, but subjected to many restrictions: he was prohibited from taking an eath; riding on horseback; remaining a night without the city; and exercising the duties of his sacred function after the death of his wife; the flaminica (as the wife of the Camera was styled) being indispensable to the performance of certain religious ceremonies in conjunction with the flamen.

The Salii were the priests of Mars, the tutelar deity of Rome. They were so called, because on solemn occasions (see Æn. viii, 879, and Salian dance) it was their custom to proceed through the Forum to the Capitol, and other parts of the city, dancing (saliendo), the ceremony being also accompanied by the chanting of certain sacred songs, the composition of which was ascribed to Numa. Their dress consisted of an embroidered tunic, bound with a brasen belt; a toga prætexta or trabea; a cap rising to a considerable height, the form of a cone, with a sword by their side; in their right hand they held a spear or med, and in their left, or suspended from their neck, one of the aucilia, or shields of Mars. Their most solemn procession, which was followed by a splendid entertainment, was on the first of March, that being the day on which, in the reign of Numa, the sacred shield was believed to have fallon from heaven. The chief of the Salii was called prasul; their principal musician vates; and he who admitted new members, magister. The priests instituted by Numa were twelve in number; they had their chapel on the Palatine hill, and were thence called Palatini; to these Tulius Hostilius added twelve, who were styled Agonales or Collini, from the proximity of another of their chapels to the Porta Collina or Agonensis. Their office was to watch over the safety of the sacred shields, which were kept in the temple of Vesta. According to tradition, a shield (encile) fall from heaven, in the reign of Numa, at a time when the Romans were labouring under a pestilence; and as this shield was considered to be a symbol of the perpetuity of the Roman empire, Numa ordered eleven of the same size and form to be constructed, in carder that if any attempt were ever made to carry it away, the plunderer might not be shie to distinguish the true one. The salii are said to have resembled the armed dancers of the Greeks. (See Pyrrhic dance.)

The LUTERCI were priests of the god Pan, who officiated at the feasts (Lupercalia) electronical in the month of February in honour of that divinity at a place called Lupercal, at the foot of Mount Aventine. There were three companies of luperci; two very ancient, called Fabiani, and Quintiliani, and a third, in honour of Julius Cæsar, called Julii. The luperci, first instituted, it is said, by Evander, were the most ancient order of priests, and were not abolished till the time of the emperor Anastasius, A.D. 518. In the celo-

bration of the Lupercalia, the luperci ran up and down the city, with nothing on but a girdle of goats' skins about their loins, and having thongs, with which they struck these whom they met, of the same in their hands.

The Potitii and Pinarii were the priests of Hercules; they were appointed by Evander, as being members of the two principal families of Arcadia, to officiate at the sacrifices which he instituted in honour of Hercules, after the destruction of the member Cacus by that here. (See Æn. viii. 246—403.) The Potitii arrived first at the calbration of the rites, and were accordingly supplied with the choicest parts of the victin. The Pinarii, arriving too late, were compelled to put up with what remained, and were prohibited by Hercules from ever after presiding, though they were admitted as assistants, at the performance of the ceremonies.

The Potitii officiated for many ages as priests of this deified hero; but they in the end, by the advice of Appius Claudius, the censor, delegated their ministry to the public slaves, their whole race (consisting of twelve familiæ) becoming, as it is said, extinct within a year.

The Galler, whose chief was called archigallus, derived their name from Gallus, a new of Phrygis, flowing through Pessinus; they were the priests of Cybele, and were infecriminately called Curcles, Corybantes, Cubeboi, &c. (See Cybele.) Their practice was to carry about the image of the goddess, with the gestures of infuriated persons, single, dancing, and howling to the sound of the flute. (See Æn. ix. 840—849.) During the spring festival, kilaria, they washed the image, chariot, lions, and all things used in the sacred rites of the goddess, with certain solemnities, in the Tiber, and annually personnelated, asking alms, the neighbouring villages.

The VIRGINES VESTALES, consecrated to the service of Vesta, were an order of priestesses of Alban origin, first instituted at Rome by Numa. Their number was efginally four, and ultimately six. They were at first chosen by the kings; and, after their expulsion, by the pontifex maximus, who, when a vacancy in the order occurred, selected from among the people twenty girls between six and sixteen years of age, of whom see was nominated by lot. The pontifer then took the individual, so elected, from her parents, addressing her thus: "Te, amata, capio." The vestals were bound to their ministry for thirty years; during the first ten they acquired the knowledge of the sacred rites; during the next ten they performed them; and during the last ten they initiated the younger members of their order. After the expiration of this term of years, they might leave the temple and marry; but this rarely happened. Their office was, 1st, to keep the sacred fire always burning, watching it in the night time alternately; the punishment for suffering it to go out, which was a catastrophe of unlucky omen, and to be expiated only by extraordinary sacrifices, being that of scourging: this was inflicted by the postifex maximus, and the fire renewed (as it annually always was on the 1st of March) from the rays of the sun (see Vesta); 2d, to guard the secret pledge of the empire, supposed to have been the palladium, or the penates, of the Roman people, deposited in the innermost recess of the temple, and accessible only to the chief vestal (vestalis maxima); and, 3d, to perform constantly the sacred rites of the goddess Vesta.

The vestals enjoyed singular honours and privileges. The pretors and consels, when they met them in the street, lowered their fasces, and made way for them: a licentationed them in public: they rode in a chariot: sat in a place of distinction at spectrules: could free a criminal from punishment: enjoyed a salary from the public: could make a will, being neither subject to the power of a parent or guardian: and from the wateration in which they were held, were entrusted with the custody of all important deeds and testaments. If any vestal violated her honour she was, after trial and sentence by the pontifices, buried alive with funeral solemnities in a place called the Compus Scientists, near the Ports Colling, and her lover scourged to death in the Ferure.

The vestal virgins were a long white robe, bordered with purple, their heads being descrated with fillets and ribands. When first chosen, their hair was cut off and buried under an old letes tree in the city, but it was afterwards allowed to grow.

The vestals, in their devotions, invoked the god Fascinus to guard them from any.

The priests, if they had no children, were assisted in the performance of sacred rites by fee-born boys and girls, called camilli, and camille; the flamines, by boys and girls called flaminis: those who had the care of the temples were styled client, or artiferant; and those who brought the victims to the altar and slew them, page, or ministri.

1106.—Roman king.] NUMA POMPILIUS (called by Livy the son of Pompo), the second king of Rome, was a native of the village of Cures, in the country of the Sabines, and succeeded Romulus, 714 B.C. He was so remarkable for his love of retirement, and disinclination to the pomp and coremonics attendant on royalty, that he very reluctantly rielded to the solicitations of the senators, who were deputed to communicate to him the saimous wish of the Romans that he should fill the throne, vacant by the death of Remuius. He had married Tatia, the daughter of Tatius, the king of the Sabines; and, ther death, had more particularly given himself up to seclusion. On his elevation to he throne, he entered most zealously into the duties of his new situation. Conscious that b reverence for the Deity is the firmest bond of society, he endeavoured to impress the minds of his subjects with religious feelings, by the institution of many sacred ceremonies. He established several orders of priests. (See Æn. vi. 1104, and Gibbon's Docline and Fall, vol. v. p. 92.) He dedicated a temple to Janus (see Janus), the gates of which were closed in times of peace, and open during war; but such was the tranquillity of Numa's reign, that during the whole of his government the gates of Janus continued shut. To invest his laws with additional sanctity, he would often retire into solitude, under prebence of consulting the nymph Egeria. (See Egeria.) Numa died 672 B.C., after a reign of forty-three years.

2109.] TULLUS. Tullus Hostilius. He was the third king of Rome, and succeeded Numa Pompilius 672 B.C. He directed his arms first against Alba: when the armies were on the point of a general engagement, it was agreed that the contest should be decided by three twin-brothers on each side, the three Horatii (Romans) and the three Curistii (Albans). All the Curiatii being wounded, and two of the Horatii killed, the third, who was unhurt, pretended to fly; by this stratagem the three Curiatii, whose strength, from their different wounds was unequal, pursued him at intervals, and were separately slain. The lustre of this victory was tarnished by the murder of his sister, whom, upon his return to Rome, he killed for having reproached him with the murder of one of the Curiatii, her lover. He was sentenced to death for this crime: but having appealed to the people, he was condemned to the milder punishment of passing under the Jeke; and a trophy, upon which were suspended the spoils of the Curiatii, was at the was time erected to his honour in the Forum. Tullus, after his conquest of Alba, which he razed to the ground, transported its inhabitants to Rome, and next turned his arms successfully against the Latins and other neighbouring states. He perished by fire, with withis family, 640 B.C. Some historians ascribe the fire by which his house was consemed, to Ancus Martius, the nephew of Numa, who as Tullus had no posterity, adopted inhuman expedient of securing the succession to himself; while others state that he was destroyed by lightning, as a judicial punishment for having neglected the usual reli-Sious ceremonies in some magical operations. Tullus was the first that raised temples to PAVOR (see Fear), and to PALLOR (see Paleness).

1115.] ANCUS. Ancus Martius, the nephew of Numa, was the fourth king of Rome, and succeeded Tullus Hostilius, 639 B.C. He began his reign by declaring was against the Latins; this he did in a certain prescribed form (see En. vii. 847, &c.) by means

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ed feciales. (See Feciales.) He took several towns of Latium, and unushabitants to Rome; added Mounts Aventine and Janiculum to the city to Jupiter Feretrius; and formed the port Ostia at the mouth of the Ther. I this king Lucumo, a native of Tarquinii, a city of Etruria, established ne with his wife Tanaquil, and there by his merit and fortune, gained such y over the citizens, and even over the king himself, that Ancus left him s children. Demaratus, the father of Lucumo, who had acquired great, had been obliged to fly from his native place, Corinth, in consequence of dit was from the disregard with which the Etrurians treated Lucumo, as exile and a merchant, that his noble-spirited wife Tanaquil, hearing that ted the only distinction at Rome, prevailed upon her husband to settle in cus reigned twenty-four years.

quin kings.] TARQUINIUS PRISCUS, SERVIUS TULLIUS, and TARQUINIUS

s Paiscus.] Tarquinius Priscus, the fifth king of Rome, succeeded Anna 3.C. He assumed the name of Tarquin, from Tarquinii, the place of his ruria. (See Ancus Martius, line 1115.) At the death of Ancus he need cure his succession to the vacant throne; and, by the eloquence with which is claims, and the expedient which he adopted of providing for the absence the deceased monarch on the day of election, he succeeded in obtaining tembition. He strengthened his interest by the choice of an hundred are Senate.) He also doubled the number of the equites, and added two total virgins (see Vestal Virgins), devising, moreover, the punishment of boyof them as should violate their vow. Tarquin greatly adorned the city; he with a wall of hewn stone; laid out a place between the Aventine and for games and spectacles, called, from its circular figure, Circus, and from

igdom, the principal enactment of his reign being that of the CENSUS. This was an umeration of the names and habitations of the citizens with a valuation of their fortunes. s then, according to this valuation, divided the citizens into six CLASSES, and each class to a certain number of CENTURIES. The first class was subdivided into ninety-eight atturies; forty of young men, who were obliged to take the field; forty of old men, who see to guard the city; and eighteen of equites, who fought on horseback.

The second class consisted of twenty centuries, ten of young, and ten of old men, whose tites were of a certain value. To these Livy adds two centuries of artificers, who were manage the engines of war.

The third class was divided into twenty centuries, these also depending upon a certain tio of property.

The fourth class contained twenty centuries, to which Dionysius adds two centuries of umpeters.

The fifth class consisted of thirty centuries; it is in this class that Livy places the trumeters and blowers of the horn.

The sixth class comprehended all who either had no extates, or were not worth so much the citizens forming the fifth class; and although the number of them was so great as to seemed that of any of the other classes, they were reckoned but as one century.

Each class had arms peculiar to itself, and a certain place in the army according to the aluation of the fortunes of its members.

The census was made at the end of every five years, first by the kings, and then by the masuls; but after the year U.C. 312, by magistrates created expressly for the purpose, alled census. (See Censors.) At the termination of the census, which, however, was not ways held at the prescribed intervals of time, an expiatory sacrifice, called suoverautila or solitaurilia (when a bull, a sheep, and a sow were offered) or lustrum, som lustrare, to survey or to purify (a term also expressive of the space of five years), was made.

The census was anciently held in the Forum; but subsequently in the Villa publica, a lace in the Campus Martius. At the first enumeration of the people, it appears that Lorne contained 84,000 inhabitants; and, for their better accommodation, Servius enseged the boundaries of the city, by comprehending within its walls the Quiriual, Viminal, ad Equiline hills. He also very much embellished it; and, among other edifices, erected temple to Diana on the Aventine Mount. To attach to himself the two grandsons of arquinius Priscus, Tarquin and Aruns, he gave to them in marriage his two daughters; at this double union, from the opposite and violent passions of the parties, instead of eing productive of the expected harmony, led to the commission of the most revolting rimes. The younger Tullia, the wife of Aruns, and Lucius Tarquinius, the husband of se elder Tullia, conceived a mutual preference for each other, and determined upon illing their respective consorts: this they effected; and having obtained permission from ervius to marry, the first act, after their compact of blood, was the murder of the peaceful ad unsuspecting king. Tarquin had formed a strong party among the senators, many of hom had taken umbrage at the more equal distribution of the public lands; and having ollected a guard of armed men, he rushed into the Forum dressed in the royal robes. He sere placed himself on the king's scat, ordering the senators to be summoned by a herald s attend on king Tarquin. This scene was interrupted by the sudden entrance of Servius rith his attendants, who, seeing the throne invaded, attempted to drag the usurper from is seat. Tarquin pushed the aged Servius down the steps of the tribunal, and deputed misearies to despatch him, while feebly making his way to his palace. To complete this nurderous catastrophe, Tullia, after having saluted her husband king, drove her chariot, a her return from the Forum, over the dead body of her father. Servius reigned 44 years. farquinia, the queen of Servius, died the day after the assassination of her husband.

Cl. Man.

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quinius.) This king exercised the sovereignty, which he had obtained by illy, and was thence surnamed Supernus. He put to death those of the he supposed to be attached to the interests of the deceased monarch; aining few with contempt, by making war and peace, concluding treating vithout their concurrence; and took the judgment of all capital essess own hands. He conciliated the Latins by the marriage of his daughter one of their principal chiefs; he undertook a war with the Volsci; no was Suessa Pometia and Gabii; concluded a peace with the Æqui; and ne with the Tuscans. His next care was the internal embellishment and rity. He completed the temple of Jupiter, the foundations of which had rquinius Priscus, on the Capitoline or Tarpeian Mount, deposing in its ylline books (see Sibyl), and employed artificers from Etruria to form us, and to construct the great subterranean sewer (cloaca maxima) be filth of the city; two works, of which Livy affirms that the magnificence stime, could scarcely produce any thing equal. The expense, however, their perfect execution so exhausted the treasury, that to divert the attenle from its impoverished state, he determined to engage them in a war ali. But in the prosecution of this war the term of his conquests and ed. While his army was encamped before Ardea, the capital town of the reation arose in the tent of Sextus (the youngest of the sons of Tarquis) merits of women. Among others who were warm in the praises of their us Collatinus (the nephew of Tarquin) particularly maintained the suploved Lucretia over every other matron in Rome. The assembled prints efore proceeded without delay to the city, and thence to Collatia, where retia, unlike the other women of the court, employed at the loom, in the male attendants. Thus was the dispute decided in favour of the wife of the princes returned to the camp. The beauty and virtue of Locretia to had exercised while former sovereign of that city; and Titus and Aruns, the other sons of Tavquin, accompanied their father into Etruria.

1118.] BRUTUS. Lucius Junius Brutus. He was the son of Marcus Junius and of Tarquinia, the second daughter of Tarquinius Priscus, and queen of Servius Tullius. His father and elder brother were put to death by Tarquinius Superbus; and Brutus, in order to avoid a similar fate, counterfeited stupidity, which procured for him the surname of Brutus, but which assumed character he cast off at the death of Lucretia (see Tarquimins Superbus, above). At the expulsion of the Tarquins, the chief power was vested in two magistrates, annually elected, entitled consuls (see Consuls, line 1120.) Brutus and Lucius Tarquinius Collatinus, the husband of Lucretia, were the first of these newly appointed officers. They began their magistracy by requiring from the people a confirmation of the decree of the senate, " never to suffer any one to reign at Rome." Indeed the very name of Tarquin became so odious, that Collatinus, the colleague of Brutus, was on that account obliged to leave the city. Brutus restored the senate, diminished by the murders of Tarquin, to its usual number of 300. The newly chosen senators were called Conscripti, the former Patres. They were addressed by the terms Patres et Conscripti; and in the sequel, the et being dropped, the title Patres Conscripti was applied to all senators. Brutus little imagined that the first to violate the decree of banishment pronounced by the senate against the Tarquins, should be the members of his own family: to his affliction, however, it was discovered by a slave named Vindicius, that his two sons had associated themselves with a party of young noblemen, who had conspired with the Tuscans to restore the exiled family: the conspirators were apprehended and condemned; and Brutus, unmoved by the solicitations of the people to spare his sons, caused the sentence denounced against them to be executed in his presence. The propriety of thus surrendering his paternal feelings, when the voice of the people permitted him to indulge them, seems to have afforded ground for much discussion in subsequent ages: Virgil alludes to the circumstance, and himself ascribes the conduct of Brutus to a spirit of patriotism. (See Æn. vi. 1125.) Some time after this catastrophe Brutus, in a battle between the Romans and Tarquins near the lake Regillus, singly engaged with Aruns; and, so completely did mutual rancour animate the two combatants, that they pierced each other mortally at the same moment. The dead body of Brutus was brought to Rome, and received as in triumph; and the Roman matrons testified their regret for his loss by mourning for him during a year, as for a second father.

1119.—Renews.] i. e. transfers the insignia of government to the consuls.

1120.] CONSULS. Magistrates at Rome, to whom the supreme authority was transferred at the expulsion of the Tarquins, 509 B.C., chosen originally from among the patricians, but, in the sequel, indiscriminately from the two orders. [The first plebeian consul was L. Sextius, 365 B.C.] They were two in number, and were nominated annually in the Campus Martius: in the beginning of the republic, there was no fixed day for their inauguration, but the first of January was ultimately appointed for the ceremony. Their office being annual, it became customary for historians to mark the date of an event, not merely from the foundation of the city, but from the name of the consuls under whose magistracy the occurrence took place; thus, M. Tullio Cicerone et L. Antonio consulibus, designated the 690th year of Rome. They were, in common with all other magistrates, originally called practors; they were also entitled imperatores, or judices, and are supposed to have been subsequently denominated consules, either from their consulting upon public affairs (a reipublica consulendo), or from their consulting the senate and people (a consulendo senatum). The two first consuls were Lucius Junius Brutus and Lucius Tarquinius Collatinus.

The authority of the consuls differed scarcely in any thing, but in its duration, from that of the kings. They were at the head of the republic, all other magistrates, with the

exception of the tribunes of the commons, being subject to them; they had the supress administration of justice; the power of convoking the senate and of assembling the people; of enacting laws, which were commonly called by their name; of disposing of the public money; of raising armies and conferring military distinctions; of making peace and war; and of transacting, in short, the principal business of the state. They had also command over the provinces, and could, with the concurrence of the senate, recall persons there to Rome; kings and foreign nations, in alliance with the republic, were considered to be under their protection; and, at the appearance of the consuls, all persons uncovered their heads, dismounted from their horses, rose up, and made way for them.

Their insignia, with the exception of the crown, were the same as those of the kings; namely, the toga prætexta (see Toga), the sella curulis, in which they sat in public assemblies (see Sella curulis), the sceptre or ivory staff (scipio eburneus), which had an eagle on its top, as symbolical of dignity and power, and the fusces (rods) and securis (axe), carried by twelve lictors. (See Lictors.) Under Valerius Poplicola, the consul who superseded Collatinus, the securis was taken away from the fesces, or in other words, the consuls lost the power of life and death, and retained only that of scourging, at least within the city; for without, when invested with military command, they still retained the securis, i. e. the right of punishing capitally. The consuls were by turns, monthly, preceded by the lictors while at Rome, lest the appearance of two persons with their badges of sovereign power, should raise apprehension in the multitude. The consul who relinquished the outward insignia was only attended by a crier and the lictors, without the fasces. They generally decided by lot the provinces over which they were to preside during their consulship; and before their departure, they invariably repaired to the Capitol, preceded by the lictors, to offer prayers to the gods for the safety of the republic. They were not permitted to return to Rome without the special command of the senate, and until the arrival of their successor in the province; at their return, they harangued the people, protesting solemnly that they had, during their absence, in no way acted contrary to the laws or interest of their country. In the first ages of the republic, the province (provincia) of a consul simply implied any charge assigned to him, as the prosecution of a war, the government of a country during his consulship, &c.; the same province or office being sometimes adjudged to both magistrates. The office of consul became a mere title under the emperors; in the time of Julius Casar, who, when he was created perpetual dictator, gave the first great blow to their power, the duration of the office was reduced to two or three months; Tiberius and Claudius still more abridged it; the emperor Commodus made no less than twenty-five consuls in one year; and, in the 542d year of the Christian era, under the reign of the emperor Justinian, the consular office was totally suppressed. With the diminution of their power, the external pomp, however, of the consuls increased; they were the toga picta, or palmata; had their fasces decorated with laurel; and reassumed the securis.

The legal age for nomination to the consulship was forty-three; and it was requisite, previously to such nomination, to have filled the offices of quastor, ædile, and prator. These regulations were, however, often infringed: thus M. Vulcrius Corrus was appointed to the office at the age of twenty-three; Scipio Africanus the elder at that of twenty-eight, &c.

1120 .- Royal robes.] Toga prætexta.

1121 .- His (Brutus') sons.] Titus and Tiberius.

1121 .- The tyrant. Tarquinius Superbus.

1130.] TORQUATUS. TITUS MANLIUS TORQUATUS, a celebrated Roman, of the same clan as Manlius Capitolinus. His father, Manlius Imperiosus, after having served the office of dictator, B.C. 363, was cited by the tribune Pomponius, to answer before the people the charge of cruelty to his son, whom, on account of an impediment in his speech, and an apparent dulness of intellect, he had associated with his slaves, and

I to engage in menial occupations. Titus Manlius, being informed of this 2, proceeded by night to the house of his father's accuser, and having obtained interview with him, drew a dagger, and by the menace of instant death, exm him an oath to drop the prosecution. The Romans rewarded this instance iety by raising the young man to the dignity of legionary tribune. He soon s distinguished himself, during an invasion of the Gauls, by slaving in single Gallic chief of gigantic stature, which so dismayed the enemy, that they with precipitation to their own country. On this occasion Manlius, having simself with the golden collar worn by his antagonist, obtained the surname of 3. His great merit procured him the signal honour of being twice dictator before tercised the office of consul; but on his resigning the dictatorship the second consulship was conferred on him. During his consulate, B.C. 340, he marched ius Mus to suppress a dangerous rebellion of the Latin states. In the progress ar it was found necessary to issue a decree prohibiting any soldier to quit the to fight without the permission of his commander; Manlius, the son of Torquaever, was the first to infringe this order, by engaging with a Latin chief who had ad him to single combat. Having slain his adversary, he stripped him of his which he carried triumphantly to his father's tent; but instead of commending r of his son, the inflexible consul adjudged him to expiate by death his disobeorders. The war was shortly after terminated by a decisive victory, obtained enemy by Manlius Torquatus, who consequently returned to Rome to enjoy the a triumph; but the Roman youth showed their disapprobation of his severity 1, by refusing to pay him the homage customary on such occasions. His con-, however, applauded by the senate, who wished to confer on him the office of but Torquatus declined it, saying, "that as the people could not endure his meither could be put up with their licentiousness.'

svere justice displayed by Torquatus gave rise to the term Manliana edicta, applied to laws remarkable for their rigour or cruelty.

DECII. The two Decii alluded to in this line are, DECIUS MUS, a celeoman consul, and his son DECIUS (also a consul), who, after many glorious beroically sacrificed themselves on the field of battle; the father, during his with Titus Manlius Torquatus, in a combat against the Latins, 338 B.C., and in fighting against the Gauls and Samnites in his fourth consulate, 303 B.C. dson of Decius Mus also rendered himself remarkable by a similar act of valour ragainst Pyrrhus and the Tarentines, 280 B.C. A general who devoted himself may, usually observed the following ceremonies. He put on the toga prætexta; is head, and supported it by his bare hand; stood on some sort of weapon; after the pontifex maximus a certain form of prayer; and then, assuming the yown, he rushed into the midst of the enemy.

-Drusian line.] It is conjectured that Virgil mentions the Drusi (though a family) in his enumeration of the illustrious Romans, in compliment to the Livia Augusta, who was the daughter of Drusus Livius, the intimate friend of lunius Brutus, the murderer of Julius Cæsar. Drusus Livius killed himself after s of Philippi. The family of the Drusi produced eight consuls, two censors, dictator. (See Horace, b. iv. Ode 4.)

| CAMILLUS. MARCUS FURIUS: was a Roman of the patrician family urii; he was raised to the dictatorship in the tenth year of the siege of Veii, id (says Livy) by the Fates to take the city, and to save his country." Having an army of the enemy, he led his troops against the town, and their efforts being I by a party who had entered through a mine constructed under the walls, Veii a, after having for ten years defied the whole force of Roman; alled and surface and splendour. The spoils of the

he displayed an instance of the magnanimity which then chan A schoolmaster, entrusted by the principal men of the city with t children, treacherously conducted his pupils to the Roman camp, at them up to Camillus; but his proposal was indignantly rejected, tiously scourged back to the town by his own scholars. The citizens, ance of generosity, sent to offer terms of accommodation; they were re and the war terminated by the Falisci being admitted into the number of ablic. The soldiers having been thus disappointed in their hope of pla ned the people, on their return to Rome, in murmurs against their ger having ventured to accuse him of appropriating part of the spoils of . Camillus avoided the meditated vengeance of his enemies by a vol a, entreating the gods " that, if he were innocent, his country migh ht her ingratitude towards him." Nor was his prayer long unans

of Falerii was followed by four years of turbulence and faction, during inderwent the changes of a consular government, of an interregnum tration of military tribunes; while the Gauls, under Brennus, had, wi invaded and ravaged Etruria, and emboldened by this success, ha Rome. A detachment of these barbarians having at the same the Camillus roused the inhabitants, and putting himself at their head, a with great slaughter. The fame of this action caused many of the fu and the neighbouring cities, to flock to the standard of their former

y soon amounted to 40,000 men; still he remained inactive, till to the last extremity, contrived to elude the vigilance of the Gauls, through the hostile camp, revoking his sentence, and appointing h yed the summons, and his approach to the capital compelled Bren f accommodation to the besieged, who willingly consented to purchase sum of gold. While the money was being weighed, Camillus enter ulling a treaty so disgraceful to the citizens, he exclaimed that "

> accustomed to redeem their country from the enemy with gold, be The attack and defeat of the Gauls, which followed, realised his:

to resume it, in consequence of a revolt of the Latins and Hernici, who had with the Etrurian states against the republic; success attended his arms, and the a of the Volsci entitled him to a third triumph. Three years afterwards, being military tribune, he took the city of Antium from the Volsci, who had again ; and part of the spoils of this expedition was devoted by the Romans to the of three large gold cups, which, inscribed with the name of Camillus, were I in the Capitol at the foot of the statue of Juno. Being for the fifth time d military tribune, he presided at the tribunal which punished the ambition of with death; and during his sixth occupation of this office he saved the army danger to which it was exposed by the rashness of his colleague, Marcus Furius, ngaged in another expedition against the Volsci. The disputes between the s and plebeians, which then distracted Rome, occasioned his being again called ctatorship, to check the encroaching power of the tribunes; and, in his eighticth was once more invested with that dignity, in consequence of another invasion of s, whom he defeated on the banks of the Anio, and compelled to retreat. The on was terminated by the taking of Velitræ, and Camillus re-entered Rome in

The violence of the factions which still prevailed in Rome obliged him to we a time the supreme dignity; but his authority was insufficient to quell the lat raged, and the aged dictator was compelled to seek refuge in the Capitol from of the tribunes. Order was at length restored by the concession, on the part of the terbunes, of the right of electing one of the consuls from their own body: ggestion of Camillus, the consular power was limited by the creation of the new prætor, a magistrate who, as well as two curule ædiles, was to be chosen from he patricians.

lus died of the plague, at a very advanced age. His memory was gratefully d by his countrymen, who indicated their sense of his services by the proverbial m, "Wherever Camillus is, there is Rome."

illitary glory of the Romans may be dated from the age of Camillus. The Roman at this time, began to receive regular pay; the military operations thenceforward systematic: the campaign was not impeded by the caprices of the soldiers, who be return to Rome, or who had enlisted on a temporary engagement; and war not an occasional occupation, but a regular profession. Camillus is said to have ed the use of helmets into the Roman army.

—Well redeemed.] i. c. the standards recovered from the Gauls, who, under , had obtained possession of them in the battle of Allia, B.C. 390, in their prowards Rome.

-The pair.] JULIUS C.ESAR and POMPEY.

JS JULIUS CÆSAR was of the Alban family of the Julii (see Æn. i. 890.), Lucius Cæsar and Aurelia, daughter of the consul Cotta. He was born at LU.C. 653; and, at a very early age, formed schemes of ambition which, by the ower of eloquence and military skill, he was seen enabled to realise. His desire ermination to obtain absolute dominion were so evident, that Sylla and Cato were belocker, the former, that in him were many Mariuses, and the latter, that his as and capability to subvert the republic were manifest.

where Casar distinguished himself against Nicomedes, king of Bithynia, was the atre of his exploits. It is recorded of him, that passing from Asia to Rhodes, for some of studying under Apollonius Molo, he was taken prisoner by pirates, and ming his temporary captivity, he amused himself with threatening them with sent when his ransom should be effected; a threat which he punctually fulfilled. The some he displayed great elequence in the cause of his friend the consults, the son-in-law of Ciana, who had been charged with peculation; and he so

ingratiated himself with the people by his insinuating address, and unbounded musicence, that he was advanced to the offices of military tribune, questor, sedile, and press. This popularity necessarily confirmed the suspicions which the senate had already inhibit to his prejudice, from the prevalent opinion that he had been privy to the conspiracy of Catiline.

Cæsar was, nevertheless, after the defeat of Catiline, created pontifex maximus; and, on the expiration of his prætorship, appointed proconsul of Spain. While at Cadiz, he was so moved on seeing the statue of Alexander the Great, that, bursting into tears, he exclaimed, "at my age Alexander had conquered the world, and I have, as yet, signalized myself in nothing." It is also recorded of him that, in his youth, he would often declare, "that he would rather be the first in a hamlet, than the second in Rome;" and would quote from Euripides, "if the violation of truth and justice can ever be tolerated, it can only be in the ambition to obtain power."

While Cæsar was in Spain, his rival Pompey returned from the East, and was received in Rome with the highest honours: the aim of Pompey was to acquire sovereign authority without appearing to desire it; but he was soon convinced that his power must be established and maintained by force of arms alone. He therefore, in the absence of Cam, availed himself of every circumstance, whether honourably or otherwise, to secure his popslarity. Casar, on his return from Spain, found the sovereignty divided between Crasss and Pompey, each of them struggling ineffectually for the ascendancy. He therefore, to promote his own ambitious views, proposed that they should terminate their differences by forming, with him, a coalition, in which should be concentrated the whole power of the senate and people, under the title of the triumvirate. In this compact, which was framed 60 years B.C., Cæsar, Pompey, and Crassus, bound themselves by mutual oats never to undertake any thing but by mutual consent. Cato perceived the mortal blow which the constitution would receive from this assumption of exclusive power, and exclaimed, " It is all over with us; we have masters; the republic is lost." The first consequence of the triumvirate was the consulship of Julius Casar, 59 B.C. He was elected with Bibulus; but he very soon broke the fasces of his colleague, and remained sole consul; during the short period of their union, Casar so usurped the controul, that the acts were all ironically made out in the names of Julius and Casar, instead of Casar and Bibulus. To increase his partisans among the people, Cæsar enacted an agrarian law; his next step was to secure the knights; and this he accomplished by abating a third of the rents which they annually paid into the treasury. His sway in Rome was now absolute; but his reign, 35 a triumvir, terminated with his appointment to the government of Gaul for five years; in the partition of the empire, proconsular Asia was assigned to Crassus, and Africa and Spain to Pompey.

After the departure of Cæsar from Rome, Pompey and Crassus were elected consuls; Pompey being supported by the aristocratic party, and Crassus being of weight is the confederacy, from the means which his immense wealth procured him of forwarding the views of his colleagues. The provinces allotted to Pompey not requiring his immediate presence, he remained at Rome to direct the affairs of the republic, while Crassus undertook an expedition against the Parthians, and was slain in an engagement under their king Orodes, at Carrhæ. Cæsar first turned his arms against the Helvetians, whom he subdued; he was equally successful in his subsequent attack on the Germans, Belgians, and Nervians. Returning victoriously to Rome, he knew so well how to profit by the popularity, which his rapid and brilliant achievements had obtained for him, that he prevailed on his only remaining colleague to consent to his retaining five years longer his command in the western provinces. During that time he effected the complete subjection of Gaul and part of Britain; but presuming on his successes, and soliciting a further prolongation of his authority, he so roused the jealousy and suspicions of

enemies (among whom were Cicero and Cato Uticensis), that they refused to grant s request, unless he would in person solicit their compliance. The question then was, bether Compar or Pompey should first resign the command of their armies; but, as both rties were aware that he who should first lay down his arms would be subject to the her, they both refused to disarm. Casar made use of the immense riches he had tassed in Gaul to buy over the leading men of Rome to his interest. Among these was patrician Curio, who had been appointed head of the tribunes by Pompey, and to com Casar gave a bribe of 484,373/. The triumvir on his entering Rome at the beginag of the civil war took out of the treasury 1,095,9791., and brought into it at its conssion 4,843,750l. Curio, with a view to Cæsar's interest, proposed that both generals suld be recalled; a proposition which so perplexed the contending parties that, amidst s general consternation occasioned at the prospect of a civil war, Cicero took on him-If the office of mediator between the opponents. Pompey would hearken to no terms accommodation; and the senate accordingly, in the year 49 B.C., passed the fatal cree for a civil war, the decree being couched in the following terms: " Let the consuls the year, the proconsul Pompey, the prators, and all those in or near Rome, who have sm consuls, provide for the public safety by the most proper means."

The defence of the republic, and the command of her troops, were assigned to Pompey, ale Casar was divested of the government of Gaul, and Lucius Domitius appointed to :ceed bim. Thirty thousand men were placed at the disposal of Pompey, and the governmt of provinces, and all public honours were conferred on such as espoused the side of mpey, and vowed enmity to Casar. The latter having, during these operations, tried, d secured the affection of his army, determined on immediately commencing hostilities. s first design was to make himself master of Ariminum, a city bordering on Cisalpine and consequently a part of his province; but as this act would have been an open claration of war, he concealed his intentions. He was at that time at Ravenna, and ence sent a detachment towards the Rubicon, desiring the officer who commanded at . at river to be in readiness to receive him. This narrow stream was considered as the zred boundary of the more domestic empire of Rome. Having reached its banks, with ch of his intimate friends as he had ordered, by different roads, to follow him, he turned Asinius Pollio, and observed, " If I omit to cross the river, I am undone; and, if I do ses it, how many calamities shall I thus bring on Rome:" then, pausing a few minutes, he ied out, " the die is cast;" threw himself into the river, and crossing it, marched with ! possible speed to Ariminum. Thence, as he had but one legion with him, he spatched orders to the army he had left in Gaul, to cross the mountains and join him. ais activity struck the opposite party with such terror, that Pompey fled from Rome to apua, while Cæsar successfully prosecuted his march through Pisaurum (Pesaro), Anua, Arretium (Arezzo), &c. to Corfinium (San Ferino). The defence of this last place d been entrusted to Lucius Domitius, who was treated by the conqueror with a magnamity which he repaid by endeavouring to raise a party in favour of Pompey, at Marilles, at the time Casar was besieging the city. Pompey, on the rapid progress of his ral, left Capua for Brundusium, and thence, as Cæsar immediately invested the place, ade his escape to Dyrrachium (Durazzo), a city of Macedonia. Cæsar, seeing himself , the flight of Pompey master of all Italy, was anxious to pursue him, and to complete s conquests; but being destitute of shipping, he determined first to visit Rome, there establish some sort of provisional government; to reduce the western provinces which ere under the dominion of his rival; and to make such regulations in the empire genelly, as should provide for his exclusive sway, whenever the entire subjugation of his sessions should enable him to enjoy it.

Before he left Brundusium he sent Curio, with three legions, into Sicily, and L. Valeme with one legion, into Sardinia, Cuto and Aurelius Cotta, the officers of the senate,
Cl. Man.

abandoning their respective governments of Sicily and Sardinia on the approach of Case's licutenants. On his arrival at Rome, he made a public defence of his proceedings in presence of some of the principal senators, and concluded his harangue by urging some of their venerable body to convey proposals of peace to the consuls, and the general of the consular army, but none would undertake the commission. Casar, on this, demanded money from the public treasury, for the continuance of the war: the tribune Metells opposed the demand, as contrary to established usage; and the keys of the treasy having been carried away by the consul Lentulus, Casar immediately proceeded to the temple of Saturn, where the public money was deposited, and forced open the doss. Being thus supplied with money, he raised troops in every part of Italy, and appointed governors in all the provinces of the republic. He assigned to Marc Antony the command-in-chief of the armies in Italy, and to C. Antonius the government of Illyricus; to Lucinius Crassus, that of Cisalpine Gaul; to M. Almilius Lepidus, that of Rome; and to P. Cornelius Dolabella and Hortensius, the command of the fleets in the Adriatic and Mediterranean seas. The conduct of the war in Spain Casar reserved to himself; and having expeditiously settled his affairs at Rome, he repaired to Ariminum, there are bled his legions, and, passing the Alps, entered Transalpine Gaul. In his way isto Spain he was informed that the people of Mass'lia (Marseilles) intended to resist in entrance into their city; he accordingly invested it; and being anxious to prosecute his march, left the direction of the siege to C. Trebonius and that of the flect to D. Brutas. The three generals of Pompey in Spain, which was divided into the two Roman povinces, Hispania Citerior, and Ulterior, were Petreius and Afranius, and Varro. The difficulties with which Cassar, from a combination of untoward circumstances, had to contend, at the commencement of the war in Spain, were almost insurmountable; but he st length entirely reduced the country, obliging the three generals to disband their troops, and return to Italy. He nominated Cassius Longinus to the government of the two provinces, and then returned to Massilia, where, notwithstanding the treachery he had experienced from its inhabitants, he acted with the utmost elemency towards them. From Massilia he marched through Cisali ine Gaul to Rome, where he found the city deserted, most of the senators and magistrates having fied to Pompey at Dyrrachium. Of the prators who remained, Lepidus (afterwards the triumvir with Octavius and Marc Antony) nominated him, of his own authority, and without the concurrence of the senate, to the dictatorship; a power which he did not abuse during the few days he enjoyed it. Cast now resolved to carry on the war in the East against Pompey.

He set out for Brundusium, and thence, without waiting for all the troops he had ordered to meet him at that place, sailed for Greece, where he landed on the Epirotic shores, near the Ceraunian mountains. The advantages of the hostile parties were very unequal. Pompey had been for a whole year reinforcing his army with troops from Greece, Asia Minor, Syria, Egypt, and all the nations from the Mediterranean to the Euphrates. All the flower of the young nobility, as well as most of the veterans in the Roman service, had enlisted under his banners; he had with him two hundred senators, the consuls Cornelius Lentulus and Claudius Marcellus presiding under his direction in the assembly, which sat in a hall erected for the purpose at Thessalonica; the senator who remained at Rome being branded with the appellation of "cncouragers of tyransy." In short, Pompey's party was so popular, that his cause was generally called the god cause, while the adherents of Casar were considered enemies to their country. On Casar's arrival in Epinus, he opened a way to Dyrrachium by the conquests of Oricon and Apollonia; but his further success was retarded by the attack of Pompey's admiral Bibulus on the fleet which had been sent back to Brundusium for the troops which, from fatigue and discontent, had previously hesitated to embark with their general, thirty of the ships, with their crews, being burnt. He made ineffectual offers of peace; and his

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harassed him in his distressed situation, that without coming to a general en-, Cassar lost a considerable part of his army, and was obliged to decamp, and to vards Maccdon. The senators and officers of Pompey's army, perceiving the se to which his opponent was reduced, importuned him to follow Cæsar; and at y threats and complaints, prevailed with him, though entirely against his incliabandon the plan to which he had hitherto so pertinaciously adhered, of avoiding action. In compliance therefore with their wishes, he determined upon hazardils, and with this design marched into a large plain, near the towns Pharsalus ppi, watered by the Enipens, and surrounded on all sides by high mountains, was joined by Metellus Scipio, his father-in-law, at the head of the legions had formed in Syria and Cilicia. Pompey, who had pitched his camp on the of a steep mountain, in a place altogether inaccessible, was still unwilling to into that part of the plain where Cæsar was encamped; he was however overhis officers. The advantage, with respect to numbers, was greatly on the side y, the principal divisions of whose army were commanded by himself, Metellus ad Afranius; while the legions of Cæsar were under the direction of Marc An-Cneius Domitius Calvinus. These two armies being dressed and armed in the aner, and bearing the same ensigns, the Roman eagles, covered the whole plain the town Pharsalus and the Enipeus. The fate of the day was soon decided. s cavalry, at the commencement of the conflict, made a successful charge; and the troops of Casar were, for a moment, driven from their position, but they re-> the charge with redoubled vigour; and remembering the instruction of their ler, only to aim at the faces of the enemy (contemptuously called by Cæsar the ung dancers), so intimidated these young patricians, that, covering their faces, nce sought safety in flight. Carsar's men did not pursue the fugitives, but cut to e infantry of that wing which, by the desertion of the cavalry, was left unguarded. estruction of the flower of his army Pompey, in despair, left the scene of action, ed to his tent, where, without uttering a syllable, he remained till his whole army ated. When he heard that Casar was advancing to attack his entrenchments, out, "What! into my camp too?" and immediately laying aside his robe of dig-I substituting such a garment as would best facilitate his flight, he stole out at the gate, and took the road to Larissa. In the mean time Cæsar reduced to subhe cohorts which Pompey had left to defend his camp; the enemy's tents and were found upon inspection to be richly adorned with carpets and hangings, ches strewed with flowers, their tables and sideboards decorated, and every thing he appearance of preparations having been made for festivities, under a certainty r. In Pompey's tent was discovered a box containing his letters; these, with his nity, Cæsar burnt unread; observing, "that he had rather be ignorant of crimes bliged to punish them."

ss of men to Cæsar in this battle, which took place 48 years B.C., is described ians as scarcely two hundred, while the number of the dead on the side of amounted, according to some accounts, to fifteen, and according to others, to ve thousand, and that of prisoners to twenty-four thousand. The victorious army it eagles and one hundred and eighty ensigns. Cæsar, to complete his victory, ed upon pursuing his rival; passed over into Asia Minor; proceeded from Ephesus is; and from this last place, imagining that Pompey must have taken refuge in of Ptolemy, to whose father Auletes (see Cleopatra) he had formerly granted in, sailed for Alexandria, where, on his landing, he was made acquainted with the useination of his enemy, by order of the king of Egypt. Theodotus, one of the s, conceiving it would be a grateful sight to Cæsar, presented to him the head of that the conqueror wept, and turned away with horror and indignation, desiring

ENEID. BOOK VI.

funeral solemnities should be observed towards the deceased, and gising erection of a temple to the goddess Nemesis near the spot on the arrand y had been thrown.

ent of Casar's arrival in Egypt the kingdom was in a state of commotion, disputed succession to the crown (see Cleopatra). Casar cited Ptolony to appear before him, and in virtue of his office of consul, and guardian over of Auletes, assumed the right of deciding between them. Cleopatra led luring the general tumult and consternation to introduce herself into the xandria, where Casar had intrenched himself. Her beauty subdued the d Ptolemy, who had vainly endeavoured to enlist the populace in his cause, y the Roman soldiers. He was on the following day brought out with ore the people; the will of his father and predecessor Auletes was read, and by Casar, as guardian and arbitrator, that Ptolemy and Cleopatra should n Egypt, agreeably to the purport of that will; and that Ptolemy and Arounger brother and sister, should reign in Cyprus. This island was conm by Casar, to appeare the irritated Alexandrians. These measures were ed by Photinus, one of the ministers of Ptolemy, who, with his colleges rmined to make every effort to expel the invader from Alexandria. They rds the port with the design of making themselves masters of the fleet; but nœuvred them by burning the ships, and by seizing and garrisoning the os, the key of the Alexandrian port. It was at this time that, from the conthe flames from the vessels to the town, the famous library deposited in the city called Bruchion, was consumed. In this conjuncture, Casar ralled r which he had any controul in the neighbouring countries: he received rom Domitius Calvinus in Asia Minor; but was ultimately extricated in s by his faithful and active partisan Mithridates, king of Pergamus, who ntipater, the Idumpan, at the head of a numerous army took

ann, who had led the remains of Pompey's army from Greece into Africa, fortified himself in Utica after the defeat and death of his two remaining friends; but failing in his attempts to persuade the inhabitants of the town, whom he had formed into a kind of senate, to hold out against Cæsar, in the event of a siege, he removed all further obstacles to the complete subjugation of Africa, by putting an end to his life. (See Cato; Uticensis.)

Casar returned in triumph to Rome; the procession lasted four days; the first, commemorative of his victories in Gaul; the second, of those in Egypt; the third, of those in Asia; and the fourth, of those in Africa. Such was the extraordinary munificence, and such the extent of the festivities with which the people were entertained, that he distributed to every citizen ten bushels of corn, ten pounds of oil, a sum of money equivalent to two pounds sterling, and feasted them at 20,000 tables. At this summit of his power, which he used with the utmost moderation and wisdom, he received the new titles of magister morum, imperator, and father of his country; his person was held sacred; and, in short, in him alone were united all the great dignities of the state. Cosar was still, bowever, under apprehensions from the friends of Pompey, and therefore determined upon marching into Spain, and there annihilating the army which had been collected in that country by his sons Cheius and Sextus, after the defeat of their father at the battle of Pharsalia. After many fruitless sieges and operations on the part of the two armies, Casar came to a decisive engagement on the plains of Munda, where, after a most obstinate battle, in which Cheius and Labienus (a former officer of Casar, who had deserted to Pompey's army) were left among the slain; he gained a complete victory, and having subdued all his known enemies, he returned, to be loaded with fresh dignities and honours at Rome.

He was appointed perpetual dictator; honoured with the laurel crown; one of the months of the year was named after him; money was stamped with his image; public sacrifices were instituted on the anniversary of his birth; and the senate, to complete their adulation, proposed enrolling him among their gods. A conspiracy was however formed against him by about sixty of the principal senators, Brutus and Cassius, whose desertion to Pompey he had forgiven, being of the number. Casar was engaged in completing preparations for a war against the Parthians at the moment his assassination was planned; and it is affirmed that, to give a colour of justice to their proceedings, they fixed on the ides of March (the 15th) for the execution of their murderous project, that being the day on which, in setting out upon his expedition into the East, he was, according to a sibylline oracle, to be dignified with the title of king, as the Parthians would never be overcome unless the Romans had a sovereign for their general. The augurs had foretold that this day would be fatal to him; and the dreams, moreover, of his wife Calphurnia, on the night previous to his murder, are said to have been so appalling, as to have induced her to urge him not to attend the senate in the morning. Brutus, however, persuaded him to repair to the meeting, representing to him that the senate were expressly assembled for the purpose of placing the crown upon his head. Casar followed his suggestions; but as soon as he had taken his place in the senate, the conspirators approached him under pretence of saluting him, and, upon a given signal by Tullius Cimber, which was that of holding the bottom of Cassar's robe, so as to prevent his rising, Servilius Casca inflicted the first wound, and the rest of the senators immediately surrounded the dictator. Crear, though mortally wounded at the commencement of the attack, defended himself vigorously, till he discovered Brutus among his murderers, when, looking on his former friend, he exclaimed, "And thou too, Brutus!" then covering his head, and spreading his robe before him, he sank down covered with wounds at the foot of l'ompey's status, in the fifty-sixth year of his age, 44 years B.C. The place in which Casar was may was the Curia Pompeii.

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f Cæsar, at the head of whom was Antony, anxious to excite the multitude leath, caused his body to be brought into the Forum with the utmost saily began his operations by reading the will of the dictator, which, among or the distribution of his property, contained a bequest to every individual leded to his enumeration of the many acts of unprecedented magnanimity assar, so worked upon the feelings of the by-standers, that upon Antony's bloody robe of their deceased benefactor, (carefully displaying the num-which it had been pierced,) groans and lamentations were heard from his veteran soldiers burnt on the funeral pile their coronets and military quest, the matrons threw in their ornaments, the conspirators (of whom natural death) fied from the city, and the infuriated and sorrowing meltilighted brands from the flames to set fire to their houses. Divine honours in, and an altar crected on the spot where his body was burnt. Casar three parts of his private fortune to Brutus.

of this celebrated Roman has been so circumstantially given and discussed and biographers, that it will be unnecessary to add more to this bare state than the following brief remarks. In his early youth, he was of careless abits. Before he enjoyed any public office he ewed upwards of 250,000L; his prætorship, he set out for Spain, he is reported to have said that he boll, worse than nothing." He appears to have been a person of universal with peculiar powers of adapting the energies of his body or mind to the tof whatever he determined to undertake, and the removal of whatever arise to the attainment of his wishes. According to this view, it may be if he had directed his attention exclusively to eloquence or to poetry, ace would have found in him a formidable rival. He certainly was, in an , conspicuous for that zeal and perseverance which are so effective, and ble, in turning natural advantages to account; and, in elemency and general

and carried his arms into Spain against the virtuous and brave Sertorius, who, ong those proscribed by Sylla, had fled thither for safety, and had rendered p popular in that country by his address and valour, and by his general attention terests of its natives, that he excited the jealousy and alarm of the Romans. sustained a severe defeat from him; and, with Metellus Scipio, was even driven onour from the field; but Sertorius was at length slain, by the treachery of , one of his officers, at a banquet, and l'ompey, taking advantage of his death s his adherents, returned to Rome to receive a second triumph. He next sucattacked the great Mithridates, king of Pontus, who was considered a more able and powerful adversary of the Romans than either Hannibal, Pyrrhus, or Antiochus, and was, according to the opinion of Cicero, the greatest monarch sat upon a throne. Pompey also received the submission of Tigranes, king of ; conquered the Albanians, Iberians, and Colchians; besieged Jerusalem, and ludea to a Roman province, 65 B.C., and then returned to Italy, with the greatest I magnificence. He nevertheless re-entered Rome as a private citizen, and thus the hearts of his countrymen, that they honoured him with a third triumph. step, after these brilliant conquests, was his union with Cresar and Crassus. sipal circumstances of his life, subsequent to the formation of the first triumvirate him and the two before-mentioned generals, 60 B.C., and the particulars of his s incorporated with the histories of Julius Casar and Cleopatra. This compact mted by the marriage of Pompey with Julia, the daughter of Julius Casar, and lved by the breaking out of the civil war.

-Alpine heights.] Which it was necessary to cross in his road from Transalpine

- -Father.] i. e. father-in-law, Julius Cæsar.
- -Husband.] Pompey, who had married Julia, the daughter of Julius Casar.
- -Eastern friends.] Partisans in the provinces east of Rome.
- -Thou.] Julius Casar.
- -Another.] LUCIUS MUMMIUS, a Roman consul, who besieged and destroyed the last of the Greek cities that held out against Rome, 146 B.C., the same Carthage was razed to the ground by the second Scipio Africanus. He was with a triumph, and with the epithet Achaicus; but notwithstanding the services endered his country, he was disregarded, and died in obscurity at Delos. He sinterested, that he never enriched himself with the spoils of the countries he had d, and was so totally ignorant of the arts, that, in the transportation of some fine intings to Rome, he threatened the bearers of them with the labour of repainting they suffered any injury in their conveyance.

THE CAPITOL. A famous citadel or castle, on the Mons Capitolinus, at se foundations of which were laid by Tarquinius Priscus, the walls raised by his r, Servius Tullius, and the edifice completed by Tarquinius Superbus, the last Rome. Tradition ascribes its name to the circumstance of a man's "head" seing found fresh and bleeding, when the foundation of the temple of Jupiter was subius, an author in the reign of Dioclesian, adds, that the man's name was Tolus, aput tolium. It was built in the form of a square upon four acres of ground, the ag adorned with three rows of pillars, and the other sides with two; and the it from the ground was by an hundred steps. Its thresholds were of brass, and its jold; and its interior and exterior were enriched with splendid ornaments. The contained three principal temples, which were dedicated to Jupiter, thence termed uss, Juno and Minerva; and also those of Jupiter Feretrius (the guardian), Termi-Comcord. In the Capitol were deposited the ancilia (see Salii), the books of the se Sibyl), and several other sacred treasures. The consuls and magistrates offered

sacrifices there, when they entered upon their offices; and the triumphal processions were always conducted to the Capitol. This edifice was burnt during the civil war of Maris, A.U.C. 670, and rebuilt by Sylla. It was again destroyed by the soldiers of Vitellia, A.D. 70, and rebuilt by Vespasian: it was burnt a third time, by lightning, under Tim, and restored with great splendour by Domitian. The temple of Jupiter Capitolinus was one of the three places in which the senate anciently assembled, and it still serves as the city-hall or town-house, for the meeting of the conservators of the Reman people.

1150-5 .- Another.] PAULUS ÆMYLIUS. These five lines allude to the conquest of Macedonia, and its reduction to a Roman province after the battle of Pydna, 168 B.C. This celebrated Roman, surnamed Macedonicus, from his conquest of Macedon, was see to the Paulus L. Æmylius who fell at the battle of Cannæ. He commenced his military career in Spain, which country had become subject to Rome at the termination of the second Punic war, 201 B.C.; and it was to quell a revolt of its inhabitants, who west impatient of their new yoke, that Æmylius was despatched against them. This offer was twice consul. During his first consulship, 181 B.C., he totally subdued the Liguiss; and, in his last, by was appointed to the command of the army, in the war which Person, king of Macedonia, had declared against Rome. The succers of the Romans was conplete; for not only was the army of Perseus totally defeated in a general engagement found near Pydna, but Æmylius reduced the whole of Macedonia to subjection. It is related, that when Porseus was brought into his presence two days after the loss of his kingdon. Paulus, instead of exulting over his fallen enemy, merely rebuked him mildly for his temerity in attacking the Romans. This unfortunate monarch, with his wretched family, nevertheless adorned the triumph of the conqueror; this triumph, in honour of his victories (which were so considerable as to supersede all necessity of taxes till the cussulship of Hirtius and Pansa, 42 B.C.), lasted three days. Paulus Æmylius, who died vary shortly after the battle of Pydna, has been extelled for his elemency and disinterestedness; he certainly, from all the immense treasures which the conquest of Macedonia placed at his disposal, appropriated to himself nothing but the library of Perseus; but be subjected the conquered countries to all the calamities inflicted by other victors; and in his subjugation of Macedonia and Epirus alone, utterly destroyed the inhabitants of seventy defenceless cities.

The battle of Pydna took place 168 B.C.; but Macedonia was not incorporated with Rome till the final conquest of Greece in the siege of Corinth, 146 B.C.

1156.] CATO. MARCUS PORCIUS, the Censor. This illustrious Roman, born 233 years B.C., was a native either of Tusculum, or of Tibur. He was the first of his family that settled at Rome; and the high character he acquired and sustained by the rigour of his morals and his inflexible justice, elevated him progressively to all the honours of the state. He served in the second Punic war, under l'abius Maximus and Scipio Africanus; he filled the office of military tribune in Sicily (which island came under the power of Rome, at the reduction of Syracuse by the consul Marcellus, 207 B.C.), and maintained the glory of the Roman arms in Greece and Sardinia. He was then elected consul with his friend Valerius Flaccus, 194 B.C.; and during his consulate distinguished himself by bringing the revolting Spaniards to obedience, having, as he was heard to affirm, taken more towns in the prosecution of that object, than he had passed days in his office. The towns which he had reduced were in number four hundred. At his return to Rome he was honoured with a triumph and the censorship. He professed great disinclination to the introduction of the finer arts and the philosophy of Greece into Rome; and when the philosopher Carneades, with Diogenes, the stoic, and Critolaus, the peripatetic, arrived as ambassadors from the Athenians (the final reduction of Greece not having taken place till after the death of Cato), he gave them audience in the senate, and prohibited their remaining in the country, from the apprehension which he entertained of their corrupting

The opinions of the Roman people, whose only profession, he asserted, was arms and war. Notwithstanding this circumstance, he strenuously cultivated the knowledge of the Greek language and literature, under the tuition of his friend Ennius. This poet was his constant companion during his quastorship in Sardinia. Cato, who died 150 B.C., was chiefly remarkable for the extreme strictness of his morals; but he was, from the same rigour of character, equally implacable as an enemy. His great aim was to repress the immoderate luxury, and to reform the manners of the Romans. Such was his actermined hostility against Carthage, that he generally closed his orations in the senate with "Carthage must be destroyed." He is said to have repented of three things only in his life; viz. of having gone by sea when he could have gone by land; of having manifed a secret to his wife; and of having passed a day without adding to his stock of knowledge. He had two sons, of whom one distinguished himself under Paulus Emylius against Perseus, and the other died in his lifetime. Of his writings none remain but his treatise De Re rustica, and some fragments (probably supposititious) of a melebrated work known in the age of Cicero, called Origines.

CEMSORS.] These magistrates (two in number) were first created in the year of Rome 112, and the office of censor continued till the time of the emperors, who annexed the masorial power to the imperial. They were usually chosen from the most respectable sersons of consular dignity, at first from among the patricians only, but subsequently also from the plebeians, and they had all the ensigns of the consuls except the lictors. It presents from ancient coins and statues that the title of censor was esteemed more sensourable than that of consul, and that it was considered a peculiar distinction to be be bescended from a censorian family.

The business of the censors was to take an account of the names, habitations, and almation of the fortunes of the Roman citizens (see Census); to inspect their morals; a inflict punishment for any violation of order and good conduct; and, under the cognitumes of the senate and people, to regulate the imposition of taxes. Their authority was extended to filling up vacancies in the senate; to the appointment of the princeps sautus, and to the expulsion of such as proved themselves unworthy of the office. It was iso a part of their jurisdiction to let out to farm all the lands, revenues, and customs of he republic; to prevent all abuse of public property; and to contract with artificers for wilding and repairing all the public works and edifices, both of Rome and of the colonies a Italy; the citizens, however, of all colonies and free towns being enrolled by their was censors, according to the form prescribed by the Roman. No one could hold the fice of censor twice; if one of the censors died, his surviving colleague was compelled to saign his situation, and no others were substituted in their room. Notwithstanding the uthority of the censors, an appeal always lay from their sentence to that of an assembly f the people.

The censors at first enjoyed their dignity for five years; but, in the year of the city 420, law was enacted (which was strictly afterwards adhered to) of restraining it to a year ada half.

1157.] COSSUS. A Roman, who killed Volumnius, king of the Veii, and obtained to spelia opima, 436 B.C.

1158.] THE GRACCHI. Virgil more particularly alludes to Titus Sempronius Grachus, who distinguished himself in the second Punic war. He was the husband of the virhus Cornelia (sometimes called Sempronia), the daughter of Scipio Africanus: he twice
lied the office of consul, and once that of censor; he was appointed to conduct the war
Gaul and in Spain, and was equally distinguished as a statesman and a warrior. He
as father of Tiberius and Caius Gracchus, who fell victims to their intemperate zeal in
secause of the populace of Rome. Tiberius caused himself to be elected tribune of the
hople, for the purpose of enforcing the agrarian law. This law, the passing of which

Cl. Man.

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ore been ineffectually attempted, enacted, that every one who possess acres of land, should surrender the overplus for division among to Tiberius, moreover, stipulated that the proprietors of such lands as aves, but free persons, in their cultivation: these measures, so revolted the nobles, were agreed to, and Tiberius, with his father-in-law, Apphis brother Caius, were appointed to carry them into effect. But the same of short duration, as he was assassinated, in the midst of his pio Nasica, on the very day, 133 B.C., on which it was their intention mance in the tribuneship for the following year. Tiberius was distinguence, and concealed under a mask of humility and moderation that a spirit, which is too often the attribute of popular leaders.

stimulated rather than intimidated by the untimely end of his brother, ass and alarm the senate by the propagation of seditions opinions and was put to death by order of the consul Opimius, 121 B.C. It was Confirst instituted the measurement of the great roads of the empire, as ness.

- SCIPIOS. The Scipios, a branch of the Cornelian family, must be most illustrious men that Rome ever produced. Among the most coals of this name were:
- PUBLIUS CORNELIUS.
- LUCIUS CORNELIUS.
- II. LUCIUS CORNELIUS II.
- v. CNEIUS CORNELIUS ASINA.
- and vi. Publius and Cheius.
- II. PUBLIUS CORNELIUS APRICANUS.
- III. LUCIUS CORNELIUS ASIATICUS.
- X. PUBLIUS NASICA.

VII. PUBLIUS CORNELIUS AFRICANUS.] This great man was the son of Publius cipio, and first distinguished himself at the battle of Ticinum. The consternation of the inmans, after their defeat at Cannæ, was so great, that several of the chief men of their my had formed the project of flying for safety to the court of some monarch in friendly mannication with their country. This intelligence roused the patriotic feelings of kipic. He accordingly repaired, without loss of time, to the camp, and, by energetic traments, induced every man present to unite with him in a vow never to abanis the republic. Scipio was created adile (though contrary to general usage) at the age d twenty-one; and, in his twenty-fourth year, was, with proconsular power, appointed to secced his father and uncle in the conduct of the war in Spain. He there fully realised the expectations that had been formed of his military powers; he obtained many victories over the several Carthaginian generals; and in four years completed the conquest of the whole Peninsula. Africa was the next theatre of his exploits. He embarked for that country, after having been raised to the consular dignity, 204 B.C. His first conquests were aver Asdrubal, and over Syphax, king of the Masæsylii, in Mauritania, whose possesions, in order to secure a powerful ally to Rome, Scipio transferred to Masinissa, king of Famidia; and such were the number and rapidity of his victories that the Carthaginians, in beir alarm, recalled Hannibal from Italy, as the only officer able to cope with the formiable invader. After an unavailing conference between the two generals, an obstinate attle, which decided the fate of Carthage, was fought near Zama, 202 B.C. Historians firm that 20,000 Carthaginians were slain, and as many made prisoners of war, while to se Romans only 2000 men were lost. This terminated the second Punic war; and cipio, having granted peace to the unhappy Carthaginians, on very severe and humiating terms, returned to Rome, where he was honoured with a triumph, and with the ppellation of Africanus. The soldiers were individually rewarded with twice as many cres of land as they had served years in the Spanish and African wars. Scipio was lected a second time consul, 193 B.C., but he was doomed to feel that merit is no preerrative against the inconstancy of fortune; his eminent services and virtues had renland him an object of universal envy; and, perceiving at length that he had displeased the sepulace by his wish to distinguish the senators from the rest of the spectators at the pubic exhibitions, he left Rome in disgust, and, as second in command, accompanied his Enther Scipio Asiaticus in the successful expedition which he undertook against Antiothe Great, king of Syria, to whose court Hannibal had fled after his defeat at Zama. It the return of Scipio to Rome he found the malevolence of his enemies unabated, and *a, at the instigation of his inveterate rival, Cato the Censor, cited before the tribunes, he Petilii, on a charge of extortion. He was accused of having exacted for his own use immense sums of money from Antiochus, in return for the favourable terms of peace which he had granted him. This charge he resisted with the calmness and greatness of which characterised all his actions. The second day of his trial chanced to be the mivenary of the battle of Zama. In a dignified allusion to his services on that occasion, wand of replying to the charges of the tribunes, he exclaimed, "On this day I van-Piched Hannibal and the Carthaginians: come, let us go to the Capitol to return thanks " the gods for such signal mercies." The citizens obeyed the summons, and the tribunes the crier alone remained of the assembled multitude. The affair was nevertheless Fisted a third time; but Scipio had withdrawn from the scene to his country house at where he shortly after died, in the 48th year of his age, 184 B.C., expressing Frent a horror at the depravity of the Romans, that he ordered his remains to be interred Hast place, instead of being conveyed to Rome. The Romans lavished on this great wan, when dead, the commendations and honours which, during a life of one ing tenour of rigid public and private virtue and indefatigable valour, they had Child from him. In his military capacity, he was considered equally great in design

and execution; and for his magnanimity and disinterestedness, he is without an equal is the age in which he lived. It is related of him, among other instances of generosity as virtue, that after the sack of Carthagena, when a female Spaniard of exquisite beauty as high birth was presented to him among the captives, he, discovering that she was betreted to a Celtiberian prince, immediately restored her to her family; and, as a proof of is clemency and disinterestedness, that he treated the Spaniards with so much kindness are one of his victories, that they wished to proclaim him king; but that he refused the isnour, alleging, that the title of general (imperator), which had been assigned to him by his soldiers, was what he considered the greatest distinction, while that of king was, more over, odious to the Romans.

VIII. LUCIUS CORNELIUS ASIATICUS.] He was the brother of Scipio Africans, and was his companion in the Spanish and African wars. His military talents obtained him the election to the consulship, 189 B.C., and he was thereupon appointed to conduct the war (before alluded to under Africanus) in Asia, against Antiochus the Great, king d Syria. He obtained a decisive victory over that monarch in the plains of Magnesia, was Sardis, and on his return to Rome was honoured with a triumph, and the summer of Asiaticus. Like his noble brother, he was exposed by his signal services to the malestlence of the dissatisfied and envious. After the death of Africanus, a charge of being appropriated to himself the riches acquired by the conquest of Antiochus was instituted against him by the Petilii, at the instance of Cato the Censor. He repelled the access tion; but though his cause was ably pleaded before the tribunal of the prætor Terentia Culeo, by his cousin Nasica, he was committed to prison, his property confiscated, and a fine exacted from him for the pretended peculation; but the money procured by the six of his effects was insufficient to meet the sum required. This proof of his integrity at not, however, allay the irritation of his enemies, and he was subjected to farther persontion; but the Romans in the end relented, and so liberally rewarded his disinterested services, that he was enabled to celebrate, at his own expense, games, in honour of his victory over Antiochus, for ten successive days.

IX. PUBLIUS NASICA.] There were several celebrated individuals of this name; but three, whose names were each Publius Cornelius, may be identified with the Nasica, the son of Cneius, who was killed in Spain; the Nasica who fought under Paulus Æmyliss; and the Nasica who headed a troop of patricians against the Gracchi. The first of these was elected consul, 191 B.C. In his consulate he defeated the Boil, and was honoured with a triumph. He was the legal defender of Africanus and Asiaticus, and was so renowned for his integrity, that when the Romans, 204 B.C., meditated the removal of the statue of Cybele (see Cybele) from Pessinus to Rome, and, in conformity to the sibyline oracles, were to depute the most upright man of their state to conduct its transportation, Nasica was honoured with the distinction. The second was the Nasica who fought under Paulus Æmylius at the battle of Pydna, who held the office of censor, 157 B.C., and twice that of consul, 161 and 155 B.C. In his second consulate he defeated the Dalmatians: he was such an enemy to pomp, that he refused the title of imperator, which the soldiers had decreed him, and very reluctantly submitted to the honour of a triamph. He warmly combated the opinion of Cato relative to the necessity of the utter destruction of Carthage, but was nevertheless so anxious to preserve the military character of the Romans in all its vigour, that he prevailed on the people to destroy a theatre, which was nearly completed, lest the fascination of the amusements therein exhibited might tend to enervate them, and to repress their martial spirit. He introduced the use of the hydraulic machine at Rome. The third, the enemy of the Gracchi, was elected cosmi, 138 B.C. He showed great firmness and ingenuity in the measures which he adopted for diminishing the horrors of a famine, with which the country was visited during his coastlate. After the murder of Tiberius Gracchus he was prevailed on, by the senate, to

escape the fury of the populace, by accepting a commission in Asia; his absence from his country preyed on his spirits, and caused his death.

x. A sen of Africanus.] He was, like his father, remarkable for his valour and his love of literature. He adopted Paulus Æmylius.

XI. PUBLIUS EMYLIANUS.] Surnamed Scipio Africanus the Younger; was the son of Paulus Æmylius, the conqueror of Perseus, and had been adopted by the eldest son of Scipio Africanus. He learnt the art of war under his father, and first distinguished bimself in the office of legionary tribune in Spain : while in that country, he was rewarded with a mural crown, for having headed the assault in the successful attack on the town of Intercatia. This enterprise was facilitated by his having previously overcome, in single combat, a Spaniard of gigantic stature who had defied the armies of Rome. From Spain, Scipio crossed over into Africa as tribune, and there so entirely gained the hearts even of the enemy, that Phameas, the commander of the Carthaginian cavalry, though dreading him as an antagonist, was so dazzled by his qualities as a man, that he forsook his own troops to live under Scipio's discipline. Masinissa, the king of Numidia, also entertained so high an opinion of his honour and justice, that he on his death-bed implored him to determine and superintend the division of his estates between his three sons, Micipsa, Gulussa, and Mastanabal. His reputation became, at length, so blazoned at Rome, that, on his re-appearing in that city to endeavour to obtain the office of sedile, his name, his figure, his deportment, and every circumstance connected with him, seemed to inspire the Romans with the belief that he had been selected by the gods to terminate their long contested rivalry with the Carthaginians. They accordingly raised him to the consulship, 148 B.C., and appointed him to bring the third Punic war to a conclusion. His colleague in this undertaking was his friend Lælius; on their arrival in Africa, they found Carthage already besieged; Scipio no sooner appeared before the city than he cut off every communication with the land and threw a stupendous mole, with immense labour and expense, across the harbour, in order to deprive the inhabitants, computed at 700,000, of any intercourse by sea. In defiance, however, of the vigilance and activity of Scipio, the Carthaginians, stimulated by despair, succeeded in digging another harbour, and in constructing a fleet of fifty gallies. This proved no barrier to the final execution of Scipio's designs, and the war ended in the complete reduction of the citadel, and the total aubmission of Carthage, 146 B.C., the same year that Corinth was razed to the ground by the consul Mummius. The captive city was seventeen days in flames; and, with many bitter pangs, Scipio, in obedience to the orders he had received, demolished its very walls. In contemplating the awful scene, he is said to have recited two lines of Homer (see Il. vi. 570.), containing a prophecy relative to the fall of Troy. Of the immense treasures which Scipio found in Carthage, he reserved none but the work of Mago on agriculture, a possession which the Romans considered so inestimable as to cherish it with more care even than their sibylline books. On his return to Rome he was honoured with a triumph and with the surname of Africanus. He was subsequently re-elected to the consulship, 134 B.C., and appointed to terminate the war which the Romans had imeffectually carried on for fourteen years against Numantia: he began the siege with an army of 60,000 men, and was so bravely opposed by the besieged, who amounted only to 4,696 men able to bear arms, that although the town ultimately fell to him, it was not until the Numantines, with almost unprecedented valour and disregard of suffering, had set fire to their houses and had to a man destroyed themselves, in order that not one might remain to adorn the triumph of the conquerors. After this conquest Æmylianus obtained a second triumph, and the surname Numantinus. But, like his illustrious predecessor in arms, he was doomed to experience the ingratitude of that nation to whose service his life had been devoted. He was found dead in his bed, not without suspicion of having been strangled; and so fearful were he people that the murder might be

ascribed to Caius Gracchus, that all investigation was avoided. The latter part of his exemplary life had been passed with his friend Lælius, at his villa at Caista, in seclasion and literary occupation. Scipio Africanus the Younger has often been compared with his predecessor of the same name, and, whether considered with reference to public or private life, his claim to the veneration of posterity is equal. In officiating at the celebration of the lustrum in the capacity of censor, he exclaimed, on hearing the register conjure the gods to render the affairs and successes of the Romans still more prosperous and brilliant, "they are sufficiently so, and I only pray that they may continue as they are." The censors, out of respect to Æmylianus, ever afterwards, at the celebration of the lustrum, uttered this ejaculation.

XII. METELLUS PUBLIUS.] He was the father-in-law of Pompey. After the battle of Phavsalia, he accompanied Cato into Africa, and united the remnant of his army with that of Juba, king of Mauritania. They endeavoured to make some stand against Cess, but were utterly defeated (and Metellus killed) by that general at the battle of Thapsas.

1162.] FABRICIUS. CAIUS LUSCINUS: this noble Roman was created consil, 282 B.C., and received the honours of a triumph for his victories over the Sammites, the Bruttii, and the Lucanians. The spoil produced by these conquests was so considerable that, after having conferred rewards on the soldiers, and restored to the citizens the money which they had supplied for the war, he found an overplus of 400 talents, which he deposited in the treasury on the day of his triumph. Two years after this circusstance, Fabricius was deputed to negociate with Pyrrhus, king of Epirus, respecting the prisoners taken from the Romans in the battle of Tarentum. Pyrrhus had ineffectually endeavoured, through his minister Cineas, to establish a peace with the Romans; and on Fabricius' arrival at his court, renewed his endeavours to attain, even by bribes, this desired object: but Fabricius was proof against his arguments and his snares, and so gained the esteem of Pyrrhus by his uprightness and purity, that the release of the prisoners was granted without a ransom. Fabricius was nominated censor, 277 B.C., with Æmylius Papus, a man of habits as austere and strict as his own; their contempt of luxury and expense was indeed so great, that it is recorded of them that the only articles of plate they possessed were, the former a salt-cellar, whose feet were of horn, and the latter a small salver to receive the offerings to the gods; and that the senator Comelius Rufinus, who had been twice consul and dictator, was banished during their ceasorship for having in his house more than ten pounds weight of silver plate. Fabricius died in the utmost poverty. He was buried at the public charge, and the Roman people bestowed marriage portions on his daughters.

1163.—Ploughman consul.] LUCIUS QUINTIUS CINCINNATUS. He was taken from the plough by the senate, and appointed dictator, 458 B.C., for the purpose of quelling the dissensions at Rome. His moderation and firmness in the discharge of the office having speedily accomplished the desired object, he immediately returned to his farm. He was again drawn from his retreat, and reappointed dictator, 456 B.C., to oppose the Æqui and Volsci. He obtained a complete victory over them; delivered the consul Minucius, who had been besieged in his camp by the enemy; and eagerly laid down his honours, which he had enjoyed only sixteen days, but not before he had dispossessed Minucius of the consulship, observing to him, "that he should learn the art of war as a lieutenant, before he presumed to command legions in the character of consul." He was once more, at the age of eighty, called on to defend the state against the people of Præneste; he reduced the enemy to submission, and then finally retired from the capital.

1164.] FABII. A noble and ancient family at Rome, said to have been so powerful and numerous as to have taken on themselves the expense of a war against the Veientes. 270 B.C. They came to a general engagement near the Cremera, in which all the

consisting of 306 men, with the exception of one, were killed. From this indivisen too young to take the field, but ultimately raised to the highest honours of the e different branches of the Fabian family are supposed to have been descended. us Halicarnassus treats as fable Livy's account of this battle. The person alluded irgil, in the 1165th line, is Quintus Fabius Maximus, surnamed Cunctutor (de-He derived this epithet from his mode of warfare when the Carthaginians were ; Italy; and it is supposed that, had his plans been adopted, the fatal battle of might have been avoided. He was five times consul, and after the disastrous w of the Romans at Thrasymene, was raised to the dictatorship. Being called e discharge of this office to oppose Hannibal, he conceived the project of harassing y of his competitor by countermarches and ambuscades, instead of coming to a engagement; this plan was violently combated, but the result of the operations æ confirmed the high reputation of Fabius for military skill. From the manner, r, in which he, seven years after that tremendous battle, procured the submission ntum, the Carthaginians were induced to designate him the Hannibal of Rome. resisted the solicitations of his countrymen to remove the statues and paintings of eks from Tarentum, observing, "let us leave to the Tarentines their irritated So unpopular were all his measures, that the Romans refused to subscribe to an ent which he had concluded with Hannibal for the ransom of the captives; while rather than forfeit his word to the enemy, sold all his estates to provide the sti-His countrymen were, however, at length so awakened to his merits, that enses of his funeral were defrayed from the public treasury.

.- Great Marcellus.] MARCUS CLAUDIUS MARCELLUS, the renowned for of Syracuse. He was created consul, 221 B.C., and entrusted with the cona war against the Gauls. In the progress of the conflict he killed, with his own /iridomarus, their king, and obtained in consequence the spolin opima. After cess, he was selected as the general to oppose Hannibal in Italy, and was the first that obtained any advantage over the formidable Carthaginian, whom he defeated nder the walls of Nola, 213 B.C. Marcellus was despatched with a powerful sainst Syracuse: he besieged the city by sea and land; but his operations were, for ears, baffled by the ingenuity and indefatigable spirit of the philosopher and geoan Archimedes, who had constructed machines by which the ships of the enemy iddenly raised up from the bay into the air, and then precipitated into the water ch violence as to sink them; he moreover destroyed some of their vessels with his ed burning-glasses. The perseverance of Marcellus was, at length, crowned with , and Syracuse surrendered to his arms, 211 B.C. The conqueror had particularly 1 that, in the destruction of the town, its zealous defender Archimedes should be ; but he had the mortification of learning that that philosopher, absorbed in the of a problem, and thus ignorant of the danger by which he was surrounded, had volved in the general slaughter. Marcellus conveyed to Rome, which had, till e, presented only one vast arsenal, all the fine statues, paintings, and other works with which the Greeks had enriched Syracuse. After the conquest of Syracuse, lus was again appointed to march against Hannibal; he recovered many of the n towns which had revolted from Rome, but he was at length incautiously surand killed in an ambuscade by Hannibal, in the sixtieth year of his age, and in his asulship. His body was honoured with a magnificent funeral by the Carthaginian , and his ashes conveyed in a silver urn to his son. Marcellus was remarkable clemency, and for his private as well as his public virtues. He was designated sword of the republic," as was Fabius, his colleague in his third consulahip, its ler." He and Cornelius Cossus were the only two Romans, after Romalus, who ed the celebrated spolia spima.

1185 .- Gaulish king.] VIRIDOMARUS.

1187.—Third.] Romulus and Cossus being the former two. (See Marcellus, inc. 1180.)

1187.—Ferctrian Jore.] (See Feretrius, under the names of Jove.)

was the son of the Marcellus who signalised himself in the civil wars between Casar and Pompey, by his firm attachment to the latter, and of Octavia. He married Julia, the daughter of Augustus, and was publicly named as his successor in the empire; he was created ædile, and so gained the hearts of the Romans by his conciliatory and aminks manners, that his premature death, at the early age of eighteen, plunged the nation, as well as his family, in the deepest grief. Virgil, who was patronised by Augustus, procured himself a great accession of favour by commemorating, in his poem of the Earld, the virtues of this exemplary prince. The poet was desired to repeat the verses in the presence of Augustus and Octavia: the unhappy mother, at the commencement of the recital, burst into tears; but when he uttered the words, Tu Marcellus eris, she swomed away. The delicate flattery of the poet was rewarded with ten sestences for every was relating to Marcellus; a sum equivalent to 801. of our money.

1206.—Martian field.] CAMPUS MARTIUS; a large plain without the walls of the city of Rome, so called because dedicated to Mars. It was appropriated to the practics of the different exercises and games of the Roman youth; to the holding of public semblies; to the election of officers of state; and the receiving of foreign ambassadars. The bodies of the dead were also generally burnt (the circumstance which explains this line) on the Campus Martius.

"Part of the sepulchre in which the ashes of Marcellus were deposited (and which was built by Augustus for Julius Cæsar himself, and the rest of his family), is still remaining. It stands in the Campus Martius, near the banks of the Tyber; and, when one sees it, puts one strongly in mind of the verses in Virgil, where he speaks of the funeral of that young prince. It is what they now call the Mansoleum Augusti."—Spence.

1208.—Tyber see.] Because this river flows through the Campus Martius.

1221.—A new Marcellus.] i. e. thou shalt rival thy father. (See line 1180.)

1222.—Canisters.] i. e. small baskets.

1245.] CAIETA. There was a city, with a bay and promontory of the same name (now Gaeta), on the shore of the Tyrrhene sea, which name some, with Virgil, derive from Æneas' nurse; and others, from the word Ate, Atis, and Attis, the denomination of a cavern sacred to the god Ait (the sun), near which Caieta was situated on the sea-coast. Diodorus states that Caieta had been, previously to his time, occasionally styled Aiete.

ÆNEID.

BOOK VII.

L-And.] Also; as well as Misenus.

I.—Matren.] Caieta, the nurse of Æneas, who was buried in the town of Caieta as Caieta, Æn. vi. 1245.) Among the ancients the nurse was regarded through life as remarable character. (See Ovid's Met. b. xiv.)

18.—From hence, &c.] This description is borrowed from Homer, Od. x. 241, &c. 28.—The sad isle.] Æza.

52.] ERATO. Here supposed by some to be put for muse in general. Russus and here observe, that Virgil invokes the muse Erato, who presided over love affairs, cause the transactions in this last part of the Æneid turn upon the contentions between sams and Æneas for the fair Lavinia.

56.] AUSONIA. Italy.

57.-The rivals. | Æness and Turnus.

64.—Tyrrhene realm.] Because washed by the Tyrrhenum mare.

68.] LATINUS. A son of Faunus and Marica; king of the aboriginal Laurentines in stiam, from him called Latini; husband of Amata, and father of Lavinia. (See Lavinia.) is death is differently described: some state that it was natural; others that he was illed in a second war against the Rutuli.

Latinus is said also to have married Palatia, the daughter of Evander and Roma, a frejan who came into Italy with Æneas, and to whom some ascribe the birth of Romulus and Remus.

70.] FAUNUS. The third king, according to tradition, of the aborigines in Italy. Is is, by some, considered to have been son of Picus and Venilia; and by others, of Mars, or of Mercury and Night (Mercury being often called Faunus by the Latins). He was no revered by his subjects in consequence of his mild government and his promotion agriculture, that he was placed after death among the divinities of their country. The ift of prophecy was ascribed to him and his wife Fauna (see Marica, line 71.); and his racks were held in high estimation. His principal temple was on Mount Cochius; and I the festival of Faunalia, which was annually celebrated in his honour throughout Italy, ids and sheep were sacrificed to him in the fields and woods, with libations of wine and arning of incense.

Famus raised a temple to the god Pan at the foot of the Palatine mount; he is somemes confounded with that deity (see Hor. b. iii. Ode 18.); and, when worshipped as we sen of Mercury and Night, is represented as a satyr. He is also called Fatuelis, 'Atibique, and Inuus.

71.] MARICA. The same with FATUA, FAUNA, and FATIDICA; daughter of Picus, and wife and sister of king Faunus. Servius confounds her with Venus; Hesiod, with itee; and some with the Bona Des, and Juno Sospita. Marica resided in a sacred week near Minturna, and was endued with the power of divination. Feasts were celemed in her bonour; in these the use of myrtle was prohibited in consequence of Faunus wing chartised her with branches of that tree far her lave of wine.

72.] PICUS. The reputed son and successor of Saturn or Storces (see James) upon the throne of Latium. He was revered as a wise prince, and as versed in the science of augury; and was so beloved by his queen Canente, or Venilia, the daughter of king James, that when she learnt that Circe, enraged at his rejection of her addresses (see line 256, &c.; and Ovid's Met. b. xiv.), had metamorphesed him into a woodpecker, she pined to death. This fable is variously related, but all mythologists concur in placing Picus among the indigetes (a term peculiar to those deities who from men became gods) of the Latins. He is often represented with a hawk's head.

76 .- Old peaceful prince.] Latinus.

83.] TURNUS. King of the Rutuli; son of Dannus, king of Apulia, and of Venilia, a nymph who was sister to Amata, the wife of Latinus. His love for Lavinia, the war in which he was involved with Æneas, and his death, are given under Æneas and Lavinia.

85 .- Latian queen.] Amata.

93.] LAURENTUM (now Paterno). A maritime town of Italy, east of the Tiber, the capital of the kingdom of Latinum in the reign of Latinus. It was built by this monarch, and was called Laurentum, from the circumstance of his having discovered a laurel in the spot which he had selected for the site of his palace: this laurel he dedicated to Phoebus; and it subsequently became an object of great religious veneration. (See Laurel.)

95 .- The laurel's god.] Apollo.

124.] ALBUNEA. A fountain and wood, sacred to the Albunean sibyl, near Tiber, in Latiem. (See Hor. b. i. Ode 7.)

154.—The god's.] Jupiter's command; secret impulse.

156.—Trenchers.] Called in the next line "cakes of flour." They were baked so hard, that they supplied the place of trenchers. (See Æn. iii. 336.)

"The story of Aneas, on which Virgil founded his poem, was very bare of circumstances, and by that means afforded him opportunity of embellishing it with fiction, and giving a full range to his own invention. We find, however, that he has interwoven, the course of his fable, the principal particulars which were generally believed among the Romans, of Æneas' voyage and settlement in Italy. The reader may find an abridgment of the whole story, as collected out of the ancient historians, and as it was received among the Romans, in Dionysius Halicamassus. Since none of the critics have considered Virgil's fable with relation to this history of .lineas, it may not be perhaps amiss to examine it in this light, so far as regards my present purpose. Whoever looks into the abridgment above mentioned, will find that the character of Æheas is filled with piety to the gods, and a superstitious observation of prodigies, oracles, and predictions: Virgil bas not only preserved this character in the person of Æneus, but has given a place in his poem to those particular prophecies, which he found recorded of him in history and tradition. The poet took the matters of fact as they came down to him, and circumstanced them after his own manner, to make them appear the more natural, agreeable, or surprising. I believe very many readers have been shocked at that ludicrous prophecy, which one of the harpies pronounces to the Trojans in the third book, namely, that before they had built their intended city they should be reduced by hunger to eat their very tables. But when they hear that this was one of the circumstances that had been transmitted to the Romans in the history of Æneas, they will think the poet did very well is taking notice of it. The historian above mentioned acquaints us, a prophetess had foretold .Eueas that he should take his voyage westward, till his companions should eat their tables: and that accordingly, on his landing in Italy, as they were eating their flesh upon cakes of bread for want of other conveniencies, they afterwards fed upon the cakes themselves; on which one of the company said merrily, 'we are cating our tables.' They immediately took the hint, says the historian, and concluded the prophecy to be falfilled.

s Virgil did not think it proper to omit so material a particular in the history of Aineas, may be worth while to consider with how much judgment he has qualified it, and taken f every thing that might have appeared improper for a passage in an heroic poem. The ophetess who forestells it is an hungry harpy, as the person who discovers it is the young scanius. The violere manu informs us, that the ancients looked upon their tables as ared things."—Addison, Spec. No. 251.

166.] This prophecy relative to the eating of the trenchers was originally uttered, not r Anchises, but by Celeno (Æn. iil. 322.), and subsequently confirmed by Helenus En. iii. 507.) Virgil, in here assigning the prediction to Anchises, might perhaps mean at Anchises had given this explanation of the prophecy; but it is more probable that is trifling contradiction forms one of those passages which Virgil would have corrected be had not been cut off by a premature death.

185 .- The genius of the place.] (See Genius.)

189 .- Idaan Jore.] The Jupiter of Troas.

196 .- His sire.] Anchises. Mother queen. Venus.

201.] NUMICUS, or NUMICIUS. A small river of Latium, near Lavinium, the sters of which were only used in the sacrifices of Vesta. A neas is, by some, fabled to we drowned himself in the river, and to have been subsequently defined under the appeltion of Jupiter Indigetes. Ovid (Met. b. xiv.) mentions the god Numicus as having usided at the defincation of Aneas, and as having carried off Anna, the sister of queen ide. The same poet also assigns the epithet Corniger to Numicus, river-gods being framently represented with horns.

316 .- The town.] Laurentum.

289.—Palace.] Or rather temple.

284.—There kings received the marks of souverign power.] In the present passage was is represented as having the badges of the kings, whence we may infer, either that samulus derived his angurial and regal insignia from the ancient kings of Latium; or, at Virgil is here guilty of a pardonable anachronism in his wish to throw an air of cater antiquity over the Roman forms and ceremonies. The ancients generally beld air assemblies for discussing state affairs in their temples.

225.] LICTORS. The lictors were instituted by Romulus, who, it is supposed, 236.—Axes; rods.] § adopted them either from the ancient kings of Latium, or from a Etruscana. Their name is probably derived from their binding (ligando) the hands id legs of criminals before they were scourged; and they were usually selected from song the lowest of the common people. They carried on their shoulders rods (fasces) and with a thong in the form of a bundle, and an axe (securis) jutting out in the middle them. (See Consuls.) They preceded all the greater magistrates except the censors of Canons) one by one in a line; their office was to remove the crowd by words to is effect, Cedite, consul renit, &c.; to knock at the door of any house to which the magistre might proceed; and to inflict punishment after judgment. The lictor who was next the segistrate was considered the most honourable of the lictors, and was generally upleyed in receiving and executing his more immediate commands.

237.—House of pray'r.] Palace or temple of Picus.

241.—Carv'd.] Not as in a frieze; they were distinct codar statues placed in the stibule. The material of which they were formed denotes their antiquity.

244.] ITALUS. According to Hyginus, this prince was son of Telegonus and Pelope, (See Ulysses.) Dionysius states that he was a native of Arcadia; while others size his origin from Sicily and Africa; but all concur in deducing from his, the name of aly.

247.1 SABINUS. A very ancient king of Italy, who instructed bis people in the cul-

hence called curule ebur; the terms alta and re frequently placed on a tribunal, and had been f In later times it was adorned with engravings. using it were termed "cumles;" they were th censors, and the chief adiles. 283 .- Th' Aurenci.] The inhabitants of At by Auson, the son of Ulysses and Calypso. 283.] Respecting the Italian origin of Darda 286 .- Tuscan Corythum.] Contrum, or C town and mountain of Etruria, near which Dard. Insius, Od. v. 161.) It was the seat of the kin 305 .- Asia's crown.] In allusion to the war 326.—Boughs.] Ambassadors to foreign a guished by some insignia, which (as the modern a peaceful nature. Thus Chryses, in the openi the Grecian army, carrying the fillets of Apollo nian heralds carried in their hands a staff of 1 were folded as an emblem of concord. The I olive branch covered with wool and adorned wit 388.—Her celestial sire.] Sol. 441.-Either line.] Used for each, Latian a 444.—Bellena.] Is here represented as p nuba, under the appellations of Juno.) 445 .- Queen.] Amata. Brand. Lavinia. 447.—Second Paris.] Æneas. 451.] ALECTO. One of the Furies. (See 1 400.—Virgin daughters, &c.] The Furies a of Night. (See Furies.) 476 .- Gorgenean blood.] i. e. crowned with 482.] AMATA. Wife of Latinus, and mo

- L-Esse! O Bacchus.] An exclamation used by the votaries of Bacchus during lebration of the orgies.
- --For thee she feeds her hair.] It was customary for young women to consecrate sair to some deity; to cut it off just before marriage; and to hang it up in the soft he deity to whom it had been before devoted.
- .- Skins of beasts.] Of fawns.
- .- Javelin.] Thyrsus.
- ---Ie.] Another of the exclamations used by the Bacchanalians.
- .- His town.] Ardea, more anciently Ardua.
- -Her father.] Acrisius.
- ARDUA. Now Ardes. The capital of the kingdom of the Rutuli, said to
- ARDEA. Shave been founded by Danaë. (See Danaë.)
- c] CALYBE. Priestess of the temple of Juno at Ardea. Juno assumed the apace of this aged priestess when she stimulated Turnus to oppose Æneas.
- t.] June is here mentioned either from her being the tutelar goddess of Ardea, or ser inveterate hostility to the Trojans.
- L-His.] Turnus.
- 1.] TYRRHEIDÆ. A patronymic of the sons of Tyrrheus.
- i.] TYRRHEUS. The keeper of the herds of king Latinus, the destruction of stag by Ascanius was the first cause of war between Æneas and the people of m.
- 7.] SILVIA. Daughter of Tyrrheus; described as having, with great care, shed the stag which had been tamed by her father.
- L] TRIVIA. The lacus Triviæ (now the lake of Nemi), near Aricia, in Latium.
- 1.—Veline fountains.] Lacus Velini. There were some lakes of this name in the ry of the Sabines, near Reate, fed by the springs of the river Velinus (now Velino), 1 runs into the Nar.
- k] NAR (now Nera). A river of Umbria (noted for its sulphureous water), which the Tiber.
- I.] ALMON. The eldest of the sons of Tyrrheus. He was the first Latin that fell a hands of the Trojans.
- i.] GALESUS. A rich inhabitant of Latium, who fell while attempting to terminate may which had arisen between the Trojans and Latians, in consequence of the action of the favourite stag of Tyrrheus by Ascanius (line 694.)
- 2.] AMSANCTUS (now Nesanto, and Mussito.) Virgil here states expressly that secent of Alecto to hell was in the vale of Amsanctus. (See Avernus.) Amsanctus ced, both by the ancients and moderns, in the kingdom of Naples, between Trevisad Acherontia. It was anciently remarkable for a temple, built to Merkites, the who presided over noisome and pestilential smells. Virgil describes it as under the tains in the midst of Italy, and as abounding with wood, and with deep hollows, which water burst up into the air, and fell down again with a loud noise.
- L—A selemn custom.] The ceremony of going in solemn procession to open the of Janus at the commencement of a war (a custom which Virgil attributes to the s), was not instituted till the reign of Numa Pompilius. According to Virgil's repretion, the doors of the temple were more immediately sacred to Mars: in the vestime portice was the statue of Janus, who thus guarded the issues of his temple; while interior was a statue of Mars, represented as bound in chains, as if unable to come unless his shackles were removed, and the doors unbarred by the previous permissis Janus.

uton translates the passage thus :

872.] TIBUR (now Tivoli). An ancient town of the Sabines, on the twenty miles from Rome, remarkable for the magnificent temple of Hercules deity of the place, and for being the spot which, on account of the peculiar the air, the Romans anciently selected for the site of their villas. Tibur w from its supposed founder Tiburtus, the son of Amphiaraus, to whom a clample of Hercules was consecrated. (See Horace, b. i. Ode 7.)

873 .- Crustumerian town.] CRUSTUMERIUM, a town of the Sabines.

883.—The word.] The watch-word. It was given in battle by the ge tribunes and præfects of the allies in the armies of the Romans; by the aurions; and by the centurions to the soldiers. The person who carried (watch-word) from the tribunes to the centurions, was called tesserarius.

888.] HELICON. A mountain of Bootia, sacred to the Muses. (See I serview with the Muses, Ovid's Met. b. v.) It was remarkable for a temple hose divinities; for the fountain of Hippocrene; for the grotto of the symphs of the fountain Libethra in Thessaly; for the tomb of Orpheus; and ine works of Grecian sculpture.

895.] MEZENTIUS. He was king of Agyllina or Cære, one of the two Etruria, at the time Æneas landed in Italy. He is represented by Virgil as erocity, wantonly murdering many of his subjects, and as causing others, far ace to dead bodies, to expire in loathsomeness and famine. His subjects, en his tyranny, expelled him from the throne. He and his son Lausus took report of Turnus, whom they assisted in the war against Æneas. They be sand of the Trojan prince. (See end of Æn. x.) The narrative of the conhey were slain is justly esteemed one of the most brilliant passages in the virgil has described Lausus as eminent for beauty of person, bravery, and bleasing contrast to his ferocious parent. The epithet contemptor divum was heaventing by Virgil because he demanded of his subjects the first fruits.

15 .- A mortal woman.] Rhea.

17.] SPAIN. This country anciently comprehended the whole of the peninsula at south-western extremity of Europe, which is now divided into the kingdoms of Spain Portugal. It was called Hesperia, from its western situation; IBERIA and CELTIA, from the nations of the *Iberi* and *Celtæ* who inhabited the banks of the Ebro; HISPANIA (a term of uncertain derivation), by the Phomicians.

se Spaniards trace their erigin from Tubal, the son of Japhet, and pretend to give a session of kings in descent from him down to Geryon, who was slain by Hercales. Geryon.) The early history of Spain is so obscured by fable, that nothing authentic be ascertained concerning it until the invasion of the Celtæ (which probably happened after the death of Geryon), who, incorporating themselves with the aboriginal inhants, the Iberi, formed one people, under the denomination of Celtiberians.

sain was anciently remarkable for its mines of gold and silver, a circumstance which, aps, gave rise to the idea that Plutus once reigned in the country. (See Pluto.) The mercial nations of antiquity appear, from a very early period, to have frequented the es of Spain, and to have established colonies there for the purposes of traffic. Thus Rhudians founded a city at the foot of the Pyrenees; and a band of Grecian advenas shortly after settled on the north-eastern coast. The Phoenicians are thought, in minth century B.C., to have first traded with this country for the precious metals, and save formed, in process of time, many powerful settlements on the southern parts of tica. Their example was followed by the Egyptians, Lesbians, Carians, Milesians, Phocians; and Nebuchadnezzar is even said by Josephus to have reigned in Spain ing nine years. It is probable that hitherto these nations exercised no authority in the zior of the country, but contented themselves with the small territory occupied by r colonies on the sea-coast, leaving the native inhabitants (who, divided into a number petty states, under their respective chiefs, occupied the more central parts) in the isturbed enjoyment of their government and independence. The Carthaginians, under silcar, the father of Hannibal, were the first that attempted to acquire territory in in by force of arms; led by that general, and his two successors Asdrubal and Hanal, they made themselves masters of the southern and eastern provinces as far as the v; but the progress of their conquests was slow, as the small states into which the ntry was divided, by singly opposing themselves to the enemy, prevented any decisive on. The attack of Saguntum, one of the independent cities which had implored the tection of the Romans, occasioned the second Punic war (see Carthage), which, by aftering the dominions of the Carthaginians to Rome, gave that republic a footing in in. But although this was the first country of the European continent which nominally mitted to the Roman government, yet such was the valour of its inhabitants, the nigth of its mountain fastnesses, and the skill of its leaders, that it for more than a tury baffled the efforts of the greatest of the Roman generals, and was not completely dued till the time of Augustus.

The Romans, when first they obtained dominion in Spain, divided it into two parts, passis Citerior and Ulterior, each of which was governed by a prætor. Hispania crior was afterwards subdivided by Augustus into the provinces of Lusitania and tica; and the appellation of Tarraconensis applied to Hispania Citerior.

Leon and Estremadurs, and was bounded by the Atlantic, and the rivers Durius and L. It was inhabited by the Celtici, the Vectores or Vettones, and the barbarous tribes he Lusitani; the principal towns of Lusitania being Olisippo (Lisbon), Salmantica humanca), Augusta Emerita (Merida), Conimbrica (Coimbra), Scalabis (Santarem), Norba Casarea (Alcantara); the extreme southern promontory of Lusitania being d Sacrum Promontorium (Cape St. Vincent). The mountain Herminius, situated in Cl. Man.

ENEID. BOOK VII.

SCA. The country of the Osci, an ancient people on the confines

TICULANS. The inhabitants of SATICULA, a town near Capua. eathern thongs.] These were attached to the weapon for the p ack after it had been discharged.

BALUS. EBETHIS.

Œbalus was a son of Telon and of a daugh river Sebethus, or Sebethis. He reigned in ELON. bourhood of the Sarnus, among the Hirpini, a LEBOAN CAPRI. extremity of Campania. Telon was king of

e of Ætolia, called also Taphians. Some of them left their nativ a Capreæ, an island on the coast of Campania. Œbalus married

at short isle.] CAPRER. An island (now Capri) in the Tuscan ory of Surrentum.

ambitious youth.] Cbalus.

MPANIA. One of the divisions of Italia Propria, south of I ief town was Capua. (See Campania, under Italy.) RNUS (now Sarno). A river of Picenum, in Italy.

TULUM. A town of Campania, whose inhabitants assisted Turns

BELLA, called also MELIFERA (now Avella). A town of Camp UTON. The only weapon, the use of which the troops of Œbalus ne Teutones, was the cateia, a sort of longer spear.

ENS. A prince who assisted Turnus against Æneas, and was ii. 675.) He was leader of the Nursian troops.

IRSIA (now Norcia, or Norza). A town of the Sabini, at the fo

irbius (see line 1064) was also a name given to Hippolytus, by Diana, after Æsculapius d, at her request, restored him to life.

1642.] HIPPOLYTUS. A son of Theseus and the Amazon Hippolyte. He received vine bonours after death. (See Phædra, and Ovid's Met. b. xv.)

1045.—Egeriam groves.] These groves were so named after the nymph EGERIA (see luma), whom the Romans worshipped as a divinity. They were situated near the Portal spease at Rome. Some affirm that she was so afflicted at the death of Numa, that the construction of the control o

1845.] ARICIA. An Athenian princess, niece to Ægeus, whom, according to Virgil, Eppolytus married after he had been restored to life (see line 1057.) by Æsculapius. Espolytus built a city in Italy (now Riccia), to which he gave her name.

1048.] VIRBIUS. Son of Hippolytus. (See line 1043.)

1060 .- Stepdame.] Phædra.

1654 .- Another's.] Phædra's.

1051.-Hunter.] Hippolytus.

1057.—Æsculapian herbs.] SALUS: Health (the HYGEIA of the Greeks) was an degorical divinity who had several temples at Rome. She is represented as a young, resh-coloured nymph, holding a cock on her right hand, and in her left a stick, round which is wound a serpent; as before an altar, above which a serpent rises in order to the something from a patera which she presents to it; or as crowned (on medals) with redicinal herbs. Sometimes Health is personified by a young man winged, with a sercent twisted round his arm.

1061 .- Founder.] . Esculapius.

1062.] TRIVIA. Diana.

1064.] VIRBIUS. Hippolytus. (See line 1043.)

1066.—Trivia's temple and her wood.] In a grove in the neighbourhood of Aricia, beacus erected a temple to Diana, where he established the same rites as were observed a her honour at Taurica. The officiating priest was always to be a fugitive, the murderer this predecessor. He, therefore, who fulfilled this duty, was invariably armed with a word as a defence against any one who should aspire to replace him. The feast of Diana Aricina, which took place on the 15th of August, was observed by lighting a masher of torches, and by crowning with flowers the best dogs of the chase.

The Arician forest was frequently called Nemorensis, or Nemoralis Sylva. Horses were excluded from it, in consequence of their having been partially instrumental to the learnestion of Hippolytus. (See Phædra.)

1968 .- Monsters of the flood. | Sea-calves.

1077.] IO. Sometimes called Phononis, from her brother Phoroneus; and Inachus, hum her father: was a daughter of the river Inachus, according to Ovid; of Inachus, tag of Argos, and Ismene, daughter of Asopus, according to others; and of Triopas, mother king of Argos, according to Pausanias. Jupiter became enamoured of this printees, and to clude the suspicion of Juno, transformed her into a heifer (see Ovid's Met.

i.); the goddess detected the fraud, and deputed the hundred-eyed Argus to watch.

Jupiter despatched Mercury to destroy Argus, and thus restored Io to liberty. The irritated goddess on this sent one of the Furics, or according to some, a gad-fly, to rement her. The persecuted Io wandered over the greater part of the world, and at tagth stopped on the banks of the Nile. Here she prevailed on Jupiter to deliver her the unceasing torment of Juno's insect, by restoring her to her pristine form. She as mother of Epaphus, the reputed founder of Memphis. By some she is said to have

subsequently married Telegonus, king of Egypt, and by others, Osiris; and from the mildness and humanity with which she treated her subjects, to have received divine honour after death, under the name of Isis. The confusion of the names Io and Isis is supposed to have arisen from the worship of Isis having been brought from Egypt into Greece by Inachus, the father of Io. Turnus claimed his descent from the family of Inachus, king of Argos (see line 520.); hence the propriety of his having the story of Io engraved on his shield.

1079.—Her keeper.] Argus. This prince was supposed by the Egyptians to be the brother of Osiris, king of Egypt, who, on his departure for the conquest of India, left the regency of his dominions to his queen Isis, appointing Argus to be her minister, Marcuy her counsellor, and Hercules commander of her troops.

The fable of the hundred eyes of Argus is explained by supposing that appellating to have been metaphorically applied to a hundred officers, whom he distributed in the practical towns of Egypt, and from whom he obtained correct information of all that passed within their respective districts. While Argus continued faithful to this trust the Egyptians enjoyed in tranquillity the advantages of an equitable government; but the absence of Osiris, and the departure of Hercules on an expedition into the interior of Africa, inspired and encouraged in him the ambitious project of making himself master of the throne. He commenced his revolt by confining Isis in a tower, and then caused hisself to be proclaimed king by his partisans in every city throughout the kingdom. Masteury, however, who had hitherto been despised by Argus as a prince exclusively absorbed in scientific pursuits, raised a party against him, and assembled an army, at the head of which he defeated and slew the usurper.

Argus, according to the tradition of the Greeks, is considered to be the son of Arestor; to have had a hundred eyes, fifty of which were always open, while the rest were closed in sleep; others asserting that only two were ever shut at a time; to have been entrasted by Juno with the office of watching Io (see Io); and to have had his head cut off by Mercury, who, to facilitate the escape of his charge, had lulled him to sleep by the sound of his flute; the eyes of Argus being afterwards placed in the tail of a peacock (see Ovid's Met. b. ii.); or, as some say, himself metamorphosed into that bird by Juno. Others relate that Io, priestess of Juno, being beloved by Jupiter Apis, king of Argo, his wife Niobe (also called Juno), jealous of his attachment to her, placed her under the care of a relation who was remarkable for his vigilance.

1081.—Her sire.] Inachus, god of the river Inachus. (See Inachus.)

1085.—Argires.] In reference to the Grecian origin of Turnus, Danaë having been said (see Danaë, and An. vii. 574.) to have founded the city of Ardea.

1085.—Sicanian bands.] According to ancient history, a Sicilian colony seems, in a very remote period, to have settled on the banks of the Tiber.

1087.] SACRANA. The country of the Sucrani, a people of Latium; so named, it is said, because they were descended from one of the priests of Cybele.

1088.—Labicans.] The people of Labicum (now Colonna), a town of Italy, between Gabii and Tusculum.

1089 .- Numician streams.] In the neighbourhood of the Numicus.

1090.—Holy forests.] i. e. Feronian groves.

1091.—Circe's hills.] CIRCEII, a small town, the abode of Circe, in the south of Litium. (See Æra, and Circe.)

1092.] UFENS (now Aufente). A river of Latium, which runs into the Tuscan standard Terracina.

1093.] POMPTINA. The PONTINA, or POMTINA LACUS, was a marsh in the county of the Volsci, through which the great Appian road passed.

I.—Velecians.] The Volsci, a people of Latium, who were formidable enemies to in the time of the republic, and whose chief cities were, Antium, Circeii, Anxur, Tregellæ, and Arpinum.

1.] CAMILLA. Queen of the Volsci. She was daughter of Metabus. Her who reigned at Privernum, having by his tyranny rendered himself odious to his s, was by them expelled from his dominions, and forced to seek shelter from their solitary woods. Here he bred up the infant Camilla, the sole companion of his and having dedicated her to the service of Diana, he instructed her in the use of w and arrow, the favourite weapons of her protecting goddess, and accustomed her practice of martial and sylvan exercises. She was so remarkable for her swiftness, ie is described by the poets as flying over corn without bending the stalks, and ing over the surface of the waves without wetting her feet. Attended by a train riors, she led the Volscians to battle against Æneas, and distinguished herself by ng the advance of a body of Trojans and Arcadians, who were approaching to : Laurentum. Many of their bravest chiefs fell by her hand; but she was at herself killed (An. xi. 1175.) by a soldier of the name of Aruns, who, from a of concealment, aimed a javelin at her. Diana, however, who had foreseen this rent, had commissioned Opis, one of her nymphs, to revenge the death of her s; and Aruns was slain in his flight from the combat by the arrows of the goddess. to has applied this story of Camilla to Clorinda. (See b. xii. stanza 20, &c.)

LUTINA.] This was a goddess among the Romans, who presided over corn in

NA.] These were also goddesses who presided over harvest and husbandry NCINA.] among the Romans.

t.—Lycian quirer.] The Lycians seem to have been remarkable for their greatity in the fabrication of quivers.

ÆNEID. BOOK VII.

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FOLUTINA.] This was a goddess among the Romans, who presided over corn in

1118.—Lycian quiver.] The Lycians scent to have been remarkable for their great

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conducted his cattle to the shores of the Tiber, and having fallen asleep while they were grazing, Cacus availed himself of the opportunity to steal eight of the animals. That their track might not betray the theft, the robber diagged them backwards by the tai into his cave; but the circumstance was subsequently detected by the lowings of the animals; Hercules immediately flew to the cave, which was closed by a stupendous red, secured with iron chains fabricated by Vulcan; and having removed the barrier, is penetrated its recesses amidst volumes of flames and smoke, strangled the monster, and liberated his beasts.

Ovid describes Hercules as killing Cacus with his club.

290.—Paleness.] PALLOR was personified by the Romans; and Salian priest, called Pallorian, were dedicated to his service. Tullus Hostilius raised a temple to this divinity, and dogs and sheep were sacrificed on his altars. This king also raised shees to the goddess Paror. (See Fear, page 171.)

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357.] POTITIUS.
358.—Pinarian house.] (See Priests, Æn. vi. 1104.)
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364.—Our common god.] Hercules; now common to Trojans and Arcadines, who had been just united by the rites of hospitality.

377.] SALII. The priests of Mars. (See Salii, under Priests, Æn. vi. 1104.)

384.—Serpents strangled.] (See also Fawkes' Theocritus, Idyl. xxiv.)

386.] This line alludes to the conquest of Hercules over Eurytus, king of Echalis, and Laomedon, king of Troy.

391 .- The bull.] The wild bull of Crete.

392.—Roaring terror of the wood.] The Nemwan lion. (See also Fawkes' Theoritus, Idyl, xxv.)

393 .- Triple porter of the Stygian scat. The dog Cerberus.

398.] TYPHŒUS, or TYPHON. (See Typhon, page 122.) This encounter between Hercules and Typhœus might probably have taken place in the battle of the gods with the giants. (See fable of Typhon, in Lord Bacon's Fables of the Ancients.)

398.—Th' unnumber'd snake.] Hydra. (See Hydra, page 116.)

399.] LERNA (now Molini). The lake near Argos, where Hercules slew the famous Hydra, and into which the Danaides are fabled to have thrown the heads of their murdered husbands.

403.] DAY. This divinity, according to Hesiod, was, with Ether, the offspring of Erebus and Nox; and, according to Cicero, Ether and Day were the parents of Color, and of one of the Jupiters which he enumerates.

The ancients distinguished particular days as eminently fortunate, or otherwise: the super-tition originated with the Egyptians; it was adopted by the Greeks (a catalogue of whose fortunate and unfortunate days is handed down by Hesiod, in his poem entitled Works and Days); and especially adhered to by the Romans, who considered the day succeeding the calends, the nones, and the ides, the fourth day of the same, and the nones and ides themselves, as among the most inauspicious; indeed, there was scarcely a day to which, either from public or private circumstances, some fatality was not attached.

Numbers.] As part of this ridiculous superstition, numbers were either auspicious or otherwise: of the former character were the numbers 1, 2, 4, 5, 6, 7, 8, and 10; of the latter, 2, and 9; all commencing with those figures, and especially the number 81, we being the multiplication of 9 by itself.

MONTHS.] The months, of whom MEN or LUNUS was the tutelary deity, were thus personified by the ancients:—

JANUARY, sacred to Janus and to Juno, is represented with wings (as are all the months), with two faces, the one old and the other young, with a white robe and furs; the sign Aquarius surrounded by pieces of ice; a child warning itself by a vase filed

with burning coals, a wolf being in the back ground: sometimes he is personified by a coasul, who is burning incense in honour of Janus and the lares on an altar, near which is a cock.

FERRUARY, sacred to Neptune, is represented under the figure of a woman clothed in blue, having between her hands a water-fowl; an urn, from which water flows in abundance, on her head, and a heron and fish (Pisces) at her feet.

Manch, so called from Mars, and sacred to Minerva, is represented as a man clothed in a wolf's skin, having near him a goat, a chirping swallow, and a vasc full of milk: or with a fierce countenance, a helmet, and a dark-coloured mantle; a ram (Aries) decorated with a garland, and a labouring ox, symbolical of the sun and of seed-time, being near him.

APRIL, sacred to Venus, is represented as a young man crowned with myrtle, dancing to the sound of instruments, having near him a perfuming-pan, and holding a torch, from both of which incense is exhaled; or as crowned with myrtle, and clothed in green, holding the sign Taurus decorated with flowers, with a dairy in the back ground.

May, sacred to Apollo, is represented as a middle-aged man, clothed in an ample robe with full sleeves, having in one hand a basket of flowers, and with the other holding a fewer to his nose: or in a green robe, with a garland of flowers, a verdant bough in one hand, and, in the other, the sign Gemini covered with roses. Sometimes a peacock is near him.

Junz, sacred to Mercury, is represented without clothing, pointing to a sun-dial, holding a burning-torch, and having behind him a sickle; or clothed in yellow-green, and crowned with unripe ears of corn, the sign Cancer being perceptible.

July, sacred to Jupiter, is represented by a sun-burnt man without clothing, with red hair, in which are intermingled stalks and ears of corn, and with a basket of mulberries: ox, dressed in yellow, and crowned with ears of corn, the sign Leo, a basket of fruits, and mower being seen near him.

Account, sacred to Ceres, is represented also without clothing, drinking out of an immense cup, and holding a fan made of peacock's feathers: or, with a flame-coloured role, a crown of damask roses, jasmine, &c. a dog being placed near him, to denote the influence of the dog-star, and the sign Virgo.

SEPTEMBER, sacred to Vulcan, is represented with a mantle over his shoulders, holding a lizard, and having near him tubs and implements of vintage: or, clothed in purple, rowned with vine, holding in one hand the sign Libra, and in the other a cornucopia full of grapes and other fruits, a child treading grapes, and a vine arbour being near time.

OCTOBER, sacred to Mars, is represented as a hunter with a hare at his feet, birds above is head, and a sort of tub near him: or, clothed in flesh-colour, and crowned with oak wees, a plough, and the sign Scorpio being near him.

NOVEMBER, sacred to Diana, is represented as a man, with the symbols of the priests of his, because it was on the calends of November that the feasts of this goddess were celerated; dressed in linen, the head bald or shaved, leaning against an altar, upon which is a id's head, and holding a sistrum: or, clothed in a robe of sombre colour, crowned with a manch of olive, leaning with one hand on the sign Sagittarius, and having in the other a rancopia full of roots.

DECEMBER, sacred to Vesta, is represented by a slave playing at dice, holding a uning torch, in allusion to the celebration of the Saturnalia: or, by a man clothed in ack, wearing the cap of liberty, holding the sign Capricornus, having at his feet truffles, ad, around him, children playing at cards.

416.—Founder of the Roman tow'rs.] Pallanteum being built on the future site of ome.

418.] PAUNS. Rural deitics, descended from Faunus (see Faunus). The Fauna are

sometimes represented under a human form, but more frequently with the horns and legs of a goat, like the satyrs, from whom, however, they are by some distinguished, as being friendly to agriculture, sociable, and gentle towards mankind; and as delighting in rund scenes and vineyards, their voices being often heard in the recesses of the forest.

As the Fauns of the Greeks is supposed to be the Pan of the Romans, the Fauss are often also considered as corresponding with the satyrs of that nation, who are represented as the offspring of Mercury and the nymph Yphtime, or of Bacchus and the naiad Nices. The Fauns ranked as demi-gods; but were yet supposed to die after a very long life. They are frequently confounded with the sylvan deities, who derived their origin from Sylvanus (see Sylvanus), son of Faunus, and are even, by some mythologists, classed with the Tityri, Manades, Thyades, Lycaones, Sileni, and Lena, priests, though under different names, of the same order as the Corybantes or Cabiri. The Fauns are sometimes called Fighrill and Caprific Str. goat-footed.

The pine and wild olive were sacred to them.

431.—Plenty.] PLENTY was an allegorical female divinity, which, according to Ovis, followed Saturn when he was dethroned by Jupiter. She is variously represented: so rosy-coloured nymph with a garland of flowers, a green gown embroidered in gold, holding in the right hand a cornucopia, and in the left a wheat-sheaf; with two cornucopia; standing with her hands extended over baskets of fruit; holding two cars of corn with her right hand; with her right foot upon a globe, and holding an inverted cornucopia, from which issue gold and silver coins; with a garland of flowers, a wheat-sheaf, a bushel on her head or at her feet, in which are cars of corn and a poppy; with a purve in the right, and a cornucopia in the left hand; with a ship near her, &c. Abundance is sometimes symbolised on medals by a caduceus placed in the midst of ears of corn.

There was an inferior goddess of this class wor-hipped at Rome under the name of Annona, who presided only over a part of the year. She was represented with corn in her hand, and the prow of a vessel near her.

- 432 .- Golden times.] (See Georgie i. 191; and Ovid, Met. i. 112.)
- 433.—A more degen'rate and discolour'd age.] A poetical allusion to the designation of ages by different metals.
- 434.—Ararice.] AVARICE is personified by a thin, wretched-looking old woman, either counting her money, or grasping a purse in her hands; her emblems being a famished wolf or a viper.
- 434.—Rage.] LYSSA. This goddess, sometimes described as a fourth Fury (see Furiss, II. iii. 351.) is represented as the daughter of Night, with serpents around her head and a goad in her hand.
 - 437.] TIBRIS, TIBER, or TIBERINUS. The god.
 - 439.] ALBULA. The ancient name of Tiber.
 - 444.-Mother nymph.] Carmenta.
- 446.—Carmental.] The porta Carmentalis at Rome; so called after the prophetess Carmenta.
- 447.—An altar.] The Carmentalia, in honour of Carmenta, the mother of Evander, were observed on the eleventh and fifteenth of January, and were among the stated festivals at Rome.
- 448.] CARMENTA. A celebrated prophetess of Arcadia, called also Teglea Sacerbos. She was the wife of Mercury, and the mother of Evander, whom she accompanied into Italy. Her original name is said to have been Nicostrate, but that she received that of Carment from the practice she introduced of delivering oracles in verse. Some writers consider her to be the Themis of the Greeks. The Romans placed her among their Dii indigetes, and appear to have held her in great veneration. A temple was dedicated to her at Rome, and an altar creeked to her honour near the porta Carmentalis; and her festival

nentalia) was annually celebrated on the eleventh and fifteenth of January. This al was instituted by the Roman matrons, to commemorate their reconciliation with husbands (which they ascribe to the influence of this goddess) after a quarrel which between them, respecting a law passed by the senate prohibiting to females the use ariots. Carmenta was thought to preside over the birth of children, and to predict future destiny. She is represented as a young woman, with flowing hair, crowned bean leaves, and holding a lute, emblematical of her prophetic character. The wife ander was also named Carmenta.

1.] PAN. The worship of this divinity originated in Egypt, where he was adored the greatest solemnity at Mendes. He was also held in such general veneration, a town called *Chemnis*, or *Panopolis*, was built to his honour in the Thebais, and temple in the country contained a statue of the god. His representation, with the and legs of a goat, is ascribed to his having assumed the form of that animal at the the gods fled into Egypt from the wrath of the giants, when he advised them, in to elude their persecutors, to adopt different transformations, and gave them the ple, by taking upon himself the form of a goat. The gods, as a reward for this ious and successful stratagem, placed him in the heavens.

e Pan of the Greeks was the god of shepherds and huntsmen. His birth is variously sed to Jupiter and the nymph Thymbris, or Eneis; to Hybris; or to Callisto, the ster of Lycaon; to Colus and Terra; to Mercury and Penelope; or to the Air . Nereid. Arcadia, where he delivered oracles on Mount Lycaus, was especially d to him; and in its woods and most rugged mountains he chiefly made his habi-. His festivals, in which honey and goats' milk were offered to him, were called by treeks Lycaa, either from their being celebrated on Mount Lycaus, or from a Greek signifying wolf. They were introduced into Italy by Evander, and observed at 3, under the name of lupercalia (see Luperci, under Priests, Æn. vi. 1104.), a name bly derived from lupus (a wolf), because Pan was supposed to keep the wolves from 1eep. Pan, who is often confounded with Faunus and Sylvanus, is represented as :ularly hideous, with the horns and legs of a goat, and holding a crook and the flute seven reeds, termed from his being the supposed inventor of it, Pan's pipe. (See x, below.) The horns of the goat are supposed to have denoted the rays of the sun; addiness of his complexion, the brightness of the heavens; the star on his breast, the ment; and his hairy legs and feet, the woods and plants. The pine tree was sacred n. As Pan usually kept the inhabitants of the neighbouring country in a state of , that kind of terror which sometimes seizes individuals, and even whole commu-, without any ostensible cause, has derived from him the term of panic fear. The hs Echo (see Echo, below) Alexirhoe, and Eupheme, mother of Crocus, or Crotus was placed in heaven under the name of the constellation Sagittarius), were among ives of Pan. (See fable of Pan in Lord Bacon's Fables of the Ancients.)

'HO.] One of the attendant nymphs of Juno, the daughter of Air and Earth, who condemned by the goddess never to speak, except in answer to a question, as a hment for having presumed to divert her attention from the intrigues of Jupiter by slation of long histories. According to some, she fell a prey to grief, in consequence indifference of Narcissus (see Narcissus; Ovid's Met. b. iii.; and story of, in Lord a's Fables of the Ancients): according to others, she was the wife of Pan, and or of lambe and Irynge; the former, who was in the service of Metanira, queen of the loss of Proserpine by her entertaining stories; and the latter, as having sup-Medea with the philters by which she gained the affection of Jason.

RINX.] An Arcadian nymph, one of the most favourite companions of Diana, ater of the Ladon, who, when pursued by Pan to the banks of this river, committed

ENEID. BOOK VIII.

ne Etrurians (see Etruria); and his alliance with **Eneas** is supposed to be Virgil. (See original, **En.** iii. 170.)

t.] Æneas.

tning flash.] Which was considered as a favourable omen.

tene trumpets.] Trumpets are said to have been invented by the Tosans.

ian chains.] Whatever was dipped in the Styx was supposed to be inval-

hene.] Etruscan.

ILUS. A king of Praneste, son of the nymph Feronia. He opposed the nder into Italy, and was, with his followers, whose shields were burnt, that ch. He had three lives, so that he could not be conquered until this

TANUS, or SYLVANUS. A rural deity among the Romans, who procks, forests, and gardens. (See Horsee's Epodes, Ode 2.) Some consider son of Saturn; others of Faunus; and he is often confounded with Faunus, and Fidius, the god who presided over naths and contracts, and by whom the terms, the same, according to some, as Sancus. (See Sancus, under the name iercules.) Sylvanus is sometimes represented under a human form, and ler that of a faun or satyr. As a man, he is clothed in a rustic garment, we of leaves, of pine cones, of fenuel, or of lities, on his head; holds a and is attended by a dog: trees are placed near him, to denote his being ests. Under the semblance of Pan or a faun, he is crowned with ivy, and ft hand a branch of fir or of cypress, the latter being the tree into which able, his favourite youth Cyparissus had been transformed. Sylvanus is also the god Terminus; and in that character appears without arms, and and and the upper part of the body, the remainder terminating in a pillar, described the same of the sody, the remainder terminating in a pillar, described to the same of the body, the remainder terminating in a pillar, described to the same of the sody.

white line or a cross furrow filled with chalk, served to indicate either the the horses were to start, or the end of the course. There were also at this ircus, which was in the form of a semicircle, three balconics or open galleries, viddle of the building (extending nearly the whole length of it) was a brick twelve feet broad and four high, called spina, at the extremities of which were as or pyramids on one base, called metæ or goals, round which the horses and sed, and in the middle of which the emperor Augustus erected an obelisk a Egypt, 132 feet high; and at a small distance, another of the height of 88 the meta, whence the horses set off, were seven other pillars, either of an r having the figure of an orum or egg, in honour of Castor and Pollux, or of a honour of Neptune, on their top, which were severally taken down at the of every round; the charioteers usually running seven times round the course. commencement of the games the images of the gods were conducted in pror on carriages, in frames, or on men's shoulders, accompanied by a numerous idants, who were followed by the combatants, dancers, musicians, &c., sacred performed by the consuls and priests at the termination of the ceremony. The spectacula) exhibited in the Circus Maximus were chiefly the following:t and horse races, in which the victor was crowned with palm, and received considerable sum of money.

its of agility and strength, of which there were five kinds: running; leap(the boxers covering their hands with a glove called cestus (see Cestus, Æn.
) which was sewed lead or iron); wrestling; and throwing the discus, or
) games, for which the combatants (athletæ) were previously trained in a place
called Palæstra, or Gymnasium, being collectively called Pentathlum. [The
nes among the Grecks were called iselastic, because the victors, drawn
wass, and wearing crowns, either of olive, of laurel, of paraley, or of pine
guishing marks in the Olympic, the Pythian, the Nemæan, and the Isthmian),
ted with great pomp into their respective citics, which they entered through a
) in the walls for that purpose.]

Trojæ (see Ludus Trojæ, page 437.)

ie, or the fighting of wild beasts with one another, or with men called beslatter being either malefactors compelled to the service, ferocious, or venal

presentation of a battle, and of an encampment, or siege.

presentation of a naval engagement, which was subsequently performed in

ETIUS. SUFFETIUS METIUS: he was a dictator of Alba at the period of ween the Romans and Albans, in the reign of Tullus Hostilius. After victory cided in favour of the Romans, Metius joined Tullus against the Veii and Fiton the commencement of the battle, he abandoned his post, and retired to an aving concerted with the Veians that, in the event of their success, he should etreating enemy. The Romans were victorious; and the king, enraged at this sed Metius to be torn to pieces by horses.

RSENNA. The king of Etruria who besieged Rome, with a view of reinluin; but the extraordinary bravery and intrepidity of Cloelia, of Horatius of Mutius Scawola, induced him to raise the siege, and wholly to abandon the exiled king. (See Tarquinius Superbus, and Clusium.)

. In the progress of the war subsequently carried on against the Tuscans by se Camillus), the Romans, after some memorable victory obtained over the ed alters to a divinity, whom they denominated VITULA, the goddess of fesjoicings, and to whom they offered, in sacrifice, the fruits of the earth.

864.] COCLES. HORATIUS COCLES, a descendant of one of the three twisbrothers who were opposed to the Curiatii. This celebrated Roman singly defended the head of a bridge against the whole besieging army of Porsenna, while Herminius and Largius, his companions, were cutting off, behind him, the communication with the other shore. When the bridge was completely destroyed, Cocles, though severely wounded and oppressed by the weight of his armour, leaped into the Tiber, and swar: across it.

866.] CLELIA. One of the female hostages given to Porsenna, at the time of the siege of Rome. She escaped from her imprisonment, and, regardless of a shower of darts, intrepidly swam across the Tiber to Rome. Though the senate rewarded this ast of personal courage by erecting a statue to her honour, they yet expressed their disapprobation of her breach of faith, by sending her back to Porsenna. This prince, unwilling to be surpassed in honourable conduct, set her at liberty, and permitted her, on her returns Rome, to select as companions any of her captive countrywomen. Clocks these whose tender age was the least able to bear the horrors of captivity.

867 .- Rock.] Tarpeian.

867.] MANLIUS. The consul MARCUS MANLIUS: he was surnamed Capitolism in consequence of his having defended the Capitol against the Gauls at the time they besieged Rome, under Brennus. The Gauls, making an attack on that citadel by night, had nearly gained the summit, when Manlius, awakened by the cackling of some geen, hastened to the spot, and baffled the attempt of the assailants. (Geese were in comquence held sacred among the Romans, and kept in the temple of Juno.) He served in the Roman armies from the age of sixteen, and distinguished himself by his bravery and intrepidity; but he became so dissatisfied at the superior favour which he conceived was manifested towards the dictator Camillus, that he deserted the patrician for the plebein party. He selected for this tumultuary proceeding the moment of the revolt of the Volscians. A dictator was accordingly appointed; the choice fell on Cornelius Comes, who, after having quelled the enemy without, lost no time in returning to crush the seditious spirit within the city. He caused Manlius to be arrested as a rebel; but the pecple, clad in mourning, took up his cause, and succeeded in liberating their champion. Manlius availed himself of his liberty to excite them to such further acts of sedition and violence, that he was at length cited by the tribunes themselves to appear in the Campus Martius, there to answer to the charges which they should exhibit against him. The assembly was held in that part of the Campus Martius which commanded a view of the Capitol; but the senate were so apprehensive of the effect which the contemplation of that building, formerly so bravely defended by the accused, might produce on the maltitude, that they changed the place of the meeting; and Manlius, being condemned as a conspirator, was precipitated from the Tarpeian rock, 384 B.C.

868 .- The temple's god.] JUPITER CAPITOLINUS.

870.—Thatch'd with straw.] "The regia, or place here mentioned, cannot be understood of the Capitol, which, when it was besieged by the Gauls, was a magnificent building; and that a thatched covering, and golden (or gilded) porticos, are most absurdly inconsistent, is obvious. The commentators in general understand, that regis specifies the original palace of Romulus thatched with straw, and preserved in the Capitol as a relic. De la Cerda observes, that this house was from time to time repaired by the Romans, whence it is here called recens." Spence.

871.—Silver goose.] There was a silver goose kept in the Capitol in memory of in having been preserved by the noise of geese. (See Manlius Capitolinus.)

872.—Gauls.] The troops under Brennus (see Manlius Capitolinus). Virgil describes them by their particular characteristics of person and dress: yellow hair, fair complexion, embroidered robes, striped military vests, two Alpine spears, and long shields.

GALLIA ANTIQUA, to which the Romans prefixed the term Transalpine, or Ulte-

p, and which was called by the Greeks Galatia, comprehended France, Flanders, Holad, Swisserland, and part of Germany. Gallia was inhabited by the Belga, the Celta, in the Aquitani; the Celta, whose possessions extended from the Sequana (Seine), in seath, to the Garumna (Garonne), in the south, being the most considerable of these tions. The Romans carried their arms into Gaul, and made some settlements in the seth about 100 years B.C.; but its entire conquest was not effected till the time of Julius sear. After this, Augustus divided the country into four parts:—1. PROVINCIA, GALLIA NARBONENSIS; 2. AQUITANIA; 3. GALLIA CELTICA, or UGDUNENSIS; and 4. GALLIA BELGICA.

E. PROVINCIA, or GALLIA NARBONENSIS, extended from the Pyrenees and breames to the Alps, along the sea, and up the Rhodanus (Rhone), to the Lacus Letems (the lake of Geneva); and contained the following states, towns, &c.: the Allobones, and Nantuates, whose chief towns were Geneva (Geneva); Vienna (Vienne); were, or Gratianopolis (Grenoble); the Seduni, Sedunum (Sion); the Veragei, etchrim (Martigni in the Valais); the Vocontii, Catunices, Centrones, Tribuil, and Secalauni, Vulentia (Valence); the Cavares, Aransio (Orange); Avenie brigaon); the Salves, Aquæ Sextiæ (Aix); Mussilia (Marseilles, founded by a memon colony); Telo Martius (Toulon); Forum Julii (Frejus); Ebrodunum (Emmi); Antipolis (Antibes); Arelate (Arles); west of the Rhone, the Volcæ Arecone, and Helvii, Nemausus (Nismes, where are the remains of a Roman amphitheatre I aqueduct); the Volcæ Tectosages, Narbo Martius (Narbonne); Agatha (Agde); Tolosates, Tolosa (Thoulouse); the Sardones, Ruscino (Roussillon).

LAQUITANIA. This province extended from the Pyrenees to the Loire, and combended the following states, &c.: south of the Garumna, the Tarbelli, Biturious, wasci, Vasates, Eleusates, Auscii, Convene, Burdegala (Bourdeaux); Aque thelie (Acqs); Climberris (Aux or Augh): north of the Garumna, the Santones, Essae (Angoulême); Mediolanum (Saintes); Portus Santonum (Rochelle); the Pictus; Limonum (Poictiers); the Biturious Cubi, Avaricum (Bourges); the Averni, Torois; Augustonemetum (Clermont); the Lemovices, Petrocorii, Cadurci, Diem (Cahors); Nitiobrious, Ruteni, Segodumum (Rondez); Gabali, Anderidam ande); Vellavi, Augustoritum (Limoges); Vesona (Perigueux); Uxellodumum mech d'Issolu).

& GALLIA CELTICA, or LUGDUNENSIS. This province, bounded on the north k west by the ocean, comprehended the country between the Liger to the Sequana and menna, and contained the following states, &c.: the Segusiani, Lugdanum (Lyons); ■ Æpvi, Bibracte or Augustodunum (Autun); Melodunum (Melun); Noviodunum even); the Mandubii, Alesia (Alise); the Lingones, Andematunum (Langres); the wones, Agendicum (Sens); Antissiodorum (Auxerre); the TRICASSES, Augusto-Troyes); the Meldi, Istinum (Meaux); the Parisii, Lutetia (Paris); the Car-TES, Autricum (Chartres); Genabum (Orleans); Durocasses or Druida (Dreux, a # of the draids); the Turones, Casarodunum (Tours); the Andes, Andegarus or Monagus (Angiers); the Aulerci, Cenomanni, Diablindi, Eburovices, Mediola-(Evreux); the Lexovii, Noviomagus (Lizieux); the Unelli, Alauna (Cherbourg); ABRINCATE, Ingena (Avranches); the Viducasses, Bajocasses (chief town always FOUX); the RHEDONES, Condate (Rhennes); the NANNETES, Condivienum (Nantes); VENETI, Vindana (Vannes); the Curiosolita, Osismii, Portus Brivates (Brest); Came (St. Malo); the Corisopoti, Vorganium (Korbez); the whole of the tract ween the Seine and Loire, which is now Bretagne, being called Armorica.

GALLIA BELGICA. This province is bounded by the Rhine on the east; by Arar, Matrona, and Sequana, on the west; by the Fretum Gallicum on the north;

and by the Rhone on the south; being subdivided into Germania Superior Perior, Belgica Prima and Secunda, and Maxima Sequanorum. The states, &c. of Germania Superior and Inferior (the country along the Rhine, Helvetia, peopled by Germanic tribes) were, the Tribocci, Argentoratum (Stratte Nemetes, Noviomagus (Spires); the Vangiones, Barbetomagus (Worms) gontiacum (Mentx); the Treviri, Confluentia (Coblentx), Augusta Trevirorum (Trear which was the large forest Arduenna, Ardennes); the Mediomatrici, Disast (Metx); the Ubii, Gugernii, Colonia Agrippina (Cologne), Bonna (Bonn), Juliers); the Eburones, Condrusi, Sunici, Tungri, Atuatuca (Tongres), Tungrorum (Spa); the Toxandri, thought by some to have inhabited the inhabited the inhabited (Tournay); the Batavi (between the Rhenus Proprius and the Vehelis, Washing Marianum Batavorum (Leyden), Noviomagus (Nimeguen); the Caninepates.

The principal states, &c. of the three remaining subdivisions were, the Helvetil, when country, now Swisserland, extended from the Lacus Lemanus, or Lausanius (Lake of Geneva) to the Lacus Brigantinus, Venetus, or Constantiensis (Lake of Constance), Ambicum (Avenche), Turicum, or Tigurum (Zurich), Tugium (Zug), Urba (Orbe); the Rauraci, Augusta (Augst); the Tulinoi, the Latorrioi, the Sequani, Vismin, Secontio (Besançon); the Leuci, Nasium (Nancy); the Catulauni (Chalous in called from them); the Surssiones, Noriodunum, or Augusta Succionum (Soismun); the Riemi, Durotucorum (Rheims); the Silvanectes, Augustomagus (Sonlis); the Bomandul, Augusta Veromanduorum (St. Quentin); the Bellovaci, Bratupustim (Beauvais); the Velocasses, Rotomagus (Rouen); the Caleti, Juliobona (probbly Dieppe), Carrocotinum (Havre de Grace); the Ambiani, Samarobrica (Amiens); the Atrebates, Nemetacum (Arras); the Morini, Taruenna (Terouenne); Georiaum, or Bononia (Boulogue), Portus Iccius or Itius (Witsand, from which Caesar is mid to have embarked for the invasion of Britain).

Islands, &c. of.] Off the coast of Armorica, Casarea (Jersey), Sarnia (Guernsey), and Riduna (Alderney); off Brest, Uxantis Insula (Ushant): south of this, Sena (Sain); west of the mouth of the Liger, Vindilis (Belleisle); off Portus Santonum (Rochelle), Pirtonum Promontorium (Isle of Roc); south of this, Uliarus (Isle of Oleron); in the Gallicus Sinus (Gulf of Lyons), the Starchides (Hyeres).

Rivers of.] The principal are, the RHODANUS (Rhone); this, joined by the Are (Saone) and by the Druentia (Durance), rises in the Rhactian Alps, and falls into the Mediterranean sea, near Marseilles.

The Gardina (Gardine), joined by the Duranius (Dordogue), rises in the Pyreses, and falls into the bay of Biscay, below Bourdeaux.

The Liver (Loire) joined by the Elarer (Allier), the Sequana (Soine), the Matrice, (Marne), the Samera or Samena (Somme), and the Scaldis (Scheldt), rises in the montains of the Cevennes in Languedoc, and falls into the bay of Biscay at Painbers.

The RHENUS (Rhine), joined on the side of Gaul by the Mosella (Moselle), and the Mosa (Meuse), on the side of Germany by the Nicer (Neckar), the Markus (Maine), and the Luppia (Lippe), and dividing itself near its mouth into three streams, the Value (Waal), the Sula or Isala (Issel), and the Leck (the time of the formation of which has is uncertain), rises in the Rhestian Alps, and falls into the German ocean. (See Rhise, Æn. viii. 969.)

Mountains of.] The chief are, the Cebenna Mons (Cevennes), in Languedoc; Vegens (Vonges), between Lorraine and Alsace; and the Alpes (Alps), which were divided into Alpes Maritima: (Maritime Alps), Graia: (Little St. Bernard), Pennine (Grant St. Bernard), Cottiae (Mount Cevis), Summa: (St. Gothard), Rhatica: (Rhatian Alps),

Tyrolian), Julia or Carnica (the Julian or Carnaic Alps), extending in the excent, for 250 miles from Portus Herculis Monaci (Monaco) on the Medible Sinus Flanaticus (Carnero), a bay of Liburnia, in the Adriatic.

urope, for an enumeration of the Celtic divinities.]

Lettions of Gaul.] This country is personified on a medal of the reign of Adrian, preceding the emperor, having on her shoulders the striped cloak or hood, he Gauls, a patera in one hand, and a gassum, or Celtic javelin, in the other. In a sheep for sacrifice are placed between the two figures. Of the rivers of ymbol of the Seine is a swan, and of the Marne, a craw-fish.

.NIA.] This country, called also TRANSRHENANA, BARBARA, and MAGNA, hended between the Rhine and the Vistula, the Baltic and the Danube. The a the western bank of the Rhine were, as has been described under Gallia xupied by Germanic nations; those on the eastern by the Fristi (the Frisons), REI, the USIPII or USIPETES, the TEUCTERI, the JUNONES, the CATTI, the SATTIACI, the SICAMBRI, the SEDUSII, and the MARCOMANNI OF ALEMANNI, ich were the Mons Abnoba, or Black Mountain, in which the Danube rises, prict called the Decumates Agri: east of these tribes, taking them from north ere the CHAUCI MAJORES (between the Albis (Elbe) and the Visurgis, Weser), I MINORES (between the Visurgis and the Amisia, Ems), the CHAMAVI, the II, the Marsi, the Chasuarii, the Harudes, the Narisci, and the Hernorth again of the Chauci were the Angli, and the Fosi or Saxonis: east ong the Baltic, the VENDILI or VANDALII, the VARINI, the EUDOSES, the s, the Rugh, the Lemovii, the Heruli, and the Gothones of Goths: be-Albis and the Vindrus (Oder), the LONGOBARDI or Lombards: between the d the Vistula, the Burgundiones, who subsequently migrated to France, and he province to which they gave the name of Burgundy: the interior of Gert part of which, as well as of Transylvania and of Russia, was covered by the forest (Hercyna Sylva), was possessed by the Suzvi, the Boir or Boionemi, , the Marsigni, the Gothini, the Osi, the Burii, the Lugii, and the Marwhose original seat was on the eastern banks of the Rhine: north of the as the CHERSONESUS CIMBRICA (now Denmark), the country of the CIMBRE INES; and that part of Germany which lies south of the Danube was included 1 and Vindelicia.

y.] The Danubius (Danube), called Ister by the Greeks, and the same by us, from the middle of its course to its termination, rises at Donauschingen in Mons, and discharges itself into the Euxinus Pontus (Black sea) by six after having received in its progress above forty navigable rivers, the chief of, on the south, the Licus (Lech), the Isargus (Iser), the Enus (Inu), Anisus Dravus (Drave), Savus (Save), &c.; and on the north, the Reginus (Regen), (Nab), the Marus (Morava), the Tibiscus (Theiss), the Aluta (Alauta), and 1888 (Pruth).

IBNUS (Rhine; see Rhine, Æn. viii. 969, and the rivers of Gallia Antiqua,

ITSIA (Ems), a river of Westphalia, which rises in the principality of Paderborn, urges itself into the German ocean at Emden.

sureors (Weser) rises in the duchy of Brunswick, and discharges itself into the cean at Carlsburg.

.BIS (Elbe) rises in the mountains between Bohemia and Silesia, and enters the sean at Cuxhaven.

ADRUS (Oder) rises in the mountains of Moravia, and enters the Baltic by three between which lie the islands of Usedom and Wollin.

The VISTULA (Vistula) rises in the Carpathian mountains, and enters the Bakic by three mouths, which form the islands anciently called Electrides Insules.

Representations of.] Germany is represented as a female, holding in her right had a spear, and in her left a long shield resting on the ground: sometimes she has an imperial crown on her head, and an eagle at her side; and at others she is leaning on a globa.

The Danube, the greatest river of Europe, was revered as a god by the Getse, the Dat, and the Thraces; and upon a medal of Trajan is represented leaning on an ura, wis a veil over his head, emblematical of his source being unknown; he is also represented as the column of that emperor at Rome as rising out of the bed of the river, in order to pay homage to the Romans.

879.—Salian priests.] (See Salii, Æn. vi. 1104.)

880 .- Luperci.] The priests of Pan.

882.—Soft litters.] i. e. pilentum, which was a soft easy vehicle, with four which usually painted in various colours, in which matrons were carried to games and sawi rites.

886.] CATILINE. LUCIUS SERGIUS CATILINA. He was a Roman of paircian birth, whose crimes led to the total loss of his fortune and friends. He was element to the dignities of quæstor and prætor; but nothing seemed to operate a change in in character. He afterwards made an unsuccessful attempt to obtain the consulship, was so irritated at the election of his competitor Cicero, that he determined to make him. He had long meditated the destruction of Rome by fire and sword, and had susciated in the plot many young men of distinguished rank, but dissolute habits and raisel fortunes. It is said that he compelled them to drink human blood as the bond of the union. The day fixed on for the execution of his purpose was the first of January; some unforescen accident obliged him to defer it till the fifth of February. Cicero, in the meantime, was apprised of the whole conspiracy by Fulvia, the wife of Clodius, one of the conspirators. Catiline being arraigned in full senate, affected to defend himself with much humility: he urged the utter improbability that one ennobled (as he was) by illustrious origin and by the honourable deeds of ancestors, could have so far degenerated from his high birth as to have associated with traitors and conspirators: but when Cioso convinced him that his nefarious designs had been unveiled, he threw aside the mask, and exclaimed, " If mine enemies kindle a flame against me, I will extinguish it by the general ruin of the whole edifice." Cicero, unmoved by these threats, directed his thought wholly to the preservation of the republic. The letters of five of the conspirators were intercepted, and their authors put to death. Catiline, convinced that his designs were discovered, left Rome, and marched into Etruria at the head of some badly-armed bodies of troops, determined to become master of his country, or perish in the attempt. Caise Antonius, the colleague of Cicero, despatched his lieutenant Petreius to attack the traitor. Catiline, who fought desperately in the front ranks during the whole of the action, was at last overcome, and caused himself to be put to death, rather than survise his ruin, 62 B.C. Catiline is considered by his contemporary historians as having been equal to the conception and execution of the blackest crimes. He was as daring and confident as he was zealous; as polite as he was ambitious; and as prodigal as he was eags of gain. He had all the qualifications for a hero; but in his life and in his death he was as inglorious as any criminal who, though of less distinguished birth, falls by the hand of the common executioner.

887 .- Hung on a rock.] Chained aloft upon a rock like Prometheus.

890.] CATO. MARCUS PORCIUS, commonly called Cato Minor, or Cato of Utica, born 93 B.C., was great-grandson of Cato the censor. It is said that, from his infancy, he discovered an extraordinary inflexibility of mind. At the early age of fouriers he was conducted to the palace of Sylla, who had been the friend of his father; and, upon

statesing the bleeding heads of the proscribed, and observing the sighs of those present, he maked his preceptor "Why nobody killed this man?" "Because," said he, "Sylla is more foared than hated." Cato replied, "Why then did you not give me a sword when you brought me hither, that I might have stabbed him, and freed my country from this slavery?" Cato was theoretically and practically a stoic, having acquired the principles of that philosophy from Antipater of Tyre. To increase his bodily strength, he inured himself to extremes of heat and cold, and performed journeys on foot and bare-headed ander all vicissitudes of climate and season. He served as a volunteer in the war which was conducted by the consul Gellius against the Thracian gladiator Spartacus; and, ss a proof of his disinterestedness, refused the accustomed military rewards, alleging that he had not yet deserved them. Some years after, he accompanied the prætor Rubrius, as military tribune, into Macedonia, and there so gained the hearts of the soldiers by united dignity and condescension of manuer, by his contempt of luxury, and his participation in their hardships, that they shed tears at the expiration of his term of service. After his return to Rome he was raised to the quastorship, and in his discharge of the duties of that office (the care of the public treasury) he manifested his sacred regard for humanity and justice, by compelling those who had received from Sylla considerable sums of the public money for murdering the proscribed, to refund their ill-gotten wealth. He was equally rigid in his performance of his senatorial function; and, upon one occasion, he offered himself as a candidate for the tribuneship, in order to prevent its falling into the hands of an unworthy individual. In the parties which agitated the state, he espoused that of Cicero against Catiline, and strenuously reprehended the rivalry and dissensions of Julius Cresar and Pompey. Having vainly endeavoured to effect a reconciliation between them, he embraced the cause of Pompey, and anticipated with such dread the absolute power of Casar, that he put on mourning on the day of the commencement of the civil war. (See Julius Cæsar.) After the battle of Pharsalia, Cato retired to Africa with the wretched remains of Pompey's army; and when he learnt the final defeat of his friends Mctellus Scipio and Juba, at Thapsus (see Metellus Scipio), he shut himself up in Utica, and there, after an unavailing attempt to excite the citizens to resistance, he resolved, conformably to his stoical principles, to destroy himself. After having taken leave of his son and his friends, he passed part of the night in reading Plato's dialogue on the immortality of the soul. Having deliberately examined the point of his sword, he inflicted a wound on himself, fell from his bed, and by the noise of the fall alarmed his friends. The wound was not mortal, and was soon dressed by the care of the physician; but Cato, thinking life insupportable under the dominion of Cæsar, was resolved not to outlive the liberties of his country: in this determined spirit he tore the bandage from his wound, and expired, in the fifty-fifth year of his age, 48 B.C.

897.] ACTIUM. The promontory Actium, where was a celebrated temple of Apollo (see note to Æn. iii. 363.), near a small town of the same name (now Azio). It was off this promontory that Augustus defeated Antony and Cleopatra, 31 B.C.

898.—Leucate's wat'ry plain.] The promontory Leucate, which was the opposite point of the Ambracian gulf (see Leucate), seems to be mentioned in order to magnify the extent and grandeur of the conflict.

899.- Young Casar.] Augustus.

902.—Star.] During the celebration of the funcral games in honour of Julius Cæsar a comet appeared. The flatterers of the deceased, availing themselves of this circumstance, affirmed that the spirit of Cæsar had passed into the comet; and hence arose the custom of representing on medals a star suspended over the head of Cæsar.

908.] AGRIPPA. M. AGRIPPA VIPSANIUS, a celebrated Roman in the age of Augustus, who by his civil and military qualifications attained the greatest honours of the state: he was three times consul, twice the colleague of Augustus in the tribuneship,

Cl. Mun. 3 U

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He behaved with such valour in the battles of Philippi and Action, never failed to ascribe to him his possession of the empire. This emperer gripps, that he gave him his daughter Julia in marriage, entrusted him with affairs during the two years which he employed in visiting the Rossa breece and Asia, and even conceived an idea of nominating him his acpa bought very dearly the bonour of being the son-in-law of the emperate his marriage to repudiate his first wife, who was daughter to the vittage s subjected to all the miseries which the well-known vices of Julia inflicted e was mother of his five children, Lucius Cæsar and Caius Cæsar, who ulia Agrippina, the wife of Germanicus; Julia Vipsania; and Muras who fell a victim to the suspicions of Tiberius. Among the military achieveppa may be enumerated his victories over the Germans and the Canas B.C. For these services he refused the honours of a triumph. His rel on of the internal comfort and advantages of his country was equal to in discharge of his military duties. He embellished Rome by baths, aqueral edifices, among which the most conspicuous was the Pantheon, a temp all the gods, and still in existence, under the title of N. D. de la Rolenie. several public roads in Gaul. In the year 16 B.C. he made an expeli-; and, at his return from that province, Augustus renewed to him be ver for five years: he did not, however, long enjoy these accumulated was despatched by his emperor to quell a revolt in Pannonia, and senission; but, in the progress of his journey home, he was seized with m n a few days carried him off, in the fifty-first year of his age. Augustus, news of Agrippa's illness, had left Rome without loss of time to attest friend, was so affected at the account of his death, which met him on the suried him in the tomb which he had designed for himself : he performed ecutor to him, and added to the gift of gardens and baths, which Agripps

contrivance) of the offer and refusal of a diadem, enriched with laurel, by Casar, officiating at the *Imperculia*, tended not a little to rouse that spirit of distrust and asy which ended in the murder of the dictator. The fortunes of Antony were so ray overturned by the death of Casar, that though for a short time he dissembled his ments, and even offered his sons as hostages for his fidelity to the assassins, he soon off the mask, and, in an empassioned funeral oration on his friend, fully discovered al state of his mind. The populace was so stimulated to revenge by the eloquence atony, and so well disposed consequently to the friend of their benefactor, that Anmight probably have succeeded to Casar in power had not Cicero espoused the of his formidable opponent Octavianus. (See Augustus.)

e remaining circumstances of his history are incorporated with those of Julius Casar, istus, and Cleopatra. His character is completely developed in the transactions of his Ilis person, and the expression of his countenance, are described as having been so and commanding, that the Romans found a resemblance between him and the statues recules. According to an ancient tradition, founded on some absurd and erroneous etygy, an idea prevailed that the family of Antonius might be descended from Anteon, on of Hercules; and Anteny, to strengthen the belief of the people in this fable, times appeared in the guise of that god.

19.—Arabians.] The Arabians merely imply eastern allies of Antony. ARABIA anciently divided into Kedem and Arabah; the former name, which signified the comprehended Yemen and Arabia Deserta; and the latter, denoting the west, Arabia and This region was first inhabited by the Casluhim, Caphtorim, and Horites, who, mid, were subdued and expelled by the descendants of Ishmael and Esau. The est settlers in Kedem were the posterity of Joktan, of Cush, and of Abraham and trah, besides various tribes of Ishmaelites, who also established themselves in the try. Ptolemy was the first that divided Arabia into the three districts of Petrona, 1715, and Felix.

RABIA PETR.E.A., bounded by Syria on the north, Arabia Descria on the cast, the w Arabicus (Red sea) on the west, and Arabia Felix, or Yemen, on the south, was sipally occupied by tribes of Ishmaelites, Edomites, Nabathæi, Kedareni, and Hagas, and contained the towns of Petra, Bostra, Ezion-geber or Dizahab (afterwards Dice), on the Elanic, or eastern gulf of the Sinus Arabicus, Pharan or Paran, be east side of the Heroopolitinus Sinus (western gulf, or gulf of Sucz), and noe, or Cleopatris (Sucz), at the top of the same; the deserts of Shur or Etham, and or Paran, and the Mounts Sinai and Casius (now Cape del Kas).

RABIA DESERTA (Arden), of which little is known, extended from the deserts of Paland the Euphrates on the north to Arabia Felix, from which, as well as from Chalon the east, it is separated by a range of mountains; *Thapsacus* (El-Der, or Porto na) being the only city of note in this division.

RABIA FELIX was bounded by Arabia Petrwa and Deserta on the ncNh, and by Erythræan sea on the south; the principal tribes who inhabited the country being the n. Maranitæ, Homeritæ, Sapphoritæ, Saraceni, Omanitæ, Nabathæi, &c.; and the considerable towns it contained, Mocha, Aden, Sana, Oman, Cadhena, Dhafar, an, and Mareb, or Saba; the two last were the ancient capitals of the Sabæans. Acing to Arabian writers, the Sabæan empire was founded by Joktan, who, about 1800, settled in the province of Yemen, and derived its name from Sabos, one of his sucres. Under Hamjare (a descendant of Joktan) and his family, the monarchy subdabout 2200 years, its princes bearing the title of Tobbah, equivalent perhaps to the of Pharaoh, assumed by Egyptian sovereigns. In the time of Joshua, Afrikis, who governed the Sabæans, afforded an asylum to some of the Canaanitish nations exceed by the Israelites; and Balkis, a sovereign of the race of Hamjare, is supposed to

ion in that country, introduced the Christian religion. Their pofterwards subverted by the rising greatness of Mahomet, who, in n emperor Heraclius, began at Medina openly to assert his divine

ie success of his arms, such the zeal and enthusiasm with which h , that in a very few years all Arabia was involved in the general : countries of the East to this overwhelming power. The Sabæan with the exception of the Edomite) the only permanent monarc a. The inhabitants of Petræa and Deserta were principally wand lescendants, the Bedoweens, acknowledging no other government of their chiefs. As a superstitious prejudice entertained by the I g intercourse with strangers prevented their carrying on any tr s, the Arabs appear from an early period to have enjoyed, almos ve commerce with India, whose rich productions being transporte thmus of Sucz into Europe, probably gave rise to the incredible 1 rient writers of the riches and fertility of Arabia. These exagger the avarice of other nations, various attempts were successively m Persians, Greeks, and Romans, to subdue a land where the valu ed by its inhabitants were supposed to abound; but to these desi ersing the sandy deserts with which it is overspread, together wit e, opposed insuperable obstacles. Diodorus, indeed, asserts that ? among his conquests; but if this be true, the dominion he estab een very transitory, as even during his life Egypt with difficulty t the hostile incursions of the Arabs; and so far was this warlike edging subjection to the Egyptians, that at a very early period s from the frontiers of Syria subdued Egypt, and reigned there w

> of the Shepherd Kings. (See Egypt.) Of the expeditions sent or quer Arabis, that conducted by Ælius Gallus in the time of Aug thest into the country; but after a few brilliant, though fruitle I having lost nearly his whole army, was compelled to retire. A headed by the emperor Trajan, met with no better success; for

semble those observed among the rains of Persepolis. Mingled with the errors of their disc religion, the Arabs, nevertheless, seem to have retained some faint notion of the use God (whom they invoked under the epithet Allan Taala), and to have likewise reserved many traditions with respect to Abraham, Moses, Jethro, Solomon, &c. derived om the descendants of the patriarchs who settled among them, and from subsequent stercourse with the Jews. The Caaba, a temple of great antiquity, still existing at fecca, has been, with the Zenzem, the well where Hagar is supposed to have refreshed smelf and Ishmael in the desert, an object of veneration to this people from a remote criod. The former contains a black stone, believed to have been brought thither from saven by Gabriel, which was originally white, but acquired its present hue by mourning wer the wickedness of mankind.

Among the gods enumerated by mythologists, as having been worshipped by the Arasians before the time of Mahomet, are the following:—

ABDABARAN, OF AL DEBARAN; the eye of Taurus.

AICHEERA; Sirius, or the dog-star.

DZOHARA, OF ZOHARAH; Venus.

DEOHL, OF ZORAL; Saturn.

MOSCHTARA; Jupiter Ammon.

OTARED, or ATHARID; Mercury.

SOHAIL; Canopus. (See Canopus, under Egypt.)

These were their seven principal divinities.

YUDDD, or WADD (supposed to represent heaven), was worshipped under the form of a man by the Calbic, or Kelibite tribe.

Sawa, or Scuvac; worshipped under that of a woman by the Hadeilite, or Hodhailite

JAGOUT, or YAGUUTH; under that of a lion, by the tribe of Madhaj.

Jaug, or Yauk; under that of a horse, by the Moradite tribe.

NASE, or NESU; under that of an cagle, by the Duikelaite and Homerite tribes.

These were their five antediluvian gods, or deified men.

HAFEDHA, god of travellers.

RAZEKA, god who presided over the fruits of the earth.

SAKIA, god of rain.

SALEMA, god of health.

These four were peculiar to the tribe of Ad.

- · ACARA, or ALQUIBALA; a pharos, or tower; a particular object of veneration among he Homerite tribe.
- ADONEUS, an epithet for the sun.

ALILAT, the moon, or nature.

ALLAT, or ALLATH, was the idol of the Thakinc tribe.

• AL-UZZA, or AL-OZZA, an image worshipped by the tribes of Koreish, Kenanah, and lalim, as the god of power or strength; the Egyptian thorn, or acacia, is worshipped by the tribe of Ghatsan under this name.

ASSAT (originally a Syrian divinity); worshipped under the form of a man by the Koreishite tribe.

Aun, a deity of the tribe of Beer Wayel.

Awal, a deity of the tribes of Beer and Taglab.

BAG, OF BAGH.

BAJAR, or BAJER; worshipped by the tribe of Azd.

DIONYSUS, DUSARES, or DYASARES, and SESAC; Bacchus, who was held particularly sered.

DUL CAFFAIN, the deity of the tribe of Daus.

HOBAL, originally a Syrian divinity, worshipped under the form of a venerable of man with a long beard, in whose right hand, which was of gold, were seven arrows without heads or feathers, such as the Arabs used in divination. This statue (originally wholly of rod agate) was surrounded by 360 smaller idols, representing the divinities who presided over the days of the year.

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Lat, a divinity worshipped under the form of a stone, in Arabia, and at Soument, is India.

MADAN, a deity peculiar to the tribes of Beer and Taglab.

MANAII, a divinity worshipped under the form of a stone by the Hodhailite mi Khozaahite, and according to others, by the Awsite, Khazrajic, and Thakific tribes.

MYLITTA, an epithet for the moon.

NAZELAH, an original Syrian divinity, worshipped under the form of a woman a Mount Merwa.

Ononos, a deity worshipped at Oboda, in Arabia Petræa.

SAAD, SAIR, or SOAIR; worshipped under the form of an oblong stone, by the tribe of Anza.

SABIM, or Sabis, a divinity mentioned by Pliny.

UROTAL, an epithet of Dionysus, or Bacchus.

YALIL, a deity of the tribes of Beer and Taglab.

Allat, Al-Uzza, and Manail, are by some mythologists stated to be three goldesses, daughters of Allai.

Besides the gods above enumerated, each householder had his tutclary deity.

This country was represented on medals by the camel, and by the tree which been frankincense.

909.—Bactrians.] The Bactri. The inhabitants of BACTRIUM, a country of his Antiqua, of which the ancient capital (now Balk) was Zariaspa Bactra. It was bounded by Aria and Parthia on the west, the Imaus or Emodi Mons on the east, Sogdiana on the north, and the Paropamisus and Caucasus Mons on the south.

912.—Th' Egyptian wife.] CLEOPATRA. Virgil uses the word Egyptian as a term of reproach; it being considered disgraceful for a Roman of high rank to marry a foreign wife. So Horace, book iii. Ode 5:

" Could they to forcign spousals meanly yield,

Whom Crassus led in honour to the field," &c.

Cleopatra III. queen of Egypt, was the daughter of Ptolemy Auletes, who, at his death, left his crown to her and her brother Ptolemy, commanding them to marry, according to the custom of the country, and to reign jointly under the guardianship of the Rosses senate. She ascended the throne, 51 B.C., in the eighteenth year of her age; her brother was still younger, and he being entirely governed by two unworthy favourites, Peathinus and Achillas, generals of the Egyptian forces, whose interest it was to forcest dissensions between the young sovereigns, Cleopatra soon found herself excluded from all share in the administration, which was conducted by these ministers in the name of the king. Her remonstrances being disregarded, she quitted Egypt, and withdrew isto Syria, where she assembled a powerful army, at the head of which she encamped near Mount Casius, and prepared to maintain her rights; Ptolemy, at the same time, advanced to oppose her. On his arrival at Pelusium, he received a message from Pompey, who, trusting to the gratitude of Ptolemy for the protection he had formerly afforded his father Auletes, claimed a refuge in his dominions from the pursuit of Cæsar after the battle of Pharsalia. The favourable answer returned to his request induced him to land; but on reaching the shore, he was basely murdered by order of the king, who hoped by this treachery to conciliate the favour of Cassar, and to obtain his acquiescence in the unjust usurpation of the rights of his sister. In this, however, he was disappointed: on arriving

lexandria, Casar (see Julius Casar) heard with great concern of the death of his ; and being prevented by the prevalence of the Etesian winds from quitting the try, he applied himself to collect a large sum of money due to him from Auletes, at the same time proceeded to take cognizance of the dispute between the two soveis, whom he commanded to send advocates to state their cause before him. Cleoa, in the meanwhile, had contrived by a stratagem to obtain a personal interview with ar, and by her extraordinary beauty and address had acquired such an ascendancy him, that he was easily persuaded to espouse her interest; on the following day, sfore, he sent for Ptolemy, and endeavoured to extort from him an implicit comace with all her demands. This conduct roused the indignation of the young prince; the people, already exasperated by the haughtiness of Cæsar, and the rigour with he exacted the payment of his debt, rose tumultuously to revenge the wrongs of r sovereign. The conciliatory promises of Casar, however, soon restored order, and fterwards appeared their discontent by decreeing that Ptolemy and Cleopatra should a between them the government of Egypt, according to their father's will, and that ryounger brother and sister, Ptolemy and Arsinoë, should reign jointly over the isle lyprus, which he bestowed on them. This decision, at first, satisfied all parties; but artifices of Ponthinus soon disturbed the apparent tranquillity, and succeeded in a rendering the Romans odious to the people. They were at length compelled to ap arms in their own defence, and Alexandria thus became the scene of a civil war reen the adherents of Ptolemy and those of Cæsar and Cleopatra. During this conthe Egyptian fleet, advancing to blockade the harbour, was burnt by the Romans, the flames unfortunately spreading to the city, destroyed at the same time the Brua library, founded by Ptolemy Philadelphus. The death of Ponthinus, and the ry obtained by Cæsar and his ally, Mithridates of Pergamus, over Achillas, termid the war in favour of the queen's party. Ptolemy being drowned in the Nile, while apting to escape from the last battle, Casar bestowed the crown on Cleopatra and younger brother Ptolemy, then only eleven years of age, whom he compelled her to y; and, on quitting Egypt, he left Cleopatra in the possession of uncontrolled autho-This she secured by causing her brother to be poisoned on his attaining the age of

m, when, by the laws of the country, he was entitled to share the government. the war which followed the death of Cæsar, Cleopatra espoused the cause of the ad triumvirate, and sailed with a large fleet to join them; but her ships were disad by a storm, and she was obliged to return without having afforded them any tance. She was suspected of having authorised the governor of Phonicia (which stry was then dependent on Egypt) to send aid to the party of Cassius; and accordr, after the battle of Philippi, Antony repaired to Cilicia, and commanded her to ar before him to answer for the conduct of her lieutenant. The queen readily obeyed summons, trusting that her incomparable beauty, which had formerly captivated ur, might be the means of also bringing Antony over to her views. Nothing could ed the pomp of her voyage from Alexandria to Tarsus, where Antony awaited her al. In the dress and attitude of Venus, she reclined on the deck of a magnificent y, adorned with purple and gold, the cars moving to the sound of exquisite music; y perfumes were burnt around her; and she was accompanied by the most beautiful er attendants, representing Cupids, Graces, and Nereids. As she advanced up the aus, all ranks of people assembled on its banks to enjoy the splendid scene; and on eaching Tarsus, Antony, who was then administring justice in the Forum, was comed to mingle with the crowd which rushed to witness her arrival. On landing, she med Antony's invitation to an entertainment be had provided for her, and requested he would sup with her. He complied, and was so dazzled and fascinated by the idour of the repast, and by her beauty, address, and accomplishments, that, reucing all his ambitious projects and the career of conquests in which he was engaged,

e transactions soon rendered the party of Antony unpopular at Mor feeling against him was increased by the ill success of his expedition ans and Parthians, and by his unworthy treatment of Artabazes, king ie treacherously seized, and led in chains to the feet of Cleopatra. The istus, likewise, was justly excited by the behaviour of Antony to Oct quence of his infatuation for the queen, he utterly neglected. Anton ss of his own interest, continued at Alexandria, where he amused him the coronation of Cleopatra, whom, with Casario (the son of Julius

should seek refuge in Libya, while she pursued her course to

to be proclaimed sovereign of Egypt, Juda a, Libya, and Cyprus, e time the kingdoms of Media, Armenia, and Parthia (the subjection ed), and of Phunicia and Cilicia, on his (the children of Cleopatr der and Ptolemy; and, not content with these gifts, he is even said to be en the empire of Rome. These extravagant proceedings contributed cause of Antony those who had hitherto adhered to him; and Augus himself of the general indignation excited by his conduct, to deprive te and government, and to declare war against Egypt. Antony, on I exasperated him by divorcing Octavia, and hostilities between the til inevitable. Both parties assembled their forces; those of Antony an ted by reinforcements, which joined them at Samos, from Syria and ed to a very powerful armament; but, instead of superintending these p the queen passed their time at Athens and Samos in the indulgence of ry and dissipation. The fleets at length met at Actium, where the which decided the fate, not only of Egypt and of Antony, but of At the commencement of the conflict, the superior abilities of Ant il, but the flight of Cleopatra with fifty of her galleys, in the midst of the fortune of the day; Antony precipitately followed her, and thus to Augustus, the defeat of his fleet being succeeded by the submission onqueror. Upon his joining the queen at Tanarus, he bitterly reprot se of all his misfortunes; but she soon pacified his resentment; and it

ecured to the queen. Octavianus treated his proposal with contempt, and refused to see is ambassadors; while those despatched to him by Cleopatra were received and disaissed with favourable answers. In these, however, he did not conceal from the queen intention of conveying her to Rome to grace his triumph; she accordingly resolved to attempt by her ready submission, and the sacrifice of Antony, to conciliate the favour If the conqueror, and thus to escape the threatened indignity. On the approach of Augustus to Pelusium, she therefore secretly commanded that the city should be immediately surrendered to him, though, to lull the suspicions of Antony, who accused her of having authorised this act of treachery, she ordered the family of the unfortunate governor of the place to be put to death. As the Roman army advanced to besiege Alexandria, the former valour of Antony revived, and he made many desperate efforts to defend the city; but finding his exertions ineffectual, from the desertion of the fleet and samy, and the defection of the queen, he stabbed himself in despair, and expired at the fact of Cleopatra. She expressed the most violent sorrow at his death; and, on being introduced into the presence of Augustus, the only favour she asked of him was permission to bury Antony. Her next object was to endeavour, by her accustomed arts, to add the victor to the number of her conquests: but in this she was foiled. Augustus merely secured her coldly that her personal safety should be respected. She thus perceived that, by death alone, she could escape the disgrace of being conducted prisoner to Rome; and, having discovered by experiments on various criminals, that the bite of an asp eccasions an immediate and easy death, she resolved on this mode of terminating her cistence. After supping cheerfully with her friends, she suddenly withdrew to despatch letter to Augustus, informing him of the design she meditated; she then caused herself to be attired in her royal robes; sent for a basket of figs, in which she had provided that asp should be concealed; and before the messengers of Augustus could arrive to frustrate her intention, she and two of her attendants had fallen victims to the mortal bite of the reptile. According to her desire, she was interred with great pomp by the side of Antony. She died in the fortieth year of her age, and the twenty-second of her reign. With her ended the family of the Ptolemies, which, from the battle of Ipsus, 301 B.C., had reigned 270 years over Egypt; this country having become a Roman province at the time of the battle of Actium, 31 B.C.

Notwithstanding the vices to which Cleopatra abandoned herself, she appears to have devoted part of her time to literary pursuits; she conversed fluently in many languages, and encouraged letters, by rebuilding the Bruchion library, which she enriched with the 200,000 volumes taken by Antony from the king of Pergamus.

920 .- Fields of Neptune.] The sea.

921 .- The queen.] Cleopatra.

922.] CYMBALS. Or rather, as Pitt translates the passage, timbrels, which, among the Egyptians, were used for dancing and festive purposes. Virgil thereby implies that Cleopatra could not attend the war unaccompanied by instruments of effeminacy and luxury.

924.—Snakes.] In allusion to her death by the application of an asp.

925.—Monsters of the sky.] Most of the Egyptian gods being symbolised by animals, as exen, dogs, cats, &c. (See Egypt.)

926 .- Love's queen.] Venus.

927.] ANUBIS. An Egyptian divinity (originally a king of the country), represented with the head of a dog. (See Anubis, under Mercury, page 293.) Some consider him to be son of Osiris; others of Mercury; while many again identify him with the latter. His statue was always at the entrance of temples, as the guard of Isis and Osiris. Some account for the dog's head by the circumstance, that Anubis, being very fond of dogs and hunting, had the figure of a dog upon his shield and standards. Others which that Ct. Man.

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of the counsellors of Isis, and that he is thus depicted in token of his those who seek for some application to the phenomena of the Nile is the of all the Egyptian divinities, consider the approach of the inundation in fied by the figure of Anubis, who, in addition to the more usual represented to under Mercury, is described as having on his arm a kettle or ings on his feet, in his hand, or under his arm, a large feather, and behind or duck.

s dedicated a temple to him.

hereal train.] i. e. the celestial gods, such as the Romans worshipped, in he "monsters of the sky."

E. The three daughters of Acheron and Nox; by some supposed to have what the furies were in hell, and the harpies on earth. They were need standing near the throne of Jupiter, ready to receive his commands. Rather whip, or scourge.

n height.] As Apollo had a temple (see note to Æn. iii. 363.) on the priium, and was generally classed among the guardian gods of Rome, Virgil, riety, introduces him as aiding the cause of Augustus.

Among her guardian gods, what pitying power,
To raise her sinking state, shall Rome implore?
Shall her own hallow'd virgins' earnest prayer,
Harmonious, charm offended Vesta's ear?
To whom shall Jove assign to purge away
The guilty deed? Come then, bright god of day.
But gracious veil thy shoulders beamy bright,
Oh! veil in clouds th' insufferable light."

Francis' Horace, b. i. Ode 2. 24-32.

ANS. Used generally for eastern nations. Among the auxiliaries of

ame as Scsostris, and that he introduced the religion of his country when he overran ; others, however, on the contrary, maintain, with more probability, that Egypt was led by an Indian colony, who brought with them their own customs and superstitions. period at which the Brahmins settled in the eastern peninsula of India, and subverted religion of Buddha in Hindoostan, is extremely uncertain, some placing the event about 200 B.C., and others referring it to the time of the subjection of Egypt by byses, 525 B.C., whose persecution of the Egyptian priests may perhaps have ind many of them to seek protection in distant countries. The Brahmins thomselves and to deduce their origin from those Brachmans, whose wisdom and simplicity of sers called forth the admiration of Alexander and his conquering army, and from u Pythagora's and the Grecian philosophers derived many of their doctrines; but this appears to be wholly unfounded. They are said to have first established themselves se coast of Bombay, where their existence may still be traced in the stupendous minical temples of the island Elephanta. The doctrines of the Brahmins seem to be dy a series of absurd superstitions, incorporated with the already established religion addha; and which, being adapted to the prejudices of the Hindoos, were readily reed by that credulous people. They acknowledge three principal divinities, BRAHMA, creator of all things; VEESHNOU, the preserving; and SIVA, the destroying er. These gods, like the Jupiter, Neptune, and Pluto of the Greeks, preside over h, water, and fire; in them are also personified matter, space, and time; power, wis-, and justice; the past, present, and future, &c.: and each has a wife, who is a sakti, manation of the divine goodness. That of Brahma is named SARASWATI; and, as patroness of letters, arts, and eloquence, is similar in character to the unarmed Mia of European mythology. LAKSHMI, the beautiful sakti of Veeshnou, is the an Venus Marina, whom she resembles in her origin, being sprung from the sea when element was churned by the gods in order to produce the sacred beverage amreeta, in being the mother of CAMADEVO, the god of love. She is also called SRI, or I, under which appellation she presides over fortune. PARVATI, the sakti of Siva, embipped under various names and characters, in which she may be identified occaally either with the Juno, Venus, Lucina, Diana Triformis, or the warlike Minerva of west. The three saktis are by some authors considered to be the same as the parce. des these principal goddesses, the Hindoos acknowledge several others who were the orts of inferior gods; and they invoke on solemn occasions seven or eight saktis, under collective denomination of Matri Deci, a name which, in sound and signification, so striking a resemblance to the Matres Dew of the Latins, as to leave little doubt the mother goddesses worshipped in Europe, and the saktis of India, had a common n. No temples or altars are erected to Brahma; and with respect to Vecshnou and the Hindoos are divided into two sects, one of which maintains the supremacy of the er, and the other that of the latter. Siva is indiscriminately called SHIVA, MAHADEO, IRA, RUDRA, HORA, SAMBHU, TRILOCHAN, SCHOE-MADOU, &c. Vecshnou is also ed under a great variety of names, as RAMA or JUGGERNAUT, KRISHNA, &c., which be ned when, in his avatars, he descended on earth under different shapes of animals and :s; his adventures on these occasions form the subject of some of the most extravagant . s of Indian mythology. Nine of these avatars are supposed to have already taken place, the last is expected to happen when he shall appear as KALKI on a white horse, and, ing an end to the present or iron age, introduce an era of virtue and happiness, called . From Brahma, Veeshnou, and Siva, proceed also an infinite number of inferior es, both good and evil, who are worshipped under different forms, and with various and ceremonies, according to their characters and attributes. Indra is one of the : important of the inferior deities. He is the chief ruler of the firmament, which is need to be governed by eight maruts or winds; and of these the east, personified by s, is pre-eminent. Like the Jove of the west, he is the sender of thunder and Y

part of Bavaria), which was also reduced to a Roman province by the emperer Their. It was separated from Vindelicia and Rhatia, on the west and north, by the river Env (Inn); from the Carni and Veneti on the south, by the Alpes Carnice (Carnic Alps); from Pannonia on the cast, by the Murus (Morava); and from Germania on the such, by the Ister (Danube); and contained the towns Boiodorum (Passan, at the junctional the Inn and Danube), Lauriacum (near the modern village of Loren), and January (Saltzbourg).

VINDELICIA.] This country, which now forms part of Swabia and Bavera, we comprehended between the Danubo and Ænus (Inn), to the north, north-west, and cast and Rhactia and the Lacus Brigantinus (the lake of Constance) to the south. It was, we Rhactia, conquered by Drusus (see Horace, b. iv. Ode 4.), under the reign of Augusta and contained the city Augusta Vindelicorum (Augsburg), in the district of the Creates, a people, south of whom were the Consuances, and Estiones.

RHÆTIA.] This country, which is now comprised in that of the Grisons, of the Tyrol, and in part of Italy, was bounded by the Helectii on the west; by Vindelicia to the north; by the Alps on the south; and by Noricum and Carniela on the cast. It is involved in the conquest of Vindelicia by Drusus (see Vindelicia, above), and contient the towns of Curia (Coire); Tridentum (Trent); Belunum (Belluno); and Februari (Feltre); the BRIGANTII, LEPONTII, RUCANTII, COTUANTII, TRIDENTINI, BRIXERIE, and VENNONES, being among its principal states.

MCSIA.] This country, which was reduced to a Roman province in the reigns of Augustus and Tiberius, was divided by the river Ciabrus (Ogost) into Mcsia Suranes (Servia), and Mcsia Inferior (Bulgaria). It was bounded on the west by Panacia and Illyricum, on the north by the Danube, which separated it from Dacia; on the est by the Euxine; and on the south by the Hamus Mons, which divided it from Macedesia and Thrace.

The chief people of Mosia were the Scordisci, the Triballi, the Dardanii, and the Scythe, and their principal towns were, Singidunum (Belgrade, at the mouth of the Save); Marianopolis; Tomi (Tomeswar, the place of Ovid's banishment); Ratissis, near the famed Pons Trajani, built by Trajan across the Danube; Naissas (Nissa); Serdica (Triaditza); Nicopolis, built by Trajan in commemoration of his victories over the Dacians; and Viminiacum (probably Moldava); the centre of Mosia having been called by the emperor Aurelian, Dacia Cis Danubiana, or Dacia Aureliani.

DACIA.] This country, north of the Danube, now forming the Turkish provinces of Moldavia and Wallachia, and that of Transylvania, was bounded by the Danube on the south; by the Jazyges, a Sarmatian tribe, on the west; by Sarmatia and the Mons Carputes (the Krapack or Carpathian mountains) on the north; and by the Pontus Engines on the east. It was conquered by the emperor Trajan.

Dacia was depicted on medals by the head of an ass, the symbol of courage and obstinacy: by the head of an ox, or of a horse, from the resemblance of the noises of these animals to the sound of the Paphlagonian trumpets: or by a figure, holding a palm and a military ensign.

MACEDONIA.] This country, which still retains the name of Macedonia, was bounded on the north by Illyricum (Illyria) and the Illemus Mons (Mount Hæmus); on the south by Epirus (Epirus), Thessalia (Thessaly), and the northern part of the Ægeum Mare (the Archipelago); on the east by Thracia (Thrace); and on the west by the Ionium Mare (lonian sea).

Maccdonia was anciently divided into districts; among them were the following: Pieria; Pæonia (see Pæonia, page 137 and 208.); Emathia (see Emathia, page 225.); Chalcidice; Phlegra of Pallene; Bisaltica; Mygdonia; Sintice; Edonica; Macedonia Superior, the western, or inland part of the country; and Illurais

the immortality of the soul, and in the various transmigrations it must undergo before its maion with the deity; but they also imagine that by a life spent wholly in the adoration of the divinity, accompanied with severe penance, an individual may exalt himself immediately after death to the rank of a god; and hence the numerous deified kings and heroes with which their mythology abounds.

Notwithstanding the absurdities which a view of Hindoo theology presents, the belief in the existence of one supreme being, distinguished by the mysterious name of O'm, is said to be inculcated in the Vedas, and to be entertained by the more enlightened among the Brahmins, who profess to consider their numerous deities merely as personifications of his power and attributes. This doctrine, however, does not appear to be generally sectived or understood; and the Indian nations are sunk in a superstition, degrading alike their moral and intellectual character.

MEDI.] The Medi, often confounded by the poets with the Persians and Parthians, Ashabited Media (now Irak Ajami, or Persian Irak), a country of Asia, south of the Cassian sea, having on the south Persia, on the west Armenia, and on the east Parthia and Hyrcania. It is said to have derived its name (being more anciently called Aria) from Medus, the son of Medea. Its chief town was Echatana (now Hamadan).

Media was one of the countries which, after the death of its last king, Cyaxares 2nd (Darius, the Mede of Scripture), the uncle of Cyrus the Great, constituted, with the principality of Persia, the territory of his father Cambyses, and the conquered kingdoms of Mabylon and Nineveh, the empire of Persia established by that monarch, 536 B.C. The lines who had reigned in Media previous to this period were,

DEJOCES, the first king of the country after the dismemberment of the Assyrian mpire, 747 B.C.

· PHRAORTES, supposed to be the Arphaxad of Scripture; the contemporary of Nebuchadnezzar the 1st, and the prince whose general, Holifernes, is mentioned in the book of Judith.

CYAXARES 1st, and

ASTYAGES, the Ahasuerus of Scripture, and father of Mandane, the wife of Cambyses, and mother of Cyrus the Great.

938.] SABÆANS. Equally a term for eastern.

939.-Fatal mistress.] Cleopatra.

943.-The god.] Vulcan.

945 .- Sad Nilus.] Sympathising with the defeat of his queen.

949 .- Victor.] Octavianus Cæsar.

953.—Three.] The triumphal processions of Augustus lasted three days, respectively commemorating his Dalmatian, Actian, and Alexandrian victorics.

DALMATIA.] This country, which still retains its name, is that part of Illyricum (Illyria, Illyricum being anciently divided into the two provinces of Liburnia (Croatia) and Dalmatia) which lies on the eastern shores of the Adriatic, having Liburnia on the morth-west; the island of Melite (Meleda), and the cities of Epidaurus (Regusi Vecchio), of Scodra (Scutari), Lissus (Alessio), and part of Macedonia on the south; Pannonia on the north; and Mesia on the east.

PANNONIA] (now Hungary and Sclavonia). Was bounded on the north and cast by the Denubius (Danube); on the south by Illyricum; and on the west by the Marus (Momeya). It was reduced to a Roman province by the emperor Tiberius, and subsequently divided into Pannonia Superior (Hungary), and Pannonia Inferior (Sclavonia); the former containing the cities of Vindebona (Vienna); Carnuntum (Altenbourg); Aquincum (Bada); and Contra Aquincum (Pest); and the latter the celebrated city of Sirmium (Sirmia), situated between the rivers Save and Drave.

NORICUM.] West of Pannonia was Noricum (now Austria, Stiria, Carinthia, and

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on the south, from the Peloponnesus (Morea), by the Sinus Corinthiac ato). It was divided into the seven provinces of ATTICA; MEGARIS is; LOCRIS; DORIS; and ÆTOLIA. (See all these and their chief to the control of th

PELOPONNESUS, which is joined by the Isthmus of Corinth to Granded on the east by the Ægean, on the west by the Ionian, and on the refrancan seas; and was divided into the six provinces of Achara, Et Laconia, Arcadia, and Argolis. (See all these and their principa idex.) Achara is represented on ancient medals by a vase filled with flowing.

RMATIA.] This appellation (see Europe) was applied to the remainder of Dacia and of the Pontus Euxinus, and east of Germania. Europe rehended the following barbarous and almost unknown tribes: the Germania the mouths of the Danube; the Geloni, on the Borysthenes (Dnisones, on the Hypanis (Bog); the Roxalani, Jazyges, and Med of the Palus Meotis (Sea of Azof); the Bastarne, to the north-east auri, north of the Chersonesus Taurica (Taurida); the Tanaire and i, on the Tanais (Don); the Hippophagi, north of the Rha (Volga); twest of these; the Æstil and Venedi, on the shores of the Codanus;); and, more in the interior, the Cariones, Hamaxobii, Agathyrsini, Budini, &c.

.- Throne.] Tribunal.

.—Crowns.] These were originally no more than a ribbon, or band the head and tied behind; they afterwards consisted of two bandel bes of trees, and were eventually formed of almost every plant and flo d to the several deities, and were used by the priests in sacrificing, by

- . The Civic, of the branch of a green oak :- on him who had saved the life of a citizen.
- The TRIUMPHAL, originally of wreaths of laurel, but subsequently of gold:—on such
 ad the honour of a triamph.
- The Gramtnes, Corona Obsidionalis, a chaplet or garland of grass, indigenous to place besieged:—on him who had raised a siege.
- L The RADIATED :- on princes at their deification.
- 1. The CORONA AUREA :- on soldiers for very eminent services.
- 18. The LAUREL: on victors at the public games, poets, orators, &c.

The SACREDOTAL CROWN is represented on a medal of the reign of Augustus, formed be sculls of ozen, with the salvers on which the entrails of the victim have been placed, I the ribbons which have decorated it when led to the sacrifice.

The Magic Crown was of wool and wax.

165.—Carians.] The Carians are here used generally to denote the auxiliaries whom sony had collected from Asia Minor.

165.—Ungirt Numidian ruce.] Either simply ungirt, as a characteristic of dress; effeminate. The Romans considered the being loosely girded as a symptom of indo-

166.—Thracians.] The Thracians had espoused the cause of Antony.

188.] EUPHRATES.
189.] RHINE.
190.] ARAXES.
191.—Dances.]
192.—Morini.]

EUPHRATES, ARAXES, and Danes (in the original Dake), poetically denote the castern nations who followed Antony, but were subdued by Augustus. The impatience of Araxes in enduring a bridge, is figurative of the impetuosity and untamed spirit of the neighbouring Armenians. The mention

the RHINE and MORINI alludes to the first day of Augustus' triumphal procession, ich commemorated the Dalmatian victories. The Morini are termed "the last of sankind," from being situated on the extremity of the Belgic provinces, immediately sosite to the coast of Britain. (See Virgil's Pastoral i. 90.)

EUPHRATES.] (See line 968, above.) This celebrated river of Asia, rising in mant Taurus, in Armenia, discharges itself into the Sinus Persicus (Persian gulf), after ing watered the towns of Samosata (Semisat), Apamea, Thapsacus (El-Der), Canaxa, l Babylon. It formed the western boundary of the ancient Assyrian empire (now relistan and Irak), which was bounded on the cast by the Caspian sea, Media, and raia; on the south by Arabia and the Persian gulf; and on the north by Armenia; chief towns being the renowned Babylon on the Euphrates, and Ninus or Ninevek iao), on the Tigris (Basilinsa, or Berema), which flows from Mount Niphates in Arnia, and falls into the Euphrates very near its mouth.

The god of the Euphrates is represented with a palm branch in his hand; and that of Tigris, leaning (similar to most river gods) against an urn, with a tiger near him.

ARMENIA is represented on ancient medals by a figure with a cap on its head, and sed with a bow and arrows.

RHINE.] (See line 969, above, and Rhine, under Gallia Antiqua.) This river, which s regarded with particular veneration by the ancient Germans, is personified on a medal the time of Julius Cæsar, by the figure of an aged man with a long beard, seated at foot of several high mountains, leaning with his left hand on a ship, and holding in right a horn, out of which water flows. On a medal of Drusus, he has a reed in his id.

ARAXES.] This river (now Aras), see line 970, above, rises in the mountains of menia; and after flowing in a south-easterly direction through the northern part of dis, discharges itself into the Caspium Mare (the Caspium sea).

DANES.] (See line 971, above.) In the original DAHE. The Dahæ were a Nomad e of Scythians, dwelling in the castern part (now denominated Dahistan) of the coast Cl. Man.

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sea, having the CHORASMII on the north, the Oxus (Gihon) on on the south.

west of the Dahæ were the HYRCANI (see Hyrcania, page 425.

This country (see Parthia, Æn. vii. 838.), called also PARTHE Agami), surrounded on every side by mountains, is bounded on actriana, and Aria, and on the south by Persia. It was divided districts; viz. Caminsine of Gamisene, Partheyne, Choroan TENE; he also mentions twenty-five considerable cities, of which catompolis, from its hundred gates, and is supposed to have occu ern Ispahan. Parthia was comprehended in the ancient empire of on of the latter by Alexander the Great, 330 B.C., it fell, with the vinces, to the share of Seleucus Nicator, one of the four generals dominions were divided at the battle of Ipsus, 301 B.C.; but it essive tyranny of the Syrian governor Andragoras, whom the co ded in atterly defeating. Armees, though of obscure origin, t oundations of an empire which was never subdued by the Ron s descendants, named Arsacidæ, continued to dispute the domini nation till, in the reign of the emperor Alexander Severus, 229 by the revolt of Artaxerxes, the son of Sassan, a common sole ing sovereign Artabanus, and became the founder of the second descendants, termed, from his father, Sassanides, reigned till untry (under its last king Yezdegerd), and of the religiou of Zoro power, A.D. 632.

The term Persia was, according to some, confined to that part of tooms the province of Iran. The ancient extent of the celebrates

- v. VALENTIA; the five Scottish tribes north of the wall of Severus or Adrian; that part of Scotland north of the friths of Forth and Clyde, and of the wall of Antonine, inhabited by the Scots and Picts, and never subdued by the Romans, being called BRITANNIA BARBARA, or CALEDONIA.
- ERITANNIA PRIMA. The principal states or people (each state being governed, when the Romans invaded the country, by a king or chief magistrate), cities, &c. of this division were: the Cantil (who inhabited Kent and part of Middlescx); Rutupies (Richborough, the usual place of landing for the Romans); Durobrivis (Rochester); Durobrivis (Rochester); Durobrivis (Rochester); Durobrivis (Rochester); Durobrivis (Rochester); Portus Lemanus (Lime, near which Julius Casar is supposed to have landed): the Reoni (Surry, Sussex, and part of Hampshire); Regness (Ringwood); Othona (probably Hastings); Neomagus, or Novionagus (Woodcote): the Belox (part of Hampshire, Wiltshire, and Somersetshire); Mugnus Portus (Portumouth); Trisantonis Portus (Southampton); Venta Belgarum (Winchester); Aque Calide (Bath); Ischalis (Ilchester): the Durotrices (Dorsetshire); Dunium, Durnouna, or Durnovaria (Dorchester): the Damnonii, or Durmonii (Devenshire and Cornwall); Voliba (Falmouth); Isca Damnoniorum (Chiselburgh); Usela (Exeter); Oerinum (the Lizard's Point); Bolerium (the Land's End, or Cape Cornwall): the Atrebatii (Beikshire, and part of Oxfordshire); Calletw (probably Reseding).
- II. PLAVIA CÆSARIENSIS. The principal states, cities, &c. of this division were: the Trinobantes (Essex, and part of Surry and Middlesex); Camulodunum (Malden, or Colchester); Colonia (by some supposed to have been Colchester); Londisium (London): the Catti, Catteuchlani, or Catteuchauni (the shires of Hertford, Bedford, and Bucks); Verulamium (St. Albans): the Dobuni (Oxfordshire and Gloucesternhire); Corinium (Cirencester); Glerum (Gloucester): the Simeni, Cenimagni, or Iceni (Norfolk, Suffolk, Cambridgeshire, and Huntingdonshire); Garienis Ostium (Yarmouth); Venla Icenorum (not far from Norwich): the Coritani (the shires of Morthampton, Leicester, Rutland, Lincoln, Nottingham, and Derby); Lindum (Lincoln); Rata (Leicester): the Cornavii (the shires of Warwick, Worcester and Stafford, Shropshire and Cheshire); Deva (Chester); Prasidium (Warwick); Branonium (Worcester); Uriconium (near Shrewsbury); Etocetum (near Lichfield); Manduessedum (Manchester): the Huicii, or Jugantes (a tribe of the Cornavii, settled in Warwickshire and Worcestershire).
- TIL. BRITANNIA SECUNDA. The chief states, cities, &c. of this division were: the Silvers (South Wales); Isca Silverm (Caerleon); Burrium (Uske); Blestium (Monmouth); Gobannium (Abergavenny); Venta Silverm (Caer Gwent, near Chepstow): the Demetr (a tribe of the Silvers, on the coast): the Ordovices (North Wales); Mediolanium (Meywood, in Montgomeryshire); Segontium (Carnarvon); Conscium (Conway); Blancunium (Manchester); Alone or Alione (Lancaster); Luguralium (Carlisle); Danum (Doncaster).
- IV. MAXIMA CÆSARIENSIS. The principal states, cities, &c. of this province were: the Parisi (East Riding of Yorkshire): the BRIGANTES (the rest of the county of York, and the counties of Durham, Lancaster, Cumberland, and Westmorland); Eboracum (York); Isurium (Aldborough).
- v. VALENTIA. The chief states, cities, &c. of this division were: the OTADENI (part of Northumberland, the district of Lothian, and Berwickshire): the SELGOVE (the districts of Eskdale, Annandale, and Nithi-dale, in Dumfries-shire): the GADENI (part of Northumberland, and Roxburghshire): the NOVANTE (Wigtown): the DAENII (the counties of Renfrew, Lanark, and Stirling); Castra Alata (Edinburgh): these are nations being sometimes comprehended under the general name of the Manta.

Islands of. 7 Vectis (Wight); the Cassiterides or Silina (probably Scilly islands);

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nglesey); Mona Cæsaris (Man); Ebudæ, or -dez (the Heliides); (See Earope.)

nciently called IERNE, or HIBERNIA.

c.] The Tamesis (Thames); the Sabrina (Severn); the Alm, of Belisama (Mersey); the Vedru (Were, or Tees); the Decama of stotathybius (Wye); the Tina (Tyne); the Ituna (Eden, which r Ituna, the Solway frith); the Tuasis (Tweed); the Bodotria, we ilota (Clyde); the Taus (Tay), &c.: the straits of Dover, or fretum Britannicum, Gallicum Oceani, or Oceanus Fretalis; the ceanus Britannicus; the Bristol channel, the Sabrina estuaria el, Verginium mare; the Irish sea, mare Internum vel Hibernica Germanicus oceanus, &c.

The religion of the ancient Britons was, with very few exceptions course with the different nations by whom they were successively it of the Celtæ; the principal seat of the draids (see Europe, and M 44.) being the island of Mona Taciti.

ns of.] This country, which is said to have derived the name of the son of Terra, or of Neptune, or from Barat-Anac (the countrat of Albion, either from Albion, the son of Neptune and Amphitiveigned over it, or from its chalky white cliffs, is represented as a holding a standard in the right, and a spear and shield in the left globe, surrounded by the ocean, having in her right hand a standar either on a fragment of a wall or the prow of a ship; or leaning a prow of a vessel at her feet and an oblong shield.

n the fabulous history of Britain it is stated that its first king was ilvius, and grandson of Æneas, who, having accidentally slain his reece, and there delivered a number of Trojans from the slavery to

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2.- Various.] In poetic allusion to the colours of the rainbow.

1. Grandsire.] Pilumnus.

D.—Th' Arcadian prince.] Evander.

17.—Daunian hero.] Turnus; as being son of Daunus.

24.—The god.] Generally, for propitious fate; intimated by these unusual omens.

32.—Sons of Tyrrheus.] (See Tyrrheus.)

36.] GANGES. This great river divides India into two parts; viz. India intra Ganm (India west of the Ganges), and India extra Gangem (India to the east of it). It is discriminately called by the natives Pudda, or Padda; Burra Ganga (the Great River); , by way of eminence, Ganga (the River). It rises among the vast mountains of nibet, and after-receiving, in a course of 2,000 miles, several rivers, eleven of which are teater than the Thames, it falls by several mouths, which form an extensive delta, into e hay of Bengal. It overflows annually like the Nile, rising from the latter end of wil to the middle of August, and falling during the rest of the year; the swelling and rectiowing of the river being partly owing to the rains which fall in the plains of Indos-. The same phenomena apply to the Indus, and other rivers in the south of Asia, the mouths of which are found immense tracts of level country which are periodically reflowed, and exhibit an unprecedented degree of fertility. Like other rivers, the images was held sacred; and from the peculiar blessings it dispenses, as well in its the productions as by its periodical inundations, it still continues an object of very Exicular veneration with the natives, their principal hope and belief in a state of future These consisting in the chance of meeting their death in its waters; a superstition of Mich the princes of the country have availed themselves to induce their subjects to purwe the permission either to drink of, or to bathe in the river. It is visited annually by where of pilgrims from all parts of India, who consign to its depths propitiatory offers of gold, pearls, and precious stones.

47.—Wise general.] Æneas.

**The throwing a javelin into the air, was a ceremony practised by the mans when they declared war against any nation. This they derived from the Greeks. fore this was done, it was unlawful to commit any acts of hostility. This declaration made by the pater patratus, who was chief of the faciales. He used to pronounce the aloud voice the reasons for going to war, and then threw a javelin into the country the new enemy. Numa was the first who introduced this custom. The declaring war, a called clarigatio." Warton.

B6.—Pines.] Poetically for ships.

De.—The fact.] The transformation of Æneas' fleet into sea-nymphs has been bright by some critics an incident not sufficiently epic. It was probably one of the cient legends relative to the history of Æneas, and therefore inserted by Virgil for the propose of diffusing an air of antiquity over his subject. The privilege of transformation

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such vessels as reached the Italian shores; this reserve left Virgil at Beny essel (Æn. i. 167.), and to burn four (Æn. v. 916.)

dame goddess.] Cybele.

on.] Jupiter.

uer'd.] (See Jupiter, Titans, Saturn.)

o.] One of the Nereids.

ther-god.] Pluto.

rter of the morn.] Poetical for the East; meaning Ida.

ecynthian choirs.] Such musical instruments as were used by the Cayreligious ceremonies of Cybele.

'd back.] It is customary for poets to send back a river to its source, eleentous circumstance takes place on its banks, or when labouring only up. The poets adopt the same image in describing the same of Herrs,

"We saw, push'd backward to his native source.
The yellow Tiber roll his rapid course,
With impious ruin threatening Vesta's fane,
And the great monuments of Numa's reign.
With grief and rage, while Ilia's bosom glows,

Boastful, for her revenge, his waters rose;
But now th' uxorious river glides away,
So Jove commands, smooth winding to the sea."

So Jove commands, smooth winding to the sea. Book i. Ode 2. 13. &c.

of waters to their fountain-head is also a proverbial expression, implyed or monstrous thing.

cian brothers.] Menelaus and Agamemnon.

ish'd wife. 1 Helen, the wife of Menelaus; and Lavinia, the money will

-] ARISBA. Arisba having been sacked by Achilles (see Achilles) for being in s with Troy, it is probable that Virgil here alludes to some circumstance which ed previously to the Trojan war. -Fruitful plains.] Virgil alludes to the custom prevalent in the Hemeric age, of
- ng a portion of land to those who distinguished themselves by any memorable exploits.
- LYCAON. A Gnossian artist, who made the sword which Ascanius gave to us. The Cretans are particularised for their skill in the manufacture of quivers.
-] RHAMNES. A king and augur, who assisted Turnus against Æneas, killed by line 440.
- 1 REMUS. A Rutulian chief, killed by Nisus, line 445.
- 1 LAMUS.
- Chiefs in the service of Turnus, here killed by Nisus. I LAMYRUS.
-] SARRANUS.)
- -Fumy god.] Bacchus.
- J FADUS.
- .] HEBESUS. Rutulians, here killed by Euryalus.
- .) RHŒTUS.
- .-Jar.] i. e. bowl. Virgil seems extravagant in representing the bowl so large, hostus should be able to conceal himself behind it. It appears to have been larger han the celebrated bowl of Nestor (Il. xi. 778.) The poet is not to be literally but must be supposed to include in the expression the abacus or table on which rwl was standing.
- .] CÆDICUS.) Cardicus is mentioned as being the opulent friend of Remulus,
- .] REMULUS. I a chief of Tibur, whose arms became part of the plunder obby Euryalus.
- .] VOLSCENS. A Latin chief, despatched with a body of Latians to the aid of s, who was besieging the camp of Æneas. His arrival intercepted the progress of ojan heroes, Nisus and Euryalus, as they were passing, laden with spoils, through seping army of the Rutulians. Nisus succeeded in eluding the pursuit of the enemy, receiving that his companion was surrounded and taken prisoner, he returned to his nce; and, upon the death of Euryalus, which was inflicted by the hand of Volscens. w the Latin chief (line 592.)
- -Queen.] Not in the original.
- .-Leader.] Turnus.
- .-- Moon.] Diana.
- -Roof.] i. e. the central point of the interior of a vaulted temple. (See Fane.)
- .] SULMO. Latin chiefs, here killed by Nisus.
- -Flow'r.] This simile is copied from Homer, Il. viii. 371, &c.
- .-Fix'd.] This apparent poetic vaunt has been more than realised, as the fame of and Euryalus has survived the existence of the Capitol.
- -Slain leader.] Volscens.
- i.—The rest.] Among these a Rutulian, of the name of Numa, is mentioned in the al; not the same with the Numa, Æn. z. 786.
- i.] ACTOR. } Two Trojan chiefs. i.] IDÆUS.
- 1.—Shouts.] "It was customary with the Romans to begin the engagement with shouts. This practice was derived from the sucient Italians. Livy tells us, that the s of the Romans, in engaging the Carthaginians, so frightened the elephants of the y, that they turned back upon them." P.

ENEID. BOOK IX.

LYCUS. A friend of Æneas, killed by Turnus, line 759.

HELENOR. Helenor was son of a king of Lydin and the slave I LICYMNIA. He fought in the Trojan war; followed Æneas to Italy

LUCETIUS. A Rutolian, killed by Ilioneus, line 774.

Two more.] Emathion and Corynaus, here killed by Liger and Asyla LIGER, A Latian, killed by Æneas.

ASYLAS. One of the chiefs of Turnus.

CÆNEUS. A Trojan, here killed by Turnus.

ORTYGIUS. A Rutulian, here killed by Caneus.

CLONIUS. ITYS.

IDAS.

Trojans, here killed by Turnus. In this coumeration of who fell by the hand of Turnus, Dryden omits Diox SAGAR. Promalus, mentioned in the original.

CAPYS. (See Capys, Æn. i. 257.)

PRIVERNUS. A Rutulian, here killed by Capys.

TEMILLA. A Trojan.

Son of Arcens. The name not mentioned. Arcens was a Sicilian. Martian grove.] Some grove sacred to Mars on the banks of the Sym PALICUS. Or rather, Sicilian gods, the PALICI. They were twin th is variously ascribed to Jupiter and Thealia, to Ætna, a daughter a, to Vulcan, or to the Sicilian god ADRANUS (by some confour nician ADRAMELECH). They were born in the neighbourhood of s (now Giaretta), in Sicily, and were held in great veneration in the ir temple were two lakes or pools, called Delli, of sulphureous was ntinually issued flames and balls of fire. By these pools, it was cus most solemn oaths, fatal to all persons violating them. The test adop UTE. The ancient flutes were of various kinds and forms; as, curved, long, e, double, left and right-handed, equal and unequal. There is much difference pon the nature of the double flute; but the more received is, that it consisted I, which were so joined together as to have but one mouth; the flute played be right hand having the high tones, and that played upon with the left, the times two right or two left-handed flutes were joined together; the former d the Lydian, and the latter the Tyrian or Sarranian flute. The flutes used at vere of silver, ivory, or bone; and those at sacrifices of box-wood. The inhis instrument has been variously ascribed by the poets to Apollo, Mercury, Pan. Minerva is said to have attempted to play the flute; but that, on seeing n of her face in the water while practising on the instrument, she was so disse distortion of her features, that she threw her flute into the stream, and ever fished the design. (See the 8th Pastoral of Virgil.)

ISES.] These are personified by genii or nymphs, each being recognizable by ate attribute: fruits are assigned to TASTE; flowers to SMELL; musical in> HEARING; a bird pecking to TOUCH; and a mirror or rainbow at her back
Among the Egyptians, the peach or a basket of fruit was the symbol of log of SMELL; a hare of HEARING; an ermine or hedgehog of TOUCH; and a personal state.

US was the god of sentiment and of the senses.

3CANIUS. This is the first occasion in which Ascanius takes any part in the e poet therefore describes the circumstance minutely.

*migods.] "The gods, from whom Ascanius was descended, were Jupiter, the srdanus, and Venus, the mother of Æneas: the gods, to whom he was, as it e birth, were Romulus, Julius Cæsar, and Augustus." Warton.

Id Butes' form.] The armour-bearer of Anchises, and subsequently of Ascanius. med his shape when he descended from heaven to repress the ardour of ter the death of Numanus.

seir patron.] Apollo. This intervention is ascribed to Apollo with the more sethe tutelar deity of the Julian family.

ww'ry kids.] Showers are supposed to attend the rising and setting of these s Georgic i. 295.)

secends in harden'd rain, &c.] "A noble image is here represented of the knoine dispensing storms and tempests. This is utterly lost in Dryden's

" Or patt'ring hail comes pouring o'er the main,

When Jupiter descends in harden'd rain;

Or bellowing clouds burst with a stormy sound,

And with an armed winter strew the ground.""

Warton.

AND'RUS.
Pandarus and Bitias, sons of Alcanor, a Trojan, and Hiera, were ITIAS.
IERA.
by Turnus; Pandarus, line 1015, and Bitias, line 952 of this LCANOR.
book.

ing.] Meaning probably the chief of the watch.

tue two tall oaks.] This passage is imitated from Il. xi. 201, &c.

ADUS. The ancient name for the Po. The god of this river, which was also MANUS, from Eridanus (Phaeton), the son of Apollo, who was precipitated into was represented by the ancients with the head of a bull, probably because it from the Taurinian Alps. Virgil styles it "the king of rivers," and assigns to xus.

46

930.] QUERCENS.

930.] TMARUS.

931.] AQUICOLUS. (932.] HÆMON.

943. - Giant-brothers.] Pandarus and Bitias.

944.] ANTIPHATES. Antiphates was a son of Sarpedon and a slave.
945.] Theban slave.] Thebe, in Mysia. He is killed by Turnus, line 9

Latians, killed in the war.

945.] Theban slave.] Thebe, in Mysia. He is killed by Turnus, line 9 948.] CORNEL. The material of which the spear was made is here put f

elf. The cornel was the emblem of durability.

950.] APHIDNUS. 950.] ERYMANTHUS. Trojans, here killed by Turnus.

950.] ERYMANTHUS. Trojans, here killed by Turnus 951.] MEROPES.

956.—Spear that roar'd.] "Catrou renders phalarica, pertuisane, a kind rvius tells us it is a vast dart, with a turned handle; its iron is a cubit laich is a kind of ball plated with lead; this sometimes is wrapped round d tow, for firing buildings, &c.: with this dart they used to fight from a sor lied phala." Warton.

961.—Baian mole.] Castella di Baia, in the Terra Lavora. It was a favon reat of the Romans, on account of its warm baths. Some few ruins of the bear at once covered this delightful coast, still remain; and nothing can give a the prodigious expense and magnificence of the Romans in their private built estituation of some of these. It appears from a letter of Pliny, b. ix., and for the passages in the classical writers, that these buildings actually projected in ing erected on vast piles sunk for that purpose. Virgil draws a beautiful sis custom, where he compares the massy spear which Turnus burled at Bitia pase enormous piles thrown into the Baian sca. (Melmoth's notes to his trainy's Epistles.)

ŧ

1042.] AMYCUS. A huntsman, killed by Turnus.

1844.] CLYTIUS. A son of Æolus, god of the winds, here killed by Turnus.

1945.] CRETHEUS. A Trojan equally remarkable for his poetical and military dis-

1668.] This description is copied from Homer, Il. zvi. 180, &c.

1104. Yellow god.] Tiberinus.

ENEID.

BOOK X.

ancil.] ANGERONA was a divinity who presided over councils, and ass of Silence. (See Tacita, Muta, &c. under Somnus, page 226.) She a woman holding either a ring or her finger to her mouth, and having a lof Serapis on her head, the club of Hercules in her hand, and the Pollux at her side. She had no temple exclusively dedicated to he splaced in that of the goddess VOLUPIA or PLEASURE (see Pleas at Rome. In this temple Volupia was represented upon a throng ther feet.

a allusion to the Punic wars.

lanish'd issue.] Ænens.

'ew Diomed.] Who, after the siege of Troy, had settled at Arpi. nother wound.] (See Il. v. 1085.)

See Æn. i. 120.)

ris sent.] (See Æn. v. 787.)

to hospitable land, &c.] HONORINUS was a Roman divinity invol

190.] THYMÆTES. A Trojan, son of Hicetaon, killed by Turnus. (See Pitt's 'irgil, Æn, xii. 509.)

191.] THYMBRIS. Trojans.

191.7 CASTOR.

195.] MNESTHEUS. (See Æn. v. 154.)

196 .- Great father.] Clytius. Son. Acmon.

199 .- Beauteous boy.] Ascanius.

206 .- Jet.] Dryden uses jet for ebony.

207.] ISMARUS. A friend of Æneas, born in Lydia, near the banks of the Pactolus. le distinguished himself in the Rutulian war by his skill in archery.

211.] PACTOLUS. A celebrated river of Lydia, which rises in Mount Tmolus, and alls into the Hermus. The poets ascribed to it golden sands. The nymphs of this river rere termed PACTOLIDES.

213.] CAPYS. (See Æn. i. 257.)

215.—He cast.] (See Æn. ix. 1050.)

217.—The hero.] Æneas.

200 .- Chief.] Tarchon.

223. — Vengeance.] VENGEANCE was symbolised by the Egyptians under the form fa furious lion, wounded by an arrow, which he is endeavouring to draw out from his side. a more modern representations it is designated as an infuriated female, with dishevelled air, sparkling eyes, and biting her fist; having a helmet on her head, and a dagger in her and. She is moreover frequently armed with a torch.

231 .- Fereign kand.] Foreign captain. (See Æn. viii. 660.)

233.—Rising Ida.] This figure, usually affixed to the prow (but in this passage to the zm) of a ship, was distinguished among the ancients by the term parasemon.

" Pitt translates it 'sculptur'd Ide.' The Roman poets scarce say any thing in a permal manner of Mount Ida; unless possibly Virgil may be understood in that manner, bere he is speaking of the figures wrought in the forepart of Æneas' ship." Speace's Polymetis, Dial. 15. b. viii.

241.—Sacred sisters.] The Muses.

245.] MASSICUS. One of the four Etrurian chiefs who commanded the troops of Insium and Cosa.

246.] TIGER. The ship of Massicus.

247.] CLUSIUM (now Chiusi). A city of Tuscany, at the south end of the Palus Shesing (the lake Clusium); the capital of the dominions of Porsenna (see Porsenna), tho, in imitation of the Egyptians, constructed under the town a labyrinth, and within it mausoleum.

247.] COSA, COSSA, or COSÆ. A town of Etruria.

349.] ABAS. One of the four Etrurian chiefs who commanded the people of Popumia and Ilva in the war of Æneas against Turnus. He was killed by Lausus, line 605.

261.] POPULONIA. A town of Etruria, which was destroyed in the civil wars of lylle,

POPULONIA was a rural goddess among the Romans, whose aid they invoked against he devastations, either of their enemies, of the elements, or of the seasons. She is by ome identified with the HERA of the Greeks.

253.] ILVA (now Elba). An island in the Tyrrhene sea, between Italy and Corsica, elebrated for its iron mines.

255.] ASYLAS. One of the four Etrurian chiefs who commanded the troops of Pisa, a the war of Æncas against Turnus.

260.—Pissus.] The inhabitants of Pisa, a town of Etruria, built, as is said, by a plany from Pisa, in the Peloponnesus.

ÆNEID. BOOK X.

R. One of the four Etrurian chiefs who conducted the troups a, and Pyrgi, to the assistance of Æneas against Turnus.

VISCA (now Eremo de St. Agustino). A maritime town of Etra neighbouring marshes rendered it unwholesome.

o's fields.] The district in the neighbourhood of the Minio (now Minio the Tyrrhene sea.

GI. An ancient maritime town of Etruria.

RAS. A Ligurian who assisted Æneas against Turnus.

AVO. Son of Cycnus, who assisted Eneas against Turnus.

VUS. A son of Sthenelus, king of Liguria. He was related on his as, at whose death he was so afflicted that he abandoned his paterna grief on the shores of the Eridamus (the Po). There, after a land w, the gods converted his gray hairs into feathers, and himself into st. b. ii.) Under that transformation, always mindful of the thundle had destroyed his unhappy friend, he never dared to fly, but remain new element of which he had become an inhabitant.

Son of Mars and of Pireue, one of the Danaides, who was killed in ales.

Son of Mars and of the nymph Cleobulina, who made a vow a temple to his father constructed of the skulls of all the strang hin his reach. He was also killed by Hercules.

Son of the Thessalian nymph Hwarz, who not being able to a ad solicited of his friend Phylius, precipitated himself, in despair, netamorphosed into a swan. His mother, from the abundance of a this loss, was changed into the fountain of Bosotia which bears be (See Cycnus, son of Neptune, page 78.)

ETON. This prince is, by Hesiod and Pausanias, considered to be

sely interpreted. Plutarch affirms that there was really a king of the name of Phaëton, he reigned over the Molossi, and was drowned in the river Po; that he was a prince who splied himself to the study of astronomy, and predicted the extraordinary heat which marred in his reign, and desolated his kingdom. Phaëton was called CLYMENRIA PROLES. 275 .- Sister shades. The poplar trees, weeping amber, into which the sisters of baëton were transformed. It does not appear that the Eridanus is now remarkable ther for swans or poplars.

285.] OCNUS. A son of the Tiber and Manto. He assisted Æneas against Turque. Ocnus built the walls of Mantua; but the colony for whom he built them were by far ore ancient than his time. This colony was originally made up of Thebans (says Serms), afterwards reinforced by the Tuscans, and lastly by the Gauls, or, as some will have , by the Sarsinates. Ocnus is the Bianor, whose tomb is mentioned in the 3d Ecloque." ervius and Catron.

287.] MANTO. A daughter of the prophet Tiresias, who was endowed with the gift prophecy, and is even, by some, supposed to be the same that conducted Æneas into e infernal regions. At the termination of the second Theban war, Manto was conveyed ith the captives to Claros, in Ionia, where she established an oracle of Apollo, and here, from the abundance of the tears which she shed for the misfortunes of her country, fountain and a lake, communicating the gift of prophecy, were formed. According to pollodorus, Alcmeon, the general of the army that took Thebes, became enamoured of lanto, and was the father of her two children Amphilochus (worshipped as a god at Orom. in Besotia) and Tisiphone. Diodorus asserts that the daughter of Tiresias was named aphne, and was sent by the Argives to Delphi, where she officiated as priestess of Apollo. irgil, agreeably to another tradition, marries Manto to the Tiber, and represents her as se mother of Ocana, the founder of Mantua. She is also, by some, stated to have been s wife of a Cretan prince named Rhacius, the father of Mopsus the sootheayer, whose sth is, however, more generally ascribed to Apollo.

MOPSUS.] The son of Manto: he officiated at the alters of Apollo at Claros; and om his unerring wisdom and discernment gave rise to the proverb, " more certain than lopens." He distinguished himself at the siege of Thebes; but he was held in particular meration in the court of Amphimachus at Colophon, in Ionia, where his approved supecrity in the art of divination over Calchas (see Calchas, page 39.) cansed the death of is rival through mortification, and he was eventually honoured as a demi-god. Mopsus ad a celebrated oracle at Mallos, in Cilicia.

MOPSUS.] Another soothsayer, son of Ampyx, or Amphycus, and the nymph Chloris, he accompanied the argonauts in their expedition to Colchis. On their return to Greece, s established himself on that part of the African coast on which Carthage was subsenently built, and was there honoured as a god after death.

MOPSUS.] One of the Lapithm was of this name.

MOPSUS.] A son of Œnoe, queen of the pigmies, who, from the cruelty which she zercised over her subjects, was changed into a crane. (See Pigmies, page 141.)

MANTO.] There was another prophetess of this name, the daughter of Polyidus. (See 'elyidus, page 222.)

287 .- Tuscan stream.] Tiber.

298. Mantuan town.] MANTUA, a town of the Cenomanni, in Cisalpine Gaul, said s have derived its name from Manto,

"On those dead bones

They rear'd themselves a city, for her sake

Calling it Mantua," &c .- Carey's Dante, canto xx. 89.

aughter of the Theban soothsayer Tiresias. Near it was the village Andes, where Virgil hence Mentuenus and Andinus) was born. (See Georgic iii. 18.)

ENEID. BOOK X.

MINCIUS. The river-god Mincius is the parasemon of Ocnus' ship: BENACUS. Is represented as the sire of Mincius, because the rithat lake. The Mincius (now Mincio) is a river of Venetia, flowing nacus (now Lago di Garda), and falling into the Po. Andes, the birt was on the banks of this river:

" -- thou honour'd flood,

Smooth sliding Mincius, crown'd with vocal reeds," &c. Lycidas, AULETES, or AULESTES. A Tuscan prince, and ally of Eneas, y Messapus, En. xii. 437.

-The careful chief.] Aneas.

CYMODOCE. One of the Nereids.

-Daunian chief.] Turnus.

-Great mother of the deities.] Cybele.

-Ida's holy hill.] Mount Berecynthus.

See imitation of this passage, Par. Lost, b. ii. 708.

"Incensed with indignation, Satan stood Unterrified, and like a comet burn'd, That fires the length of Ophiuchus huge In the arctic sky, and from his horrid hair

THERON. A gigantic Latian chief, here killed by Æneas.

LICHAS, or LYCAS. A Latian captain in the interest of Turnus, v her having died at the moment of his birth, was dedicated to Apollo, as t e. He is here killed by Æneas.

GYAS. The sons of Melampus the soothsayer, and companions of CISSEUS. in his labours.

PHAROS. A Rutulian, here killed by Æneas.

Shakes pestilence and war."

Successing the fate of his son, detained him at home; but Halesus, at his death, hastened as mingle in the war, and was there slain by Pallas, line 600.

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JOO.] LADON.
200.] DEMODOCUS.
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Friends of Æneas, here killed by Halcsus. 800.] PHERES.

sea.] STRYMONIUS.

884.] THOAS.

583.—Th' Evendrian spear.] The spear of Pallas.

603 .- Knight.] Halesus.

605.] ABAS. (See Abas, line 249.)

618.] JUTURNA. The sister of Turnus. (See Juturns, Æn. xii. 212.)

625.] HORROR. This was personified among the ancients by a young man flying, in consternation, from the appalling spectacle of Medusa's head.

679 .- The youth.] Pallas.

684.-Master.] Evander.

686.—Phrygian friend.] Æness.

691.—Shining belt.] Upon this belt (see Æn. xii. 1365.) was inscribed the history of the Danaides,

The DANAIDES (called also BELIDES, from their ancestor Belus) were the fifty daughters of Danaus, king of Argos, and the wives of the fifty sons of their uncle Ægyptus, king of Egypt. An oracle had declared that Danaus would be dethroned by a sonin-law; he accordingly commanded his daughters to put their husbands to death; and, for their compliance (Hypermnestra excepted) with this barbarous mandate, they were closmed (see Tartarus, page 149.) to the endless task of filling with water vessels pierced with innumerable holes. (See Horace, b. iii. Ode 11.)

692.] EURYTION. An artificer.

693.—Futal brides.] The fifty daughters of Danaus.

695 .- Bridegrooms.] The fifty sons of Ægyptus.

696.—Ill hour.] (See Æn. xii. 1364.)

705 .- Breathless body.] Of Pallas.

712.—Hero.] Æneas.

721.] SULMO. Some consider Sulmo, in this passage to be a town, and Usens to

721.7 UFENS. be a river. It however appears from the original that the latter implied the chief mentioned Æn. viii. 9.

The town Sulmo (now Sulmona), the birthplace of Ovid, was a town of the Peligni, in Umbria.

There were two rivers of Italy of the name of Ufens, one near Terracina, and another in the district of Picenum.

725.] MAGUS. One of the officers of Turnus, here killed by Æness.

747.] HÆMONIDES. A priest of Apollo and Diana, who fought on the side of Turnus; here killed by Æneas.

757 .- Vulcanium Caculus.] (Sec Præneste, Æn. vii. 938.)

761.] ANXUR. A Latian chief, wounded by Æneas.

767.] TARQUITUS.

Tarquitus was a son or raumus and is here killed by the 769.—Sire.]

770 .- He.] Æneas.

783.] LUCAS. Chiefs of Turnus, here killed by Æneas.

786.] CAMERS. Son of Volscens, here killed by Æneas.

Cl. Man.

ÆNEID. BOOK X.

IA. One of Turnus' chiefs, here killed by Æneas. (See note to Æn. ix. 605.)

(CLÆ. A town of Latium, between Caieta and Terracina, built by the Castor and Pollux. Virgil is supposed to have applied to it the epithet, in consequence of its inhabitants being strict followers of the precepts of hich enjoined perpetual silence for a certain number of years. The epitheter more properly to belong to the Laconian city of the same name. (See 191.) The people of Amycke, in Italy, were serpent-worshippers; and say hold this animal, that they considered it impious to destroy it, although efence.

ON. (See Briareus, page 59.)

AGUS. Rutulian chiefs, here killed by Æneas.

d.] This circumstance is remarkable, as the spear is more usually assigned who fought from a chariot.

ess with the charming eyes.] Venus.

MNUS. The god of bakers and millers, as the supposed inventor of the corn. He was also the tutelary deity of children, and, with his brother (denominated also STERQUILINIUS, from his having introduced the uring the earth), presided over the auspices that were taken before the marriage. Pilumnus was the prince who received Danaë after her expudominions of her father Acrisius. (See Danaë, page 228, and Turnu, filumnus and Picumnus were said to be the sons of Jupiter and the nymph IS.

NIA, STATANUS, STATINA, and SENTIA, were also guardian divisimong the Romans.

IUS. A king of Clusium, who assisted Æneas against Turnus.

se Trojan, and who of the Latian party. It is only observing what names are a Latin,—such as Caedicus, Sacrator, Rapo, &c., and what are drawn from the Alcathous, Hydaspes, Parthenius, &c., and the confusion is easily removed. new proof that the Trojan tongue was derived from the Grecian."

SACRATOR. Hydaspes is here killed by Sacrator. HYDASPES.

ORSES.

PARTHENIUS. Chief Rapo.

ERICETES. Ericetes was a Lycaonian, here killed by Messapus; either

-Lycsen's blood.] S descended from Lycson, or born in Lycsonia.

CLONIUS. A Trojan, here killed by Messapus.

-Neptune's son.] Messapus.

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-Agis the Lycian.] Agis, a friend of Eneas, is here killed by Valerus, one of -Tuscan Valerus.] the friends of Turaus.

AUTHRONIUS. A friend of Turnus, here killed by Salius.

NEALCES. A Rutulian chief, who here kills Salius. (See Salius, Æn.

ANTORES. An Argive, killed by Mezentius. He had originally been an of Hercules, but finally settled in Italy at the court of Evander.

- -Protects his perent.] "This alludes to a circumstance in the Roman history. fricanus, when he was but seventeen years old, protected his father in this nor did he retreat till he had received twenty-and-seven wounds. Servius. rgil, in Lausus, very artificially gives us an adumbration of a great achievement his countrymen." Warton.
- -His Vulcanian orb.] His shield, the workmanship of Vulcan.
- -Coat.] Tunic.
- -Washed.] Staunched.

RHŒBUS. A horse of Mesentius.

-Far-shooting god.] Apollo.

ENEID.

BOOK XI.

g.7 Aurora.

Æneas. "It was a custom of the Romans never to sacrifice when they with the rites of burial; but if it so happened that any one died, and there has necessity of performing a sacrifice, the friends of the decreased to go through with the sacrifice before they buried him. Thus, when it oratius Pulvillus, while he was consecrating the Capitol, that his son we dout, Cadaver sit: nor would he engage in his funeral till he had finished on. According to this custom, Æneas is here introduced paying his rows fore he celebrates the sepulture of Pallas and his companions." Warton.

] Pallas.

hese lines describe the trophy raised by Æneas of the spoils of Merentin, pæa) were more in use among the Greeks than the Romans, who, to initiate ought not to be perpetuated, never repaired a trophy when it decayed a spoils taken from the enemy, and fixed on a column, trunk of a tree, &c., accomments of victory, erected usually on the spot where such victory had, and consecrated to some divinity, with an inscription. The Roman conuments of a victory tropæa; and tropæum is also put by the poet in self.

- -Victor.] Turms. The rest-the belt (Æn. z. 691.)
- .—A king.] Æneas. A king's request. Latinus'. (See Æn. vii. 265, and 275.)

 FRIENDSHIP. An allegorical female divinity among the Greeks and Romans, as thus variously represented: with her right hand upon her heart, and with her circling an elm round which grows a vine laden with grapes: in a white robe, id with myrtle and with pomegranate flowers, having on her forehead the words, mer and Winter," on the border of her tunic, "Death and Life," and on her left 'Far and Near:" holding two hearts united in her hands, with a dog at her feet, are uncovered, and a garland of pomegranate flowers on her head.
- ht friendship is depicted by a woman holding a nest of swallows, and surrounded er birds.
- .- Royal virgin.] Lavinia.
- .] DRANCES. A Latian, remarkable for his eloquence, and for his opposition to s in the Latin councils. "It has been imagined by some critics, that under the ter of Turnus M. Anthony is represented, and that Cicero is shadowed by Drances. certainly seems to be no friend of Cicero's. He does not mention a word of him view of the most considerable Romans, in b. vi., nor in the viiith, though he speaks of Catiline, ver. 668." Spence.
- -Twelve days.] This number is borrowed from Homer (Il. xxiv. 987.)
- -Fell the timber.] PUTA was a Roman divinity, invoked at the lopping of
- -Dear partner.] Carmenta.
- -Trunk.] (See Æn. xi. 6-187.)
- -\$26.] (See Funeral rites.)
- —Dewy night.] EVENING is represented under the figure of Diana, holding in fat hand a bow, and in her left a leash, with which she is leading a great many dogs.
- .-Him.] Turnus.
- -Queen.] Amaia.
- -Th' Etolian prince.] Diomed.
- -Place desir'd.] ARGYRIPA.
- .] ARGYRIPA. Or ARGYRIPPA. Diomed is said to have called his new His own Argos.] city in Apulia "Argyripa," after the name of Argos Hip-in Peloponnesus. The name Argyripa was gradually corrupted into Arpi. The onnesian town Argos is termed "his own," since Diomed (himself an Ætollan) seed to the throne of Argos, in consequence of his having married Ægialea, daughter rastus, king of Argos.
- L—Cspharean coast.] The coast of CAPHAREUS, or CAPHEREUS, a mountain and natory of Eubora, on which Nauplius, king of the country, to revenge the death of a Palamedes, set up a burning torch in the darkness of the night, in order to dettee Greeks, and occasion their shipwreck on the coast. (Æn. i. 62.)
- .-The prince.] Menelaus.
- L-In Egypt lost.] At the court of Proteus. (See Menelaus and Proteus.)
- .- Young Achilles.] Pyribus.
-).—His rival.] Orestes,
- 1.—Revenger.] Agamemnon.
- 1.—Another's.] Menelaus'.
- I.—Own.] Clyteranestra.
- L.-Polluters.] Ægysthus.
- B.-Much lov'd country.] Ætolia.
- B .- More lov'd wife.] Ægiale. (See Diomed.)
- B.-Transferm'd to birds.] Some mythologists affirm that the companions of Dio-

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flicted at the death of their leader, that they were converted into tion to which Virgil alludes was, of course, earlier in date; he see the tradition recorded by Ovid (Met. b. xiv.) that Agnon, one of Di his voyage from Troy, insulted Venus with contemptuous languages, in revenge, transformed not only Agnon, but many others (among d Nycteus) of Diomed's train, into birds. These birds (according to as; they chiefly frequented a neighbouring island in the Adriatic sey their fondness for Greeks and their aversion for the natives of any Horace, b. i. Ode 6.; and Diomed's birds in Lord Bacon's Fables

Il. v. 1084.)

Æn. vii. 266.)

ubted author.] Turnus.

bride.] Lavinia.

.] Æneas.

r.] Drances. prince.] Pallas.

brothers. | Pandarus and Bitias.

gian pirate.] Æneas: used contemptuously;—implying that Æne to Lavinia than Paris to Helen.

Drances.

DUS. Poetically implying the disinclination of Diomed to backwards.] Eneas. The Aufidus (now Ofanto) is a river of Adriatic sea.

[father.] Latinus.

JMNIUS. An augur in the army of Turnus; killed Æn. xii. 978. iun Amazon.] Camilla.

Achilles.] Æneas.

regranate to Ceres and Proserpine; the periwinkle to Cupid; the pink, sweetwilliam, heart's-ease to Jupiter; the lilac to Pan; the heliotrope and hyacinth to Apollo; misia (southern-wood) to the Carian queen Artemisia; the anemone to Venus and mis; the lily and lotus to Harpocrates, Orus, Isis, &c.; adonium (the adonis) to Adonis; helenium to Helen; the orange-flower and agnus castus to Diana; the swallow-wort depias) to Æsculapius; the white violet to Vesta; the daisy to Alcestis; the saffroner to Crocus; wild thyme to the Muses; the apple-tree to Nemesis; the mulberry-tree finerva, &c. &c.

fost of the flowers peculiar to the divinities are mentioned under their respective

'yramus and Thisbe.] These persons, natives of Babylon, were remarkable for their ual affection, but their parents being averse to their union, they adopted the expeit of receiving each other's addresses through the chink of a wall which separated z houses, and, in the sequel, arranged a meeting at the tomb of Ninus, under a white berry-tree. Thisbe, enveloped in a veil, arrived first at the appointed place, when, ified at the appearance of a lion, she fled precipitately, and in her flight dropped veil, which lying in the animal's path, became smeared with blood. Pyramus was so alled at the sight, concluding that his beloved Thisbe had fallen a prey to some wild st, that he stabbed himself. At the departure of the lion, Thisbe returned to the spot a the cave to which she had retreated, and beholding the bleeding Pyramus, immetry threw herself on the fatal sword; the fruit of the mulberry-tree (which, prior to statestrophe, was white) having been thenceforth, as the poets state, of the colour of

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156 .- Warrior-queen. ] Camilla.
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187.] OPIS. A Thracian nymph among the attendants of Diana, called also from birthplace THREISSA.

114.] METABUS. The tyrant of the Privernates, and father of Camilla. (See Ca**b.**)

16.] PRIVERNUM. A town of the Volsci (now Piperno Vecchio).

20.] CASMILLA. The mother of Camilla.

12.—Cork.] "There is a large wood of cork-trees, just on the other side of Piperno v. 540, in the original); and the tree is common about all those parts." Spence.

12.-Thee.] Opis.

4.] TYRRHENUS. Aconteus was a Latian, here killed by Tyrrhenus, a Tuscan. 4.] ACONTEUS.

16.] ORSILOCHUS. Remulus was a Latian, here killed by the Trojan Orsilo-16.] REMULUS. Chus; the latter falls by the hand of Camilla, Æn. xi. 1019.

Tuscan chiefs in the service of Æneas, here killed by Catil-51.7 IOLAS. 12.1 HERMINIUS. I lus. "The name Herminius is taken from the Roman his-

; Herminius and Lartius opposed the Tusci, when the Pons Sublicius was broken L" Servius.

Three Italian nymphs, attendants of queen Camilla. "Servius. '2.] LARINA. '2.7 TULLA. and after him Catrou, tells us that the names of Camilla's com-

2.] TARPEIA. I panions are all drawn from the Roman history, and are here duced as a compliment to some illustrious families in Rome." Warton.

'5.-Thracian Amazons.] (See Amazons, page 53.)

'6.] THERMODON (now Termel). A river of Pontus, or Cappadocia, in the try (whence it is also called Amazonius) of the Amazons, falling into the Euxine sea, Themiscyra.

^{&#}x27;66.-Gen'ral.] Turnus.

^{105 .-} Latonian Phabe.] Diana.

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Trojans, here killed by Camilla.

78 .- Maiden queen.] Hippolyte. (See Theseus, page 53.)

33.—Moony shields.] The shields of the Amazons were in the form of cresc

87.] EUNÆUS. The son of Clytius, here killed by Camilla.

91.] LIRIS. 91.] PAGASUS. Trojans, here killed by Camilla.

97.] AMASTRUS. The son of Hippotas, here killed by Camilla.

99.7 TEREUS.

99.] HARPALYCUS.

99.] DEMOPHOON.

000.] CHROMIS. 003.] ORNYTUS.

019.] BUTES.

019.] ORSILOCHUS. (See Orsilochus, line 945 of this book.)

034.] AUNUS. A Ligurian, killed by Camilla.

038.—Ligurian.] This line seems to imply that the ancient Ligurians w

s for fraud and perfidy..

sounds, a country of Cisalpine Gaul, is said to have derived its name from I son of Phaëton. It was bounded on the east by the river Macra (Magra); on the Padus (Po); on the south by the Ligusticus sinus (gulf of Genoa); and the by the Varus (Varor Varo); the modern Genoa being built on the site of its ital Genuar. The origin of the Ligurians is variously ascribed to the Germans Greeks.

119.—Tyrrhene troops.] In the original, Mæonidæ. (See Etruria, page 496 121.] ARUNS. A Trojan, who slew Camilla (line 1775.), and was instant the nymph Opis.

ÆNEID.

BOOK XII.

8.-King.] Latinus.

1.-Base deserter.] Anoas.

I .- Wife.] Amata.

I.- Your parent.] Daunus.

17.—Taracian race.] These coursers were descended from the horses given to 10.] ORITHYIA. Pilumnus by Orithyia, who was daughter of Erectheus, king thens, and Praxithes, daughter of Phrasimus and Diogenea, and sister of Cecrops, larus, Metion, Procris, Creusa, and Chthonis. She was carried away by Boreas, of Thrace, while crossing the Iliasus, and was mother of Cleopatra, or Cleobula, me, Zetus, and Calais.

How could Orithyia (say the commentators), who was of Attica, and carried by sas into Thrace, give these horses to Pilumnus, who was an Italian? Catrou observes the fiction is a little forced; and urges, in defence of Virgil, that Pilumnus was a and Orithyia a goddess. They had opportunity of knowing each other in the assemof the gods; and Pilumnus might receive from her this breed of horses that came . Thrace, where Orithyia reigned." Warton.

rithyia was called ACTEA, or ACTIAS, from her Athenian origin.

17.] Turnus seems to have been unnecessarily solicitous, as the battle (see line 173.) not begin till the following morning.

il-Etnæan forge.] The forge of Vulcan, under .Etna.

12-Hero's sire.] Daunus.

M-Auruncan Actor.] Actor was a native of the Latian town Aurunce, whose Turnus bore, having slain him in battle. .

"-Frizzled hair.] The Roman women curled their hair with hot irons, and Med it with perfumes: this mode of dress was sometimes adopted by the men, but maidered a mark of effeminacy and an object of contempt. The hair was somedied, or painted. The other ornaments of the female head were, gold, precious s, flowers, and ribands.

"NTEMPT.] This was depicted by the ancients by a hand snapping the fingers.

MUS.] The god who presided over dress, mirth, and jollity. He is represented Ovial young man, crowned with roses, bearing a torch in his right hand, and resting It on a stake. Sometimes he is seen bearing a golden cup and a dish of fruit.

Lemnian arms.] So called from their having been fabricated by Vulcan.

B.-List prepar'd.] By clearing the plain from shrubs and whatever might obstruct Kertions of the combatants.

Sods of grass.] (See Altars, page 30.)

-Common gods.] By the gods to whom both Trojans and Latins would appeal.

Virgil alludes to the dress of the feciales. (See Priests, page 460.)

D. Man.

Albano's mount.] Albanus Mons, at the foot of which was the Lacus Albawitteen miles from Rome, near Alba.

A B

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dess of the skies.] Juno.

dess of the lake.] JUTURNA. This nymph, the daughter of king Daur of Turnus, had received the guardianship of lakes and rivers from Japine. age 227.) Juno viewing, with dismay and apprehension, the state of the top of Mount Albanus, successfully urged Juturna, as goddess of the exert all her powers in the cause of the Latians; Jupiter, however, e fury Megera to appal, by her horrid screams, the ill-fated brother and e 1237—1283.), and the latter, perceiving all aid to be unavailing, cond in her azure mantle, and plunged, overwhelmed with despair, into her

ver Numicus, in the roots of Mount Albanus, sprang up a fountain called h flowed into the Alban lake, and thence into the Tiber.

s particularly invoked by the women of Rome before marriage; a temps to her, and feasts, called *Juturnalia*, were celebrated in her honous, med DAUNIA DEA.

NA, These goddesses also presided over marriage, children, and to mestic happiness, among the Romans.

S: i. e. a Naiad.

eful kings.] Inasmuch as they peacefully met for the purpose of arms at, the result of which would terminate the general war.

tre beams.] A radiated crown was anciently used as a regal ornament by Egypt and Syria, and thence was adopted by Augustus and his successor; that Virgil alludes to this imperial ornament. Some authors suppose the to allude either to the twelve signs of the zodiac, or to the twelve labor.

" In the simplicity of the earlier ages of the world, the sceptres of kings were really no other than long walking-staves; and thence had the very name of sceptre, which now sounds so magnificently. The old sceptres being as long as a hunting-pole, may serve to explain some expressions in Virgil relating to king Latinus' sceptre; which would not be so proper, if applied to a truncheon, or a modern sceptre." Warton.

340.—Her immortal form.] Her form as the goddess of lakes.

341.] CAMERTES. A Rutulian chief, commended for his illustrious descent and valour. Juturna assumed his form when she dissuaded the Rutulians from consenting to the proposed combat between Æneas and her brother Turnus.

873 .- Th' imperial bird of Jove.] Eagle.

....

\$97.—Rapacious bird.] Tolumnius applies the eagle to Æneas, and the lion to Turnus.

410. - Gylippus' sons.] Gylippus was an Arcadian, and assisted Æneas in the war against Turnus.

437.] AULESTES. The same as Auletes, Æn. x. 296.

450.] CORYNÆUS. "Mr. Pope, in his observations on Homer's catalogue of ships, justly censures Virgil for not having in some places sufficiently distinguished his heroes who have the same name. Thus in b. ix. 775, a Chorinæus is killed by Asylas; and here a Churinæus kills Ebusus: a Numa is found among the slain, after the expedition of Nisus and Euryalus (see b. ix. 605.), and another Numa is pursued by Eneas, b. x. 786. Homer (says Mr. Pope) is constantly careful to distinguish two of a name, so that one shall not be mistaken for the other, as Ajax Oileus, and Ajax Telamonius." Wurten.

452.] EBUSUS. A Tuscan captain, here killed by the priest Corynaus.

460.] PODALIRIUS. A Trojan captain, here killed by the shepherd Alsus.

499.] HEBRUS (now Maritza). The chief river of Thrace, which flows into the Egean sea, opposite to the island Samothracia. It was very anciently called Rhombus, and derived the appellation of Hebrus from a prince of that name, son of Cassander, king of Thrace, who, from despair at the false accusations of his mother-in-law Damasippe, drowned himself in its waters.

514.] THAMYRIS.

Friends of . Eness, here killed by Turnus. 514.] PHOLUS.

515.] STHENELUS.

516.—Sons of Imbrasus.] Lycians, here killed by Turnus. 517.] GLAUCUS and LADES.

520.] EUMEDES. Son of Dolon (see Dolon), here killed by Turnus.

528 .- Th' Etolian prince. Diomed.

540.] DARES. (See Æn. v. 486.)

540.] BUTES. In the original Assures, a Trojan, here killed by Turnus.

540.] SYBARIS. Friends of Æneas, here killed by Turnus.

550.] PHEGEUS.

577.] IAPIS. Son of Iasus, who, in his youth, received from Apollo a bow and arrow, a lyre, and the science of augury; but, desirous to prolong the days of his father, he exchanged the latter gift for a knowledge of the medicinal virtues of plants and the art of healing. Some suppose that Virgil has designated, under the character of Iapis, Antonius Musa, physician of Augustus.

580.—Tuneful hurp.] MUSIC was represented by the Greeks under the figure of Apollo, holding his lyre or harp; as Euterpe; as a female playing on a sistrum, on a broken string of which is a grasshopper; baving a nightingale on her head, and near her a cup full of wine; and on Messenian medals by a grasshopper. Among the Egyptians music was symbolised by a tongue and four teeth, and personified by a woman, whose robe was embroidered with instruments and notes of music; and, in an allegorical painting

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effects of this art are typified by a flock of swans ranged in a circle round a Zephyrus laughing, and crowned with flowers, in the midst of them. Must presented as a female, holding either a book, upon which her eyes are allyre, a pen, some music, a pair of scales, or an anvil, and having at herful on of musical justrument.

ican bays.] The bay or laurel forms the crown of poets: Iapis is repreerring the knowledge of medicine to poetical fame.

on of his art.] Apollo.

my.] "Some consider this to be a Cretan plant of a harsh taste; that it e the pulegium, penyroyal, but with larger leaves, and those woolly in that neither flower nor seed; that the juice of it heals wounds made with

as sacred to June and to Venus.

This is personified by a young girl sustained in the air, at a short discertify, clothed in a blue drapery, having on her head and in her had which water is dropping; and, above her head, a full moon.

hen a whirlwind, &c.] This simile is copied from Homer, II. iv. 314, &c.
IS.

A friend of Turnus, here killed by the Trojan ThysMBRÆUS. brews.

HETIUS. A Rutulian, here killed by Mnestheus.

NS. (See Æn. vii. 1026.)

LON. A Rutulian, here killed by Achates.

augur.] Tolumnius.

ISCUS. Charioteer of Turnus. This simile is imitated from Homer, lbr.

RO. A Rutulian, here killed by Æneas.

- m is sometimes represented by a female figure, having the back of the head bald, in the air and the other on a wheel, a razor in the right and a veil in the left hand: celebrated statue of Phidias, she is seated on a wheel, having wings on her feet, ik of her head bald, and a tuft of hair, to prevent her being recognisable, over her she is also seen running fearlessly and with impunity upon the edge of razors, and with a sword, as emblematical of the promptness and resolution necessary to over-batacles.
- —Cleanse.] DEVERRA, or DEVERRONA, was a goddess among the ancients esided over the cleaning of houses. She was particularly honoured at the time of ag up the grain when threshed out of the straw, and was hence considered, especially the latter name, to preside over harvest.
- -Th' Ausonian prince.] Latinus.
- —Each will be heard.] OPINION. The ancients considered Opinion as a diviesiding over every human sentiment, and represented her as a beautiful but bold , with wings to her hands and shoulders, extending a sceptre and crown over a rial globe, as queen of the universe.
- -The helping king.] Latinus.
- ---Nosee.] Jocasta, Anticlea, Phædra, and other females of noble birth, are repreby the poets as perishing by a similar death.
- .] RUMOUR. This is represented by a man running, surrounded by drums, its and horns, flashes of lightning being seen. A rumour of war and of peace is ated by a cock holding under his feet a trumpet.
-] SHAME. This was depicted by a female closely enveloped in a mantle, in a escape all observation.
- —As when a fragment, &c.] This simile is imitated from Homer, II. xiii. 191, &c. 9.] See imitation of this, Par. Lost, b. iv. 985.
- 1. APENNINE. MONS APPENINUS; a ridge of mountains running the length of Italy, from the Alps in Liguria to Rhegium, the last town of Italy towards

The Appennines are supposed to have derived their name from PENNINUS, a y worshipped in the neighbourhood of those mountains. By the epithet optimus uss, which is discoverable on the base of his statues, and by the carbuncle (called the Penninus) which appears on a pillar dedicated to his honour, he is considered to same as Jupiter, the sun, or providence.

- 8.] SILA, or SYLA. A large wood in the country of the Brutii, near the Appenabounding with pitch.
- \$.] TIBURNUS (now Taburo). A mountain of Campania, on the confines of um, planted with olives.
- 4.—Jove sets the beam.] This fiction is drawn from Homer, Il. xxii. 271, &c. 1 introduces the Almighty weighing the fate of Satan and Gabriel:

"Th' Eternal, to prevent such horrid fray,

Hung forth in heav'n his golden scales, yet seen

Betwixt Astrea and the Scorpion sign;

Wherein all things created first he weigh'd; The pendulous round earth, with balanc'd air,

In counterpoise, now ponders all events;

Battles, and realms: in these he puts two weights,

The signal each of parting and of fight:

The latter quick up flew, and kick'd the beam."

Par. Lost, b. iv. 996.

8.—Thus, 8pc.] This simile is imitated from Homer, II. xxii. 243, &c.
18.—Umbrian fee.] The Umbrian hounds were of great celebrity.

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oster-son.] Turnus.

oredoom'd.] Alluding to the Sabine worship of Anens as one of

beform the royal house.] By the grief which succeeded the death of ust bridegroom.] Turnus.

lighted bride.] Lavinia.

See Æn. ix. 1086.)

See Styx, page 120.) 'ather's land.] Father, Saturn: land, Italy.

Vat'ry goddess.] Juturna.

hree daughters.] Furies.

ne sister plague.] Megæra.

The Parthians and Cretans were cele arthian bow.]

YDON, or CYDONIAN, I their skill in archery.

aughter.] Megæra.

[er stream.] The Alban lake.

ERCY. The crow was the symbol of mercy among the Egypti resent this allegorical divinity under the figure of a woman with an aquiline nose, having on her head an olive crown, in her rig dar, and at her feet a crow.

AUNUS. The father of Turnus. He was son of Pilumnus and I d Danaë); and was reigning over that part of Apulia, from him calle ed landed in Italy.

olden belt.] (See Æn. x. 691.)

ng the Divinities, &c. not mentioned in the body of the work, the following may be enumerated:—

ETNESS. This is depicted by Pierius, in his hieroglyphical figures, under the of a man with a thunderbolt in his hand, a hawk on his head, and a dolphin at his

IETY or CHEERFULNESS—HILARITAS. A Roman divinity, frequently fied on medals by a female holding in her hand a horn of plenty, and having at a two little children, of whom the one on the right is holding a branch of palm, a which the goddess is extending her hand.

nedals, ships sailing, designate joy, felicity, success, and security: several vessels eet of a figure crowned with turrets, a maritime and commercial city: and at the a winged Victory, a naval engagement or conquest.

DEMONIA. The goddess of felicity, to whom the Romans erected a temple; represented seated on a throne, or as standing clothed in the stola, holding a ppia in one hand, and a caduceus, or sometimes a spear, emblematical of military, in the other: on medals she is designated by a ship under full sail: or by four n, emblematical of the four seasons, the column which supports the symbolical lenoting firm and durable felicity. Cochin and Rips allegorise Felicity by a female forcehead is encircled by many crowns of gold, of diamonds, of flowers, and of naving at the back of her head the Sun of Wisdom, and holding palms, laurels, and fruits. Transient Felicity, by Ripa, is depicted as a female habited in white llow, with a crown of gold, a sceptre, a girdle of diamonds, and the gourd plant round her arm. Eternal Felicity, by a young man or a majestic woman seated on and crowned with laurel, holding in one hand a palm branch, and in the other a

dE (power of over the world) is represented, on a large agate at St. Denys, by, who, under the character of founder of the empire, is offering a terrestrial globe leified Augustus. (See Rome, page 367.)

IUS EVENTUS. The Greeks held this divinity particularly sacred, and erected to and statues to his honour. He was represented standing near an altar, holding t in one hand, and ears of corn and poppies in the other. He was among the Dittes; and his statue was placed in the Capitol, near that of his wife or sister Bons s. (See Fortune, page 132.)

RTH. Aristotle, in an epigram on Ajax, depicts unacknowledged worth under the f Virtue, who, with her head shaved, is seated near the tumb of the hero, dissolved. It is well known that his death was said to have been occasioned by the unjust nt, which deprived him of the arms of Achilles. (See Od. xi. 667.)

UIUS. The god of old age. (See Age, page 445.)

FERENTINA. A Roman divinity, who had a temple and sacred wood new Foutinum, a town of Latium.

SHIELDS. On Roman medals shields expressed public vows offered up to the gas for the preservation of the prince. These were called clypei rotivi (votive shields), and were hung on the altars or columns of temples. A shield by the side of the head of a prince designated that he was the defender and protector of his subjects. On a metal of Antonine were two large shields, to denote that he held in his hands the fate of the sepire. Votive shields were large disks of metal, on which were represented the action of great men. (See Ancilia, page 461.)

SECURITY. On a medal of the reign of Nero, SECURITY is depicted as leaning in head on her right hand, with one leg carelessly extended: as resting on her left class, with her right hand on her head, denoting repose: or as holding in one hand a cornecui, and with the other setting fire to a pile of arms at her feet: on one of the reign of The, she appears scated before an illuminated altar, because the adoration rendered to the delay produces security to the empire: on one of Adrian, as scated, resting on a cornecuia, and holding another in her hands, because public security depends much on the case of government to maintain fertility. (See Security, page 507.)

FIRMNESS. This is designated, on antique monuments, by the bone which uses the foot to the leg.

TRUCE—ECHECHIRIA. A Truce is represented under the figure of a female seated on a military trophy, without a helmet, but with a cuirass, to denote that hostilities are only suspended; good faith being indicated by her left hand placed to her heart, and by the point of the sword that she holds in her right, lowered to the ground. This divinity had a statue at Olympia, where she was represented receiving a crown of olives.

VALOUR. This is represented under the symbol of Mars or Hercules, armed with his club, and covered with the skin of a lion. On many Roman medals Valour is expressed by a female with a helmet, holding in one hand the hasta, and in the other a sword in a baldrick; or, crowned with laurel, and habited in a golden cuirass, caressing a lion which she has tamed. The sceptre which she holds raised, signifies courage worthy of command; her animated countenance, insensibility to danger.

HASTA. This was a javelin without a head, or rather an ancient aceptre; frequently placed on medals in the hands of divinities, to designate their care of things below. The Romans assigned a hasta to the nobility. The hasta pura is that which is not decorated with branches or bandelets.

VIGILANCE. This was depicted by the Egyptians under the form of a lion, as this animal is said to sleep with its eyes open, and on this account was placed at the door of their temples. Vigilance is also symbolised by a hare; military vigilance by a cock sounding a trumpet; or by a dog lying down, as the crest of a Roman helmet: by the moderns, as an armed and watchful female, holding in one hand a lighted torch, and is the other a lance; or by a crane holding in one of its fect a stone: but Vigilance is more generally represented by a female, whose attendants are a cock and a goose, with a book under her arm, and a lamp in her hand. Lebrun has designated Vigilance as a female with wings, holding in one hand an hour-glass, and in the other a cock and a spur, symbols of activity. Vigilance in danger is depicted as a female armed with a lance, a helmet, and a cuirass; heedful of the least noise, she walks silently in the shade by the glimmering light of a torch, whilst Carelessness sleeps on the edge of a precipice.

LIBERTY. A celebrated divinity, the ELEUTHERIA of the Greeks and the LIBERTAS of the Romans. She had a temple at Rome, supported by columns of bronze, and emamented with statues of immense value, in which she was represented clothed in white, holding a sceptre in one hand, and a cap in the other, with a cat, an animal impatient of restraint, at her feet, and attended by the goddesses ADEONE and ABEONE. The cap (see Piless)

in allusion to the custom of the Romans, who caused those of their slaves whom they had to enfranchise to wear one. Sometimes, instead of a sceptre she held a wand, called with which the magistrates touched the slaves to denote their freedom. On some dals she is depicted holding in one hand a club, resembling that of Hercules, and in tother a cap or bonnet with this inscription-Libertas August. ex S. C. On a medal Heliogabalus, liberty, acquired by valour, is designated by the addition of a broken be: on one of Brutus, by a cap between two poniards, with the inscription-Idibus writing (to the Ides of March): on one of Galba, as Libertus restituta, by a female on r knees, whom the emperor, habited in the toga, is raising with his right hand to place in the hands of Rome, personified by a Pallas armed cap-à-piè. In more modern presentations she is designated by a bird escaping from its cage, or flying away with the sad by which it was confined; as a female habited in white, holding in her right hand sceptre or club, and in her left a hat, and trampling under foot a broken yoke; as thing with a hat or bonnet elevated on a pike; different emblems scattered at her feet sating that she is the mother of science and the arts, which from her have been termed weel. Ships sailing, and flights of birds, are also represented on her medals. The weks invoked gods of liberty. Thevi eleutheroi.

ABEONE. Goddesses who presided over journeys; the former over their commence-ADEONE. ment, the latter over their termination. The departure of a Roman seror for the army is represented on medals by the emperor on horseback, in armour, liking a sceptre or javelin in his left hand, and receiving a small figure of Victory from a hands of Rome, armed cap-à-piè like Pellas. It was customary among the Romans sessent to emperors or generals undertaking an expedition palms or other symbols of lamph.

TRESTONIA and VIBISIA. Goddelses invoked by travellers; the former to prebe weariness, and the latter to solace those who had lost their way.

FESSONIA or FESSORIA. A divinity who presided over fatigued travellers.

CALUMNY. A divinity of the Athenians, represented in a painting of Apelles with interaged countenance, brandishing a torch in one hand, and dragging Innocence by the is with the other. CREDULITY, having the long ears of Midas, is seated on a throne, binded by IGNORANCE and SUSPICION, presenting her hand to Calumny, who interested by ENVY, FRAUD, and ARTIFICE, whose side she claims to hide her defainty. REPENTANCE is at a short distance, under the semblance of a female in ack, with torn clothes, and in an attitude of despair, turning her weeping eyes towards BUTH, who is in the distance slowly advancing.

ENNOCENCE is depicted in a painting of Apelles as a young and beautiful child, the uplifted hands, imploring Heaven to witness the treatment it is receiving from themay. In modern representations, Innocence is personified as a young girl crowned the palms, of a sweet modest countenance, washing her hands in a basin placed on a bestal: near her is a white lamb.

TRUTH. She is the daughter of Saturn, or, according to Pindar, of Jupiter, and ther of Justice and Virtue. Apelles, in his famous picture of Calumny, personifies her less the figure of a modest retiring female. She is also represented, either on earth the clouds, as looking attentively at a sun, which she holds in her right hand, wing an open book and a palm-branch in her left; under one of her feet a terrestrial the; and holding a mirror, which is sometimes decorated with flowers and precious less. On a modern medal she is represented under the figure of a female sitting on a law, her left foot resting on a satyr, looking at Jupiter, who appears on a cloud with a landerbolt in his hand; behind her is FAME, who crowns her, and the inscription is, the left sedium perif (truth begets hatred). She is also seen covered with a veil, upon lack various animals are described.

Cl. Man.

NCE. The Greeks characterised Ignorance under the figure of a midded, mounted on an ass, holding the bridle in one hand and a case in the s also been denoted by a corpulent, deformed, and blind female, with the , a head-dress of poppies, groping in the dark in a by-path full of brien and rnal birds of prey flying round her; sometimes an ass, the hieroglyphical long the Egyptians, is lying by her side.

ON. This is designated by an observant man, who, with his stick, is searching; or, with anxious looks, is intrenched behind a large antique shield, a resented a furious tiger; he wears a helmet, surmounted by a cock, desidance.

PHTHONOS. Envy was worshipped by the Greeks as a male, and by the Isale divinity. She was represented as the phantom of an old woman, her bail
dders, with hollow eyes and livid complexion, and dreadfully emaciated, with
er hand, and one biting her bosom; as holding a heart, which she is traine,
her side; as gnawing her arms, and shaking the screents which surroundle
ren away by Time, who is raising fallen Truth: sometimes a hydra with are
ed beside her; and one of her principal employments was to guide Calumy.

The ancients represented this allegorically by a man in confusion, who

heaven with devotion, holds an altar firmly clasped.

lence. (See Violence, page 121.)

Y. An allegorical divinity adored by the ancients, and sometimes con-Time, was represented under the same figure, holding a scrpent, whose all b, and forms a circle; or simply by the symbol of the circle, to the middle dded a winged hour-glass, to mark the rapidity of life. On the medal of omitian, Trajan, &c., Eternity is designated by a goddess, who holds in let and a moon: by three figures stretching a large veil in the form of a beeads: on one of Faustina, by a veiled figure standing, and bearing a plant at Rome. She is generally represented as a female scated, covered with a large veil, king a correscopia in her right hand, and resting her left on the head of a child, with a sk at her feet: on a medal of Caligula, in the same attitude and dress, presenting a tera with her right hand: on one of Antoninus Pius, as holding in one hand the feet of fawn destined for sacrifice, with an altar, on which is fire, before her: on a medal of ustina the younger, as having two ears of corn in her right hand, and a cornucopia in r left: on others, as holding in either hand a globe and a child, having several children her feet: and sometimes as holding a bird in her hand.

On a medal of Valerian, Piety is represented by two females joining hands over an

INTERCIDON or INTERCIDONA. A divinity who guarded the houses of women are childbirth; so termed from striking the door with an axe, thereby preventing the trusion of Sylvanus. He was also invoked by wood-cutters and carpenters. (See Puta, ge 557.)

VOLTUMNA or VOLTURNA. Goddess of benevolence among the Etruscans.

TENITE. Goddesses who presided over the fate of mankind.

DESTRUCTION. The Egyptians considered the rat as a symbol of destruction.

JUDGMENT. This was also symbolised by a rat among the Egyptians.

PERISTERA. An attendant nymph of Venus, who was changed into a dove by spid, for having unfairly assisted the goddess to win a wager of him, respecting the thering of flowers.

PHRA. One of the Egyptian epithets for the sun.

WATER. This element was defined by almost all the nations of antiquity, and cording to some philosophers was the principle of all things. The moderns have permissed it as a young woman, seated on a cloud, or an elevated spot, crowned with reeds, sich also constitute the ornament of her throne, holding in her right hand the trident Neptune, resting her left on an urn, from which water is copiously flowing, and wing a dolphin at her feet. Shells of various shapes and colours, and a child drawing pets, denote its fertile properties.

SARON. An ancient king of Træzene, who gave his name to the Saronic gulf, in sich he was drowned while hunting. He was worshipped by his subjects after death as a god of mariners.

JUMALA. The name of an ancient idol adored by the Fins and Laplanders, who tributed to it a pre-eminence over the other gods, and the sovereign controul over death, is, the elements, &c. It was represented as a man seated on an altar, his head encircled ith a crown of jewels, a large gold chain about his neck, and a cup filled with gold in in his lap.

KERAON. A deity to whom the Spartans ascribed the origin of festivals.

KIKIMORA. The god of night among the Sclavonians. He is represented as a prrible nocturnal phantom: his functions are similar to those of the Greek Morpheus. lee Morpheus, page 68.)

KOLADA. A god anciently worshipped at Kiov, who appears to have been the Janus 'the Sclavonians. (See Janus, page 387.)

KOUPALO. The god of fruits worshipped at Kiov.

BATTLES. These are personified by Hesiod as the sons of Discord.

COMETORES. Pastoral divinities.

DII COMMUNES. The Azones of the Romans.

MEDIOXIMI. Genii who inhabited the air, or, according to Servius, the sea.

MEDITRINA. The goddess of medicine and healing.

WONDERS OF THE WORLD, the seven. Celebrated works of antiquity, supmed to surpass all others in beauty and magnificence; vis. the gardens of Babylon; the pyramids of Egypt; the statue of Jupiter Olympus by Phidits; the colousus of Mansolus. See writers add to these the statues of Æsculspius at Epidaurus; of Minerva at Athena; set of Apollo at Delos; the Capitol; and the temple of Adrian at Cyzicus.

FYLLA. A Celtic divinity, the attendant of Friga. (See Friga, page 395.)

FURINA. A Roman divinity, whom some mythologists suppose to be the chief of the Furies. On a patera of hard and glossy clay she is represented with a hideoss set ferocious countenance, hair standing an end, and large bats' wings on her shoulden. According to others, she was the goddess of thieres, or of chance, and had the uses of PLACABILIS. (See Chance, page 507.)

ÆRUMNA, toil; kardskip; the daughter of Night; she is described as constantly attended by Grief and Pain. (See Grief, page 445.)

AGATHOD EMONES, good genit. The pagens gave this name to their commercial animal, the dragon, which they reverenced as a divinity.

AGES (of man). The ancients divided the life of man into four ages, which are the represented in an antique allegorical picture preserved at Rome. Behind Term, we appears reclined on the ground, rise four ears of corn of different heights, signifyed the four ages, which are likewise personified by four figures; one bent towards the earth, the second bearing a shield and an ear of corn, the third standing erect and firm, and to fourth with the head rather stooping. Two other persons are also seen; one hovering a the air presents a small naked image to Terra, symbolical of the entrance of the soul ists an elementary body; while the other, seated in the clouds, and holding a cup in her hand, resembles Hebe, and probably expresses the immortality of the soul.

FRUGIFER. A divinity, the same as Bacchus or Mithras, represented by the Persians with the head of a lion ornamented with a tiars.

FRUCTESA, FRUCTESCA, or FRUCTESEA. A goddess who presided over the fruits of the earth. (See Pomona, page 372.)

AGENORIA or AGERONIA. Goddess of industry. She was supposed to inspire, her votaries with coursge, and is re; resented with her finger placed on her mouth.

AGLIBOLUS. Under this name the sun is supposed to have been worshipped at Palmyra. He is represented as a young man clad in a tunic, which descends to his knees, and holding in his left hand a small staff. According to Herodian, the figure of this god consisted only of a large stone, which, round at the base, and terminating in a point, indicated the sun. Sometimes he appears as a young man with curling hair, buskins on his feet, a javelin in his hand, and a moon on his shoulder. On ancient monsments he is always accompanied by Malachbelus, a deity supposed to personify the moon.

CABRUS, CAPRUS, or CALABRUS. An ancient divinity of Phaselis, in Pumphylia, to whom small salted fish were offered in sacrifice.

MATURNA. A rural divinity of the Romans-

MAURITANIA. This vast tract of country, which comprised the modera kingdoms of Fez, Algiers, and Morocco, is represented on medals as a woman conducting a borse with a switch or a leathern thong, to denote the docility and fleetness of the Mauritanian horses.

EIRA. A Celtic female divinity, who administered medicine to the gods.

ELAGABALUS. A Syrian divinity, worshipped at Emesa, and supposed to be the same as the sun, represented under the figure of a large conical stone. The emperor Heliogabalus caused the statue of this god, whose priest he had been, to be carried to Rome, where he erected a magnificent temple to his honour, and displaced those gods which the Romans had held more sacred; but at the death of this emperor the status was restored to Emesa, and its worship suppressed at Rome.

LALLUS. A divinity invoked by nurses to stop the cries of children.

- ' COLONYES. These are designated on medals by bees.
- LADA. The goddess of marriage, worshipped at Kiov.

MERCEDONA. A goddess who presided over merchandise and payment.

FUGIA. A goddess who presided over the joy excited by the flight of enemies.

ANAGYRUS. A hero worshipped in the borough of Erectheus, in Attica.

MEOTIDES. The Amazons who dwelt on the borders of the Palus Meotis.

FERIBOLA. The space of ground which surrounded the temples of the ancients: it was planted with trees and vines, and enclosed with a wall consecrated to the divinities of the place; and the fruits which grew therein were the property of the priests.

GAZEL. The Arabians anciently worshipped golden representations of this animal. SCOTA. The wife of Gaothel, who, according to fable, gave the name of Scotia to Ireland.

GANNA. A Celtic magician.

VELLEDA. A Celtic magician who flourished in the reign of Vespasian, and was aboved as a goddess after death.

GAD or BAAL-GAD. A Syrian divinity, supposed to be the same as Fortuna. Bona. (See Fortune, page 132.)

IMPUDENCE, ANAIDEIA. She was characterised by Aristotle with a broad forehead, fixed look, red eye-lids, and inflamed countenance. She was attended by an ape

CISA. An ancient German divinity.

BLAME. The ancients characterised Blame by Momus, and depicted him under the figure of an old man in the act of speaking, and striking the earth with a stick, his dress being covered with eyes, tongues, and ears.

BIVIA. A goddese who presided over the spot where two roads joined.

GARLICK. The Egyptians worshipped this vegetable as a divinity.

FLATTERY. This divinity is represented with a flute; the deceitfulness of praise is indicated by the alter of friendship covered with a net.

DAITES. A divinity to whom the Trojans ascribed the institution of festive enter-

CYNOCEPHALUS. One of the names of Anubis and Mercury.

PERIAPTES. Amulets or talismans.

LEVANA. One of the tutelary deities of children.

CURCHUS. A Celtic divinity of ancient Prussia, supposed to have presided over cating and drinking. A perpetual fire was kept up on his alters, and the first-fruits of the carth were offered to him.

LYNX. This animal was sacred to Bacchus, and was the emblem of sight among the

MAJESTAS. A Roman divinity, daughter of Honour and Reverence, and wife of Valcan.

MANES. Some among the ancients, confounding these deities with the Lemures, Lares, &c. (see Lares), considered them to be tutelary genii, the offspring of Mania; ethers regarded them as the ghosts of the dead, or as infernal deities sent to torment mankind. They were supposed to dwell in the vicinity of tombs; and hence may be deduced the custom of burning lamps in sepulchres, fire being particularly agreeable to the Manes. Statues and alters were raised to these divinities, and festivals celebrated in their honour by the Greeks and Latins; among the former it was customary to evoke the shades of the departed, a practice said to have been introduced by Orpheus, but deemed impious by the Romans. The cypress, beans, and the number nine, were sacred to the Manes.

ISIAC TABLE. An ancient monument discovered during the pillage of Rome, A.D. 1525. Upon it are delineated, in bass-relief, the figures of nearly all the Egyptian deities;

and it is supposed to relate either to the history of those divinities, or to the worship and mysteries of Isis; but all attempts to explain satisfactorily the meaning of this table have hitherto proved ineffectual.

LAMPS. Lamps were particularly used by the ancients in temples during religious worship; at marriages; and in tombs.

DAGEBOG, DACHOUBA, or DAGEBA. A Sclavonian divinity, worshipped at Kiov, supposed to be the same as Plutus, or Fortune. (See Plutus, page 292.)

APOTROPÆI. Gods who averted evil: the same as the Averranci.

JOCUS. The god of wit and raillery.

JUGATINUS. The Romans worshipped two deities of this name, one of whom presided over marriages, and the other over the summits of mountains.

ANCARIA. A goddess invoked for protection under the incursion of enemies.

TORCH. Among the ancients the rising sun was symbolised by an elevated torch, and the setting sun by one extinguished. The Athenians celebrated, three times a-year, at the Panathenæa, the feasts of Vulcan and those of Prometheus, a torch race.

DAMASCUS. This city is designated on medals by a figure holding a caducess in the left hand, and plums, with which the neighbourhood abounded, in the right-

FELLENIUS. A divinity particularly adored at Aquileia.

LACTURCINA or LACTURTIA. A pastoral deity of the Romans.

FERTILITY. Fertility was worshipped as a goddess by the Romans. She is represented as a female, scattering in profusion ears of corn, bunches of grapes, and fruits of different seasons: on medals, as having in her left hand a comucopia, and with her right holding a little child by the hand: on one of Julia Domna, as a female lying on the ground, resting her left arm on a basket of fruit, and laying her right hand upon a globe round which are four little children. In modern times, fertility has been symbolised by heads of poppies; and, on the medals of Posidonia, by the bull, and grains of wheat or barley.

FAUSTITAS. A Roman goddess, who presided over flocks and herds.

FORINA. The goddess of drains. (See Cloacina, page 372.)

MENOTYRANNUS, king of months. The Phrygians worshipped Atys as the sun, under this name. (See Atys, page 411.)

AMETHYST. The ancients attributed to this stone the property of averting intexi-

LOQUACITY. In an ancient Greek epigram this is represented under the form of a woodpecker.

FLATH-INNIS. The paradisc of the Celts.

FORNAX. The goddess who presided over ovens.

DAMIA. A goddess, supposed to be the same as Bona Dea, and worshipped especially at Epidaurus.

EPUNDA. A goddess who, with Vullonia, had the charge of things exposed to air. (See Vallonia, page 570.)

INCUBO. A guardian genius of the treasures hid in the earth.

INSTINCT. This was represented by a child with his head covered, stretching out his hands towards his natural food: he was also clothed with the skin of an animal, to denote the power of instinct over the brute creation. The elephant, as most largely endowed with instinct, and the heliotrope, as constantly turned to the sun by an unerriag principle, are seen near.

MAYRS. The name of three Celtic divinities, who presided over the birth of childres. COALEMUS. The tutelary divinity of imprudence.

MENS, thought. This was adored by the ancients as the soul of the world, and of every individual. This divinity had a temple at Rome near the Capitol; and another is

mentioned by Plutarch as erected to her after the battle of Thrasymene. She was supposed to deliver her votaries from evil thoughts.

CARNEA. One of the tutelary divinities of infants.

AIMENE. A Trojan female, deified by the Athenians.

LAUREA. A divinity mentioned on an ancient monument in Catalonia.

CHILIOMBA. A sacrifice of a thousand victims.

CHRYSANTIS. The name of the nymph who apprised Ceres of the seizure of Proserpine by Pluto.

PEREGRINI. Gods of other nations adopted by the Romans.

FABULOUS or HEROIC AGES. The period so denominated is by some comprehended between the deluge, 2348 B.C., and the siege of Troy, 1184 B.C.; and by others, between the foundation of the early states of Greece, about 1800 years B.C., and the destruction of the first great Assyrian empire, 747 B.C.

FABLE. MUTHOS. An allegorical divinity, daughter of Sleep and Night, who is said to have married Falsehood, and to have been incessantly occupied in counterfeiting History. She is represented magnificently dressed, with a mask on her face. (See Fable, page 57.)

LIBRARIÆ DEORUM, secretaries to the gods. A name applied by Martianus Capella to the parcæ, as being the ministers who dictated, inscribed, and executed the decrees of Fate. (See Fates, page 429.)

EXCOMMUNICATION. This was practised among the Greeks and Romans, but very infrequently resorted to by the latter.

CLEMENCY. The temples of this divinity, among the Greeks and Romans, bore the name of Asyla. Her peculiar symbols are the olive or laurel, and an eagle perched on a thunderbolt; and she is represented on Roman medals as seated on a lion, holding in her left hand a spear, and in her right an arrow which she is throwing from her; or holding a branch of olive, while she is leaning against a tree of the same, to which are suspended consular rods, and trampling under foot a heap of arms.

STARS. On ancient monuments stars were the symbols of felicity and deification.

ALEMONA. One of the tutelary deities of infants.

ESES. Tyrrhenian gods, who presided over good fortune.

SLAVERY. The Greeks and Romans personified slavery under the figure of a meagre-looking man, badly clothed, with his head shaved, and his face branded: the moderns have added a yoke with a large and heavy stone, and irons on the feet.

LARUNDA. A divinity who presided over houses. She is probably the same as Lara, the mother of the Lares. (See Lares.)

CALLISTAGORAS. A divinity of the island of Tenos.

ALCIS. The Naharvali, a people of ancient Germany, worshipped Castor and Pollux under this name.

GIMLE or VINGOLF (the palace of friendship). The paradise of the Scandinavian goddcsses. (See Walhalla.)

GLORY. An allegorical divinity, represented on ancient medals as a female, holding a sphere, upon which are the twelve signs of the zodiac, and a small figure which has in one hand a branch of palm, and in the other a garland: on one of Adrian, as having a splendid crown of gold on her head, and one also in her right hand, her left supporting a pyramid, the symbol of true glory: sometimes also with wings, a trumpet, and a cornucopia: on many other Roman medals, under the figure of Rome, personified as an Amazon seated upon military spoils, and holding in her right hand a globe surmounted by a small Victory, and in her left a hasta (see Hasta, page 568.), or spear without a head: and in more modern representations, as crowned with laurel; a pyramid, with the genius of history standing near her.

2. A goddess worshipped at Thalame, in Messenia, where her temple and in great repute. According to some, she was one of the Atlantides, and Ammon; according to others, Cassandra, who died at Thalame after the d was called Pasiphae, because all who consulted her oracle received aninquiries.

A divinity supposed to be the same as Victory.

A god invoked as a tutelar divinity.

CARDIA, or CARNA. A divinity who presided over all the vital parts

or ZEWONIA. The Diana of the Sclavonians.

This disease was personified by the ancients, and regarded as a divinity, giant, formed of vapours, the ancestor of Odin, Vile, and Ve, by whom he in. From his body the world is said to have been formed.

DULIA, EDULICA, EDUSA. One of the tutelary divinities of chil-

. One of the attendant genii of Bacchus, deified by the Athenians.

A goddess to whom a temple was dedicated at Bourdeaux, and who is thereto have been the tutelar deity of that city. This name was also assigned
of the divinities which were placed as protectors on the prows of vessels.

US. A divinity to whom the Romans offered sacrifices when their children

A. The Greeks personified plenty under this name, but erected to her s nor altars. (See Plenty, page 510.)

S. An ancient Prussian divinity, in whose honour a fire fed with oak continually burning. He is probably the same as Peroun, or Peruno, the d of thunder.

Sacred fire of the Sclavonians.

PANIA. A name given to Spain, when, after its subjection by Bacchus, the government was entrusted to Pan.

ANABÆNON. One of the ancient names of the Mæander.

OBSTINACY. A divinity, said to have been the daughter of Night.

EMULATION. One of the children of Night and Erebus; depicted in modern representations as holding a trumpet, the symbol of renown; a crown of oak, the prize of virtuous actions; and a palm, the emblem of glory: or, as rushing towards the rewards which she perceives in a nist; with two cocks fighting at her feet.

TIGER. This animal was the symbol of anger and crucity; among the Egyptians, the figure of a tiger tearing to pieces a horse, signified the most barbarous vengeance.

AUTOMATIA. Goddess of chance. (See chance, page 507.)

ZEOMEBUCII. An evil deity of the Vandals.

REDICULUS or RIDICULUS (from redire, to return). A god to whom a chapel was dedicated on the spot where Hannibal was compelled to retire from the siege of Rome, his army being struck with sudden fear on its approach to that city. Some suppose this divinity to be the same as Tutanus, who was also worshipped in that place.

ACESIDAS. A Greek divinity, who had an altar at Olympia, in Elis: probably the same as the Acesian Apollo.

PENIA. Goddess of poverty, who, according to Plato, married Porus, the god of riches, and became the mother of Love.

LECHIES. Sylvan deities among the Sclavonians, the same as the Satyrs of the Greeks, and the Fauni of the Latins.

SPEECH. This was worshipped as a divinity at Rome.

PHAGER or PHAGRUS. A kind of fish adored by the Egyptians.

CREATION. The creation of the universe is designated on a cinerary urn in the Capitol, by a marine god in a recumbent posture, holding a long oar, symbol of ocean, from whose bosom Psyche, or the soul, bursts forth and assumes a mortal form.

MENISCUS. A round covering placed on the heads of statues, to preserve them from injury.

HERES. A divinity worshipped by heirs. She was also called MARTEA, as one of the companions of Mars.

PERGUBRIOUS. A Sarmatian deity, who presided over the fruits of the earth.

AMBITION. This divinity was particularly worshipped at Rome, where she was represented with wings.

GURME. The Celtic name for Cerberus.

ROUSSALKY. Nymphs of forests and fountains among the Sclavonians.

BIBESIA and Goddesses among the Romans, of whom the one presided over EDESIA. wines, and the other over viands, &c. at banquets.

LELA or LELO. The Cupid of the Sclavonians.

OSSILAGO. A Roman goddess, who presided over the bones of infants.

SURTUZ. The name of the chief of the ficry genii, who, according to Celtic mythology, will appear at the end of time to destroy the universe.

TUTELA or TUTELINA. A Roman goddess, who preserved the fruits of the earth after they were gathered, and had a temple on Mount Aventine: she is represented as a woman collecting stones which have fallen from Jupiter.

GRACE. She was the daughter of Erebus and Nox.

Cl. Mun.

CUBA. One of the tutelary divinities of infants among the Romans.

ÆTHER. This was worshipped by the Greeks, either under the name of Jupiter, of Juno, or of Minerva; or as a distinct divinity, the husband of Luna, and father of Dew.

PALATUA. The tutelary goddess of Mount Palatine, where she had a magnificent temple.

d 4

UCH. A Celtic divinity, especially worshipped in Ireland. Hi silver, and surrounded by twelve inferior deities of brass.

An Achaian, who was changed into a river by Venus, in pity

, or ÆSCULANUS. A divinity who presided over the coinage ne is represented as a woman resting her left hand on a spear, and her right.

S. Nymphs attendant on Juno, who had also priestesses of this such honour, that public events were dated by the years of their

After whom Wednesday is said to have derived its name: prob or Odin. (See Odin, page 395.)

book containing the dogmas, religion, &c. of the Scandinavians, the north of Europe.

TES DII. Benevolent deities, who delighted in conferring happ

A fabulous sovereign of Gaul, said to have founded Lugdunu

Daughter of Triopas, king of Argos: she married Polycaon, son and persuaded her husband to establish a kingdom, called, from he introduced the worship of Ceres and Proserpine. After her dea ivine honours; a temple was erected to her at Ithome; and a stae, at Paros.

ese were deified by the Greeks and Romans, who frequently per

The protecting goddess of towns and villages.

ARTS. These were personified under the figure of a woman holding a caduceus, and having various implements at her feet.

ASCENS. One of the epithets of the god Lunus.

CAPNOBATES. One of the epithets of the Asiatic Mysians. (See Mysians, page 137.)

CONTUBERNALES. A name given to two or more divinities worshipped in the same temple.

CONFARREATIO. One of the ceremonies of marriage, instituted by Romulus, in which the man and woman, in the presence of ten witnesses, ate together a wheaten cake. This marriage was peculiar to the patricians.

OPERTANEI DII. Gods who dwelt with Jupiter in the highest region of heaven.

ARCULUS. A Roman divinity who presided over citadels, chests, and closets.

ARGIS and OPIS. Two Hyperborean women, who, from their having, as it is said, introduced the worship of Apollo and Diana at Delos, were held sacred by the people of that island; the dust of their tombs was sprinkled over the sick, while a hymn, composed in their praise by Olen the Lycian, was sung.

EPIDOTES. Gods who presided over the growth of children.

LOKE. The evil deity of the Scandinavians, who is supposed to be chained in a place of torment, until the dissolution of the world.

PELLONIA. A goddess invoked to repel enemies.

SUCCESS. The Greeks erected temples and statues to this divinity, whom they represented holding in one hand a patera, and in the other ears of corn and poppies.

TSCHERNOBOG. An evil deity of the Sclavonians.

METHYNA. A divinity who presided over new wine.

GONDULA. A Celtic goddess, who presided over battles, and conducted the souls of the slain to Odin. She is represented on horseback, covered with helmets and shields.

BAGOA. The first woman who, according to some, delivered oracles.

SUNNA. The Scandinavian name of the sun, who was supposed to be a female, always fleeing from the pursuit of a wolf.

ZAVANAS. A Syrian divinity.

DESIDIA. One of the names of IDLENESS among the Latins. (See Idleness, page 337.)

OCCATOR. A rural deity, who presided over the harrowing of land.

BANIRA. An ancient divinity, worshipped at Maley, near Lausanne.

EVITERNUS. A god or genius, worshipped by the ancients, as superior to Jupiter.

QUIES. Goddess of repose, and of the dead, who had two temples at Rome, and whose priests were termed the silent.

NIORD. One of the principal Scandinavian deities, the ruler of the winds, of the violence of fire and water, and of the treasures of the earth. He is invoked by hunters, fishermen, and navigators. His wife is Skada, daughter of the giant Thiasse, whose habitation is on the mountains.

LIBATION. A religious rite, which consisted in pouring on the ground, from a vase, some liquor, generally wine or milk, a prayer being at the same time addressed to the deity to whom the libation was offered: sometimes honey and fruits were presented in the same manner. Libations were made on all solemn occasions, public and private. Some of the Roman emperors were permitted to share with the gods the honour of libations.

ANGENONA. A goddess invoked for relief from quinsy.

NOR. A Scandinavian giant, whose daughter, Night, married the god Daglinger, and became the mother of a beautiful child, named Day. Night and Day are supposed by the Scandinavians to pursus each other, mounted on charious, round the world.

This is described by Hesiod as a woman with a pale and miserable a and throwing dust upon her shoulders.

The parcæ of the Scandinavians. They are three in number: U. ANDI, the present; and SKULDA, the future; the last of Rosta and Gadur, is sent on the eve of battle to select those w slain. (See Fates, page 429.)

A. Goddess of theatres, whose province it was to watch over those edifices. Her temple at Rome was destroyed by Domitian of a theatre, during the celebration of games, to her want of vigila A deity invoked by the Romans on trivial occasions. A small t

him near the gate Minutia.

OF GENIUS. This was personified by the Greeks as Minerva b

A Syrian divinity, supposed to be the same as Dagon and Oannes, 280.)

ARDINEA, or CARMA. A divinity to whom Janus assigne the hinges of gates.

Celtic divinity, the mother of Vale.

Celtic goddess, who protected the favourites of Friga.

oman divinity, who presided over the requests made to the other g.

An appellation of Lucina at Tegea.

or GELASIUS. God of smiles and joy.

One of the first vestals dedicated by Numa to the service of Vesta R. The wife of Lif.

A, LIMENTINUS. Roman divinities, who presided over threshol goddess who, according to Lucian, was invoked for the attainm rticularly desired.

- A Scandinavian divinity, probably the same as Odin.
- A. A Gothic divinity, whose office was to reconcile disputes.
- NES. The name of the rural divinities of woods and mountains, represented by its as small hairy men with horns and the feet of a goat. Egipan was also a sur-Pan, or, as others say, was son of that god and of the nymph Ega, was the f the conch trumpet, and was on that account (see Triton) represented with the sh.
- One of the principal divinities of the Scandinavians; he was brother of Frea see-Frea, page 395.); he presided over heat, rain, and the fruits of the earth; used riches and peace.
- IA. One of the names of Juno Lucina.
- No. The wan or chest used in the celebration of the mysteries of Bacchusunder the names of Ceres.)
- ICA. One of the goddesses invoked by travellers among the Romans.
- JDATES. A Roman divinity, of whom nothing seems to be known.
- fe. The name of the man who, according to Celtic mythology, is to be concealed wife under a mountain while the earth is consumed by fire, and is subsequently at the world
- r DIDO. A little god worshipped at Kiov, who was regarded as a son of a Sclavonian Venus, and whose office was to put out the fires which had been this brother Lela.
- . The Venus of the Sclavonians.
- LUS. An ancient Prussian divinity, to whom the head of a dead man was conand bloody sacrifices offered to appease his wrath.
- DA. The Zephyrus of the Sclavonians. (See Zephyrus, page 171.)
- OTES. Gods, called by the Samothracians *Theedynates*, probably the same as. They were two in number, and were considered to be either Cœlus and Terra, and the body, or humidity and cold.
- 'HA. A Syrian prophetess, who accompanied Marius in all his expeditions.
- . Upon Roman medals a mask is the emblem of scenic representations.
- 18. A cap which, being worn by affranchised slaves, has become the symbol (see Liberty, page 568.); it is often seen on the reverse of medals, with the word inscribed around it. Servius enumerates three kinds of the pileus worn by |y; one called apex, which had a rod in the centre of it; the second, tutulus, a faced with wool, and rose in a point; the third, galerus, which was made of of victims offered in sacrifice.
- US. The god of old men, whom the Greeks, after his name, called Ogenides. atify him with Oceanus.

The goddess who presided over expiations, and to whom spoils taken in war secrated. The Romans ascribed to her the government of the planet Saturn, as she is identified with Nemesis, to whom that office was assigned by the

ARI. Arcadian divinities.

.TIA. A nymph revered as a goddess at Guatia, a town of Apulia.

8 or CERUSMANUS. A god who presided over the lucky moment.

A Roman divinity who presided over harvests.

ULUS, FORICULUS. One of the three divinities who had the doors of ader their protection.

?H. This name, originally assigned to a newly-married woman, was also applied scients to a variety of inferior deities, who were represented as young girls, and ording to poetical fiction, abounded in great numbers throughout the universe.

e divided into celestial and terrestrial; the latter being subdivided ter, and of the earth. The following may be classed among the wa Oceanides (see page 225.), Nereides (see page 244.), and Meliades, the sea; the Naiades (see page 250.), Crenciades, and Pegæsides (se pited fountains; the Potamides, who presided over rivers; and the Li ponds. The nymphs of the earth were likewise of various kinds; s, called Oreades, Orestiades, or Orodemniades; those of valle meadows, Limniades; and those of forests, Dryades (see page ades (see page 409.) There were likewise many other nymphs, e either from their native country, or from their parents; as the &c. The epithet of nymph is applied by the poets to any young for beauty, or for her adventures. Sacrifices of oil, honey, as s a goat, were offered to these divinities; and in Sicily an annua l in their honour. They were supposed to be mortal; though the I to several thousand years. The worship of the nymphs is prol belief prevalent among the ancients, that the souls of the dead were ver around their tombs, or in those scenes they had loved during the most beautiful spots in gardens, forests, &c. were regarded with p being the favourite resort of nymphs and invisible spirits.

ES. Terrestrial nymphs.

TAYA BABA. The mother of the gods, according to the Sclavoni CIA. A name given by the Greeks to the Bona Dea of the Ro a, page 111.)

IUMPHO. A Prussian idol, to whom a serpent was consecrated. A nymph, after whom the island Ea is said to have been called.

A warlike divinity of the Scandinavians, the son of Odin and Rin GO, RUBIGO, or ROBIGUS. A divinity invoked to preserve corn **OTNIADES.** Goddesses who were supposed to inspire with fury. They were worpped at Potnia, in Bosotia, where sacrifices were offered to them. The Potniades were, arding to some, the same as the Bacchantes. There were nymphs of this name. (See mphs.)

EMESES. Daughters of Erebus and Nox. They were particularly reverenced at yran, that city having been founded by Alexander at the command of these deities, appeared to him in a dream. Some consider them to be the same as the Eumenides. sied mentions two Nemeses, who were invoked to ratify treaties and other solemn entements; the one (Modesty) who has dwelt upon earth since the period of the golden; the other (Vengeance) who punishes the wicked in hell. They are represented used, standing upon a wheel, symbolical of the vicissitudes of human affairs, and frematly holding a curb to restrain the bad, or a spur to excite the good to virtuous actions. EUGENIA. The term for nobleness of character and high birth among the Greeks: bleness was never deified by them or by the Romans, but was depicted on several maments, as a female standing, holding with her left hand a spear, and carrying in her by a small statue of Minerva.

PYRAMIDS. These were considered as emblematical of the glory of princes, and, tong the Egyptians, of human life; the commencement of which was represented by a base, and the termination by the summit of the edifice. Some idolatrous nations wibe a divine property to the pyramidal form.

MUTINI TUTIVI, silent guardians. A name applied to the Hermes placed in the trance of palaces.

200GONOI. Gods who presided over the preservation of animals.

DRYAS. A daughter of Faunus, revered as the goddess of modesty. This was defined the ancients, and represented as a woman covering her face with a veil. Sometimes appears with wings, to signify that she withdrew from the earth with Nemesis, when and corruption began to prevail among mankind.

TIMORIA. A goddess worshipped at Sparts.

STRENIA. Goddess of presents, and particularly of those made on the first day of pyear, which were called from her, strena.

PRODOMÆL. Gods to whom Megareus offered sacrifices when he built Megara; **ry presided over** the construction of edifices; and were invoked when the foundation **cities was** laid.

SYNIA. A Celtic goddess, who presided over the act of denying upon oath.

FLORA. A goddess who presided over corn. (See Flora, page 191.)

SOPOR, profound sleep—is distinguished by some writers from Somnus. Virgil ms him the brother of Death, and assigns his abode in the entrance of hell. (See Soms, page 226.)

TITYRES. They are introduced in the processions of Bacchus, and are represented if clothed with the skins of beasts, playing on flutes and dancing; or sometimes strikgwith their feet a kind of musical instrument called scabilla or crupezia.

NAVIGATION. This was represented by the ancients under the form of Isis, holdgin her hands a veil filled with the wind. A dolphin was considered as a presage of a numate voyage; hence the custom of adorning ships with a figure of that animal.

SIGILLA. Small statues which the ancients placed as ornaments in the nitches of ir houses; and which, having consecrated, they worshipped as divinities.

WODAN or GODAN, a German divinity, by some identified with Mercury. (See oden, page 578.)

EUNICE. One of the nymphs who, according to Theocritus, detained Hylas when it on shore by Hercules during the argonautic expedition. (See page \$28.)

STATA. A goddess invoked by the Romans to stop conflagrations.

DEIPNUS. A god to whom the Achaians attributed the institution of festive entrainments.

NEITH. A water goddess, to whom a rock in the Lake of Geneva was mored, unshipped by the Gauls.

TITIA. A goddess adored by the Milesians, the same probably as Titain, the same of the Titans. (See Titans, page 174.)

DELIADES. Priestesses of the temple of Apollo.

NARFE. The son of the Scandinavian divinity Loke; he was devoured by his letter Vale.

SPHRAGITIDES. The nymphs of Mount Citheron, who were so called from the con-Sphragidium, which was consecrated to them.

EURYBIA. A nymph, mother of Lucifer and the stars.

MONKEYS. These animals were held in great veneration by the Egyptians; while the Romans, on the contrary, regarded them as a presage of evil. They are the emblem of imitation, and therefore of comedy. A monkey, with a young one on its back, was the Egyptian symbol of a man who hates his son, as the inheritor of his fortune.

PARTUNDA. A Roman divinity, who presided over the birth of children.

AQUATILES DEI. Inferior gods, who presided over waters.

VERJUCODUMNUS. A Celtic divinity.

HERMODA. An ancient Scandinavian divinity, said to be the son of Odin.

TYR. A Celtic divinity, who presided over combats.

ENOLMIS. One of the names of the Pythia. (See Pytho, page 83.)

EPIPYRGIDES. A statue, the work of Alcamenes, composed of three bodies of extraordinary height, and resembling a tower; it was placed near the temple of Victory, and consecrated by the Athenians to Hecate. (See Hecate, page 427.)

PORUS. The god of plenty. He was son of Metis, goddess of Prudence, and, by in marriage with Penia, became, according to some, the father of Love. (See Penia, page 577, and Plenty, page 510.)

SUBRUNCINATOR or SUBRUNCATOR. A god of labourers.

AUTHORITY. A divinity, represented by the Romans holding axes and rods.

ENGASTRIMYTHES. Priestesses of Apollo, who delivered oracles without moving the lips.

GEADA, GEDA, or GETA. A Celtic divinity.

PAVENTIA. A Roman divinity, invoked by the Roman women to deliver themselves or their children from idle fears. Others suppose that her name was used by mothers to frighten their children into obedience. (See Fear, page 171.)

VORA. A Scandinavian divinity, the goddess of prudence and wisdom.

BRAGER. A Celtic divinity.

ELECTRIDES. Islands supposed by the ancients to be at the mouth of the Pads. It is said that Phaëton (see Phaëton) was precipitated from the chariot of the sun on ess of these, and that the spot where he fell was converted into a lake.

LUPERCA. A goddess invoked by the Roman shepherds to defend their flocks free wolves.

CURA. The goddess of anxiety, who, according to Hyginus, fabricated a man out of clay, and prevailed on Jupiter to animate her work.

POLELA. The Hymen of the Sclavonians; the son of Lada. (See Hymen, page 279.) SABBA. An enchantress, supposed by some to be the Cumzan sibyl.

PHILIA. Goddess of friendship among the Greeks. (See Friendship, page 557.) SEMITALES. The tutelary divinities of roads among the Romans. (See Viz., page 370.)

SEGETIA or SEGESTA. A goddess of barvest.

PORRIMA. The sister or companion of Carmenta, the mother of Evander; she presided over past events. (See Carmenta, page 510.)

VITELLIA. A Roman goddess from whom the family of Vitellius deduced its origin. SUCULÆ. A Latin name of the Hyades. (See Hyades, page 246.)

PALESTINES. Goddesses worshipped at Palæste, in Epirus, and supposed to be the

CONDITOR. A pastoral divinity.

FAUNIGENÆ. The Romans were so called, as being descended from Faunus. (See Faunus, page 489.)

STORJUNKARE. A Lapland divinity, to whom Thor entrusted the government of the world, and particularly of the inferior animals.

GUTHEYL or GUTHYL. The name under which the Germans worshipped the mistletoe. (See Mistletoe, page 444.)

EULINOS, wool-spinner. A name of Lucina. (See Lucina, pages 38 and 163.)

ORBONA. A tutelary goddess of children, and particularly of orphans. Her altar to Rome was placed near the temple of the Lares.

LEDA. The god of war among the Sclavonians.

TRIPOD. On Roman medals a tripod, with a crow and a dolphin placed near it, represented the decemvirs, as guardians of the sibylline books. (See Tripods, page 200.)

FADÆ, FATÆ, FATIDICÆ. Names given by the Latisns to the magicians of Gaul and Germany.

SWETOWIA or SWIATOWITSCH. God of war and of the sun among the Sclavomians of the isle of Rugen.

MANIADES. Goddesses, said by Pausanias to be the same as the Furies; they had a temple in Arcadia, on the spot where Orestes lost his senses. (See Furies, page 148.)

PRONO or PROWE. A principal divinity of the Pomeranians, whose statue, placed under an oak, and surrounded by a variety of idols with several faces, represented him bolding a plough in one hand, and a spear and a banner in the other. His name has been deduced, by some writers, from a Greek word signifying foresight.

FANÆ or FATUÆ. Nymphs of the class of divinities who were consulted on the Sature. (See Nymphs.)

SALAMBO. The goddcss of trouble and anxiety. She was adored under this name at Babylon, and is supposed, by some, to be the same as Venus. Her festivals were celebrated with every demonstration of grief.

SULEVES. Three rural divinities, represented on an ancient marble as seated, and holding fruits and corn.

GLOBE. A globe was a symbol of the world, of power, and of eternity:—one presented by a god to an emperor, or by a prince to his subjects, denoted not only superior power, but also the distribution of benefits; hence it was sometimes an emblem of liberality; with a rudder, it denoted the sovereignty of the sea; surmounted by an eagle with displayed wings, sanctity; by a phoenix, eternity; placed on a tripod, it was the attribute of Urania; and surmounted by a winged Victory, holding a crown, it designated that, to victory, the prince owed the empire of the world. On a medal of Julius Cossar is a celestial globe on the head of a Venus.

NATURE. This divinity is variously described by authors as the mother, wife, or danghter, of Jupiter. She was worshipped under the name of Belus by the Assyrians, of Moloch by the Phoenicians, of Ammon by the Egyptians, and of Pan by the Arcadians; and it is supposed that the Ephesian Diana also (see Ephesia, page 163.), under her numerous symbols, designated Nature and her productions. Some acknowledge a deity who presided over human nature, and who is believed to be the same as Genius. Nature is expresented, in the apotheosis of Homer, as a little child, holding out its hand to Faith.

Cl. Man.

Secretary in the Secretary and in the secretary of the secretary

ans as a veiled female; and by the Romans as a woman holding a vulture r merely as a terminal head.

ES, or NIXII DII. Three deities who presided over the birth of children.
The goddess of wisdom among the Scandinavians.

TY. This was deified by the ancients, and said to be the daughter of

tutelary goddess of children.

T. This animal was the symbol of temperance, of eternity, of pity, of er, and of the public games; and in Bengal the white elephant was divinity.

IS. A god worshipped at Thyatira, in Lydia.

. A goddess who presided over the purification of children; a ceremmy in they were nine days old.

DDES. Priestesses of the Furies. (See Furies, page 148.)

1. A divinity worshipped in Livonia.

A. A goddess who presided over marriages.

One of the epithets of Drus Lunus. (See Deus Lunus, page 164.)

This was personified by the Romans as a female, with an angry coml amid stormy clouds, surrounded by contrary winds, and scattering hal s. Sacrifices were offered to this goddess, and a small temple dedicate t by Marcellus, after his escape from a violent storm at sea.

Demons did not, among the ancients, imply malevolent deities; they nuch the same as the genii. (See Genius, page 433.)

goddess who presided over the infliction of punishments. She was withis name in Italy and in Africa.

An agricultural divinity of the Sclavonians.

PEACOCK. Vanity was symbolised by the figure of this bird with expanded plumage. On medals, a peacock signifies the consecration of princesses, as an eagle does that of princes.

EGA. A nymph, the daughter of Olenus, and nurse of Jupiter, by whom, after death, she was placed among the constellations, under the name of Capricornus.

NANNA. In Celtic mythology, the wife of Balder (Apollo), who died of grief for the loss of her husband.

VITRINEUS. A tutelary deity of the Northumbrians.

DENATES or PENATES. (See Penates, page 404.)

POTA, POTICA, or POTINA. A tutelary goddess of children.

HOSTILINA. A goddess invoked by the Romans for fertility and abundant harvests. LIBERALITY. An allegorical divinity, represented as a woman holding in one hand a corsucopia, and, with the other, distributing money. On some Roman medals she appears with a square tablet, upon which are marked a certain number of dots, indicating the quantity of grain, wine, or money, given by the emperors to the soldiers and people.

CATIUS or CAUTIUS. The tutelary deity of adults.

INDIFFERENCE. This is represented by the Egyptians as a woman seated in a melancholy attitude, with her arms crossed upon her bosom.

CRABUS. An Egyptian divinity.

VITTOLFA. The most ancient of the Celtic sibyls.

PHORSA, PORRIMO, or PROSA. A tutelary deity of infants.

UNXIA. Goddess of perfumes.

NOVENSILES. These gods, said to have been introduced at Rome by the Sabine king, Tatius, derived their name from the establishment of their worship being subsequent to that of other divinities. Some, however, suppose that the Novensiles were deities who presided over the renovation of things; others assert that the term Novensiles was applied to nine divinities, Hercules, Romulus, Æsculspius, Bacchus, Vesta, Æneas, Health, Fortune, and Faith; to the Muses; and to some rural or foreign class of deities.

SARONIDES. An epithet given by Diodorus Siculus to the druids, from their dwelling among old oak-trees.

NEPTUNES. Genii who are represented nearly like the fauns and satyrs.

NAGLEFAR. A ship which, according to Celtic mythology, is to be built at the end of the world of dead men's nails, and which is then to convey the evil genii from the east.

VERVACTOR. A god of husbandmen.

EPHYDATIA. One of the Naiads who, according to Apollonius, detained Hylas, the favourite of Hercules, when sent on shore during the argumantic expedition. (See Hylas, page 328.)

SCHENKNAK. A name given by the Arabs to the chief of the demons.

SEMARGLE or SIMAERGLA. A deity worshipped at Kiov.

MELIADES, MELIAS, MELIDES, EPIMELIDES. Nymphs who protected flocks; daughters of Apollo and Melia. (See Nymphs, page 581.)

VATICANUS. A god who delivered oracles in a field near Rome. He is confounded with Vagitanus. (See Vagitanus, page 590.)

SEIA. A rural divinity, who protected the corn when first sown.

SCOLITAS. Under this name there was a small bronze statue erected to Pan at Megalopolis.

PANTHEÆ. Images, worshipped by the ancients, in which were combined the attributes and symbols of many different divinities. Of this kind is an ancient representation of Fortune, who, besides the rudder and cornucopia, is adorned with a lotus, the emblem of Isis and Osiris; the quiver of Diana; the ægis of Minerva; the cock of Mercury; f Apollo. Sometimes, instead of an entire figure, a head only is seen, surious characteristics; as that of Faustina, on a medal of Antoninus, which ed symbols of Scrapis, Jupiter Ammon, the Son, Pluto, Neptune, and See Lares and Penates, page 404.)

A Roman divinity who presided over money. (See Moneta, page 38.)

A goddess of whom nothing is known but the name.

. A god invoked by those who weeded the land, after harvest, or the PACIFIC HERO. A demigod of the island of Chios.

. A god of marriage.

Roman goddess, according to some, the mother of the Lares; she was offerings of garlick or poppies; and in the earliest ages, by the blood of Lares, page 401.)

US. The evil spirit; also a name assigned to Jupiter.

DES. Nymphs who presided over waters. (See Nymphs.)

The triumph of an emperor or general is expressed on Roman medals by victor, seated in a chariot drawn by four horses, having a branch of laured in the other an eagle (the ensign of the legions), on the top of a spear ctory is placed on the back of the car.

LITY. This was defined by the Romans under the figure of a goddess; is raised to her honour near the *Portus Collatinus*.

Daughter of Bebrycius, the king of Spain, whose court Hercules visited through that country, in the progress of his expedition against Geryon, a serpent, which so terrified her, that she fled into the woods, and was set by wild beasts. It is said in fable that the Pyrenean mountains were princess.

A divinity from whom the Thracians deduced their origin. (See 35.)

POETRY. The ancients expressed the charms of poetry by various symbols; viz. swans, which, adorned with flowers, were placed around the figure of Homer; nightingales, which were represented on the tomb of Orpheus; Pegasus; a head of Bacchua, &c. An inferior poet was characterised by a grasshopper or cricket.

MOUNTAINS. These, considered to be the daughters of Terra, were regarded with particular reverence, as sacred ground, and frequently worshipped as divinities. On ancient medals they are represented by genii, each being characterised by some production peculiar to the country in which the mountain is aituated.

VULTURE. The flight of this bird was regarded by the augurs as among their most important omens. Vultures were particularly sacred to Juno and Mars, and among the Egyptians they were the symbol of mothers; of sight; of boundaries; of knowledge; of futurity; of the year; of the sky; of mercy; of Minerva; of Juno; and of the weight of two drachms; the most fanciful reasons being assigned for the symbol.

TERRIGENÆ FRATRES, the earth-born brothers. An epithet of the Titans.

VILMODE. A Scandinavian sage.

JODULTA. A Sexon idol.

THUSSES. The Celtic satyrs. (See Satyrs, page 509.)

ASYLEUS. A Roman divinity who presided at the asylum established by Romulus.

NUPTIALES. Gods who presided over marriage, of whom Plutarch enumerates but five, viz. Jupiter, Juno, Suada, Diana, and Venus.

TORPEDO. Among the Egyptians the torpedo was supposed to assist those fish that were unable to swim; and it was therefore the symbol of a man who saves others from drowning.

NENIA. The goddess of obsequies and funeral songs. Her temple at Rome was situated near the gate Viminalis.

FLIES. These were held in great veneration in Acamania, where, at Actium, a bull was sacrificed to their honour, in the temple of Apollo. The Greeks, however, worshipped a god named Myagrus (see Myagrus, page 107.), whose office it was to drive away these issects; and a similar function was ascribed by the inhabitants of Ekron to their deity Beelzebuth or Achor. (See Achor, page 284.) It is said that flies were never seen at the celebration of the Olympic games.

DYSER. The name of certain Scandinavian goddesses, who were supposed to conduct the souls of heroes to the palace of Odin.

WALHALLA. The heaven of the Scandinavians, in which the souls of those who fell in battle are said to dwell with Odin. Here they pursue the chase, and the warlike employments in which they delighted during their lives, and at night assemble at a banquet, and drink mead out of the skulls of their enemies.

CONISALUS or CONISATTUS. An Athenian divinity, supposed to be the same as the Priapus of Lampsacus. (See Priapus, page 138.)

TOWNS. The Greeks conferred divine honours on the founders of their towns.

FALACER. A god of the Romans, by some considered to preside over fruit trees.

POLLENTIA. Goddess of power among the Romans.

PAREDRI, Gr. Gods having their seats close to each other: so called, because worshipped at the same altar and in the same temple. These are also named SYNODI.

VOLA. A Scandinavian prophetess, the author of the Voluspa, a work similar to the Edda. (See Edda.)

MIMIS. The Celtic god of wisdom, supposed by some to be the same as Minos.

YAGA BABA. An inf-rnal divinity of the Sclavonians, who is described as a hideous old woman.

COMPLAINT. One of the daughters of Night. (See Night, page 227.)

CYRUS. A name under which the Persians wershipped the sun.

is. A divinity worshipped at Palmyra.

A Syrian god, supposed to be the same as Annhis, whose worship Julite, tacy, attempted to establish. On the coins of that emperor he appear ceus and an Egyptian sceptre. (See Anuhis, page 529.)

. The horse of Odin, described in Scandinavian mythology as having

he goddess of love and pleasure among the Celts,

A goddess who presided over women and old age, (See Age, page

78. A god who presided over the cries of infants.

USA. A divinity who presided over the threshing of caru, godden who presided over the sowing of seed.

A Celtic divinity, the same as Belenus. (See Belenus, page 20.)

An epitlet for the gods whose worship was universal.

A rural goddess of the Romans.

cred). These were brought to Rome from Eubera, and Lopt by the sayra, them on all important occasions: if the fewls are with avidity the feet ad before them, it was considered a favourable omen; and, on the contrar, partake of it, was regarded as a presage of evil.

RATUMENIANS. A race of European Scythians, according to Piny; t generally supposed to have had an existence.

The attendant of the Scandinavian god Fuey.

NODOTUS, NODUTIS, or NODUTUS. A rural god of the Ro-

The name of a daughter of Priam; also of a daughter of Sthenelus, a goddess of hope. (See Hope, page 153.)

An ancient Prussian divinity, represented by a death's head.

that enabled him to pass through air and water. When, at the end of the world, Odin, according to Scandinavian mythology, shall be devoured by the wolf Fenris, his death will be avenged by Vidar.

LIMES (limit). A Roman deity.

HIPPONA or EPONA. A goddess who presided over horses.

EPIDOTES. A genius revered by the Lacedæmonians.

PRUDENCE. An allegorical divinity, represented by the ancients with two faces, denoting her knowledge of the past, and her anticipation of the future.

TOUR. The name of a god adored at Kiov.

DOMASCHNIE DOUGHI or DOMOWYE. The Lares of the Sclavonians. (See Lares, page 404.)

DOMICIUS. One of the tutelary divinities of marriage.

CAPPADOCIA. This country was represented on medals under the figure of a woman bearing a standard, and having a turreted crown on her head.

PSAPHO. A Libyan, who received divine honours after death, in consequence of his baving taught some birds to repeat the words, "Psapho is a god;" the people (ignorant of the stratagem he had employed) supposed that they were uttered by inspiration.

SILNOY BOG or KREPKOY BOG, the strong god. A Sclavonian idol, representing a man holding a globe and a lance, and having the heads of a lion and a man at his feet.

NASCIO or NATIO. A Roman goldess who presided over the birth of children, and was particularly worshipped at Ardea.

PERSIA. The worship of the true God appears to have originally prevailed in this country; but that this pure faith soon degenerated into Zabaism, a system in which the heavenly bodies became objects of adoration, is evident from the most ancient ruins of Persian monuments still existing, particularly in the city of Istakar, or Persepolis. Zabaism is said by some writers to have been introduced from India by Mahabad, who is probably the Menu (see Menu, p. 532.) of that country, as his ordinances appear analogous to the complicated polytheism of the Hindoos. It is uncertain at what time these doctrines were superseded by the more simple religion of the magi or wise men, who were remarkable for their extensive learning, and cultivated in an eminent degree the sciences of astronomy and oriental astrology. They rejected the worship of the planets, as divinities, and adored light and fire only as the emblems of the deity: they acknowledged two separate principles of good and evil, Yasman and Ahriman, called by the Greeks Oromasdes and Ahrimanius, between whom they supposed a perpetual conflict would be maintained 6000 years, when the former would triumph, and Ahriman with his followers be cast into a world of torment for a limited period, while the virtuous would be immediately and eternally happy with Yasman.

The magi were held in great reverence until the usurpation of the throne of Persia by Smerdis, one of their body, in whose cause many of them were slain; but their dignity was soon restored by Zoroaster or Zerdusht, a native of Balk. Several philosophers of this mame have been enumerated, some of whom must have flourished at a very early period, as they have been identified, by different writers, with Adam, Noah, Abraham, Moses, &c.: it is conjectured, with some probability, that from one of these Zoroasters the magian system derived its origin, and that it was reformed by another, who lived in the reign of Darius Hystaspes. He inculcated the doctrine of one supreme being, the creator of all things, to whom Yazman and Ahriman were subordinate; he worshipped the sun as Mithras, the mediator between man and the deity, and acknowledged various orders of good and evil genii, who presided over the stars, elements, &c. which they inhabited. He considered fire as the emblem of the deity, and ordered that the sacred fire, which he pretended had been received from heaven, should be kept constantly burning in houses; also in small temples, called pyrea, where it was worshipped with the face turned towards the

rsians offered their sacrifices on the summits of mountains, where the n and eaten by the magi, the material parts of the animal being considered to the divinity. No representations of the deity were allowed by the Xerxes is said to have destroyed, upon this principle, all the images he recian temples: in a later period of their history, however, they appear to he idolatry of the surrounding nations, as the worship of Venus Urana, livinities, was introduced in some parts of their empire. The tenets of contained in the Zendavesta, a sacred book, said to have been written by eats of the moral and religious observances, of the astrological and other in the government of the magi. A sect of fire-worshippers, denominated Gaor Gaurs, by the Mahometans, still survives at Surat, Bombay, and in the ecities, in the Persees, the descendants of a colony of Persians, who took parts of Hindostan when their own country was conquered by the Mahom the eighth century of the Christian era.

a allegorical divinity, represented as an old man with long wings, resting mattock, with irons and a chain to his feet, to indicate that the rapidity of gulated by systematic rule. Macrobius asserts, that cords were fastened to arm when designating Time. The various divisions of time were also perle and female figures, according to the gender of their names; and their arried in religious processions. Among the moderns, Time is allegorised old man, with a beard and grey hair, two large wings at his back, a scythe and an hour-glass in the other; to these are sometimes added the zodiac, and scattered sceptres: Time is also represented without wings, in a by two stags, which he is driving at their utmost speed.

A god (mentioned by Amobius) who seems to have been the adversary of nging a pause (pausa), or rest, to the commotions of war.

The gods presiding, with peculiar favour, over any one particular country.

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10,000 square feet; the aroura, which was half the plethron. The aroura of the Egyptians was The Grecian square measures were the pietaron or acre, containing 1444, as some say, or as others report, the square of 100 cubits. The Roman square measure was the jugerum, which, like their libra and their as, was divided into twelve parts, called uncia, as the following table shows:

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N.B. The Roman ounce is the English aveirdapois ounce, which was anciently divided into seven demarit, and eight drackme, and as they reckoned the demaritis equal to an Attic drackme, the Attic weights were 4th heavier than the correspondent weights among the Romans.

THE GREATER WEIGHTS REDUCED TO ENGLISH TROY WEIGHT.

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N.B. There was also another Attic talent which consisted of 80, or, according to some, of 100 mine. It must however be remembered, that every mine contains 100 drachme, and every talent 60 mine. The talents differ according to the different standard of their mine and drachme.

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g	1	17	28	56	112	224	336	662	7.	ĕ	N.B. The drachma and the didrachmon were silver, the others generally of brass. The tridrachmon, triobolus, &c. were sometimes coined. drachma and the denarius are here supposed to be equal, though often the former exceeded in weight. The gold coin among the Greeks was the stater aureus, which weighed two Attic drachma, or half the stater argenteus, and was 6. s. worth 25 Attic drachma, of silver, or in English money The stater Cyzicenus exchanged for 28 Attic drachma, or The stater Cyzicenus and stater Alexandri were of the same value. The stater Duricus, according to Josephus, was worth 50 Attic drachma, or The stater Cyzicenus was of the same value.
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THE VALUE AND PROPORTION OF THE ROMAN COINS.

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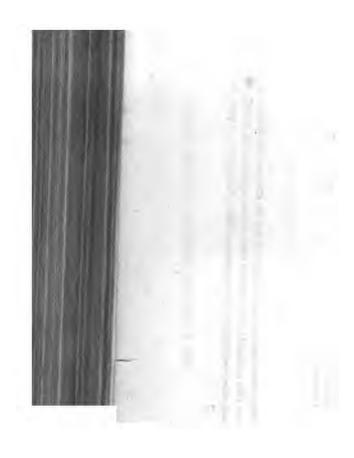
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For the niceties of computation by the Sestertii, see Adam's Roman Antiquities.

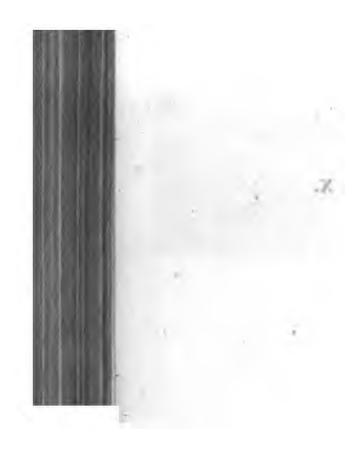
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N.B. In the above tables of money, it is to be observed, that the silver has been reckoned at 5s. and gold at 4l. per ounce. The Roman talent was supposed to be equivalent to twenty-four sestertia, or nearly 1941, sterling. The Roman libra contained twelve ounces of silver, and was worth about 3l. sterling.



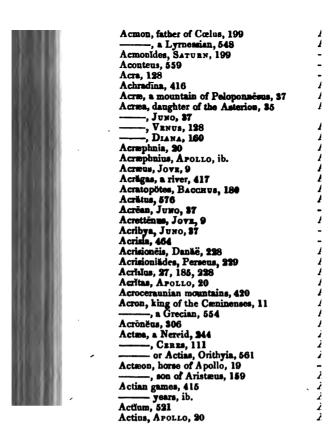


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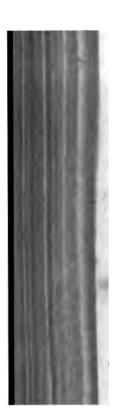
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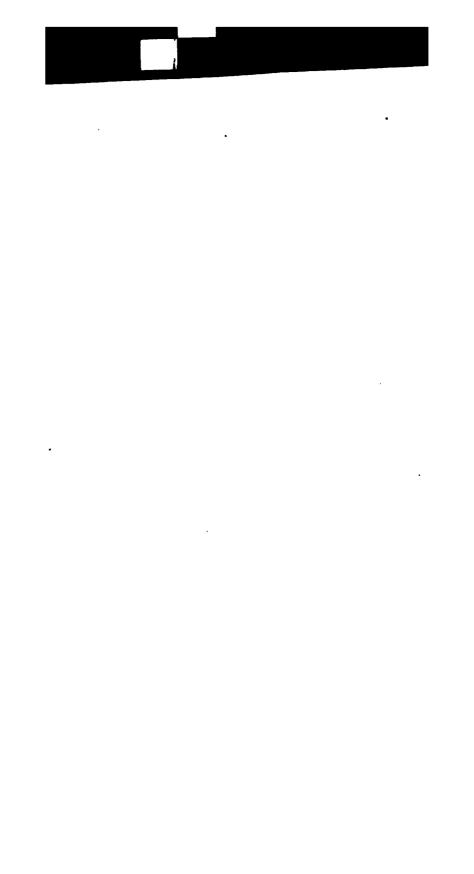
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